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WHAT THOU SEEST, WRITE IN A BOOK."—REV. 1. 11.

THE

HISTORICAL RECORD

A MONTHLY PERIODICAL.

Devoted Exclusively to Historical, Biographical, Chronological and Statistical Matters.

VOLUME SIX.

EDITED AND PUBLISHED BY ANDREW JENSON.

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SALT LAKE CITY, UTAH.

1887.

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THE TWELVE APOSTLES.

AMASA M. LYMAN,

Third son of Boswell Lyman and Martha Mason, was born in Lyman Township, Grafton Co., New Hampshire, March 30, 1813. When about two years old, his father left home for the western country, from which he never returned, as he is supposed to have died some six years afterwards in New Orleans. Amasa Lyman, his younger brother Elias and his sister Ruth, remained with their mother until her second marriage, after which Lyman lived with his grandfather until he was eleven years old, and with Parley Mason, a relative, seven years longer.

During the year 1831 he became somewhat thoughtful on the subject of religion, but did not unite himself with any of the religious denominations until the spring of 1832, when the neighborhood in which Lyman resided was visited by Elders Lyman E. Johnson and Orson Pratt. Lyman believed the Gospel when he first heard it preached by those Elders, and was baptized by Lyman E. Johnson on April 27, 1832. The following day he was confirmed by Orson Pratt.

On account of ill feelings that arose in his uncle's family because of his baptism, Lyman resolved to go west, and accordingly on May 7, 1832, started on a journey of some seven hundred miles. His earthly wealth at that time consisted of some sixteen pounds of half-worn clothing and $11.35 in money. The weariness consequent upon his first day's walking admonished him to travel by stage and canal to Lyons, Wayne Co., N.Y. Arriving there, his funds were all gone, and he hired out to Mr. Thomas Lacky, the man who bought Martin Harris' farm when he sold it to raise money for printing the Book of Mormon. Lyman worked for this man two weeks and earned money to take him to Buffalo, from where he took steamer to Cleveland, Ohio, and from there walked 45 miles to the residence of John Johnson, in Hiram, Portage Co., Ohio. This was the place where Joseph Smith had been tarred and feathered a short time previous. Father Johnson and family received young Lyman kindly, and he remained with them until the following July, when the Prophet returned from Missouri.

"This," writes Elder Lyman, "afforded me an opportunity to see the

man of God. Of the impressions produced I will here say, although there was nothing strange or different from other men in his personal appearance, yet, when he grasped my hand in that cordial way (known to those who have met him in the honest simplicity of truth), I felt as one of old in the presence of the Lord; my strength seemed to be gone, so that it required an effort on my part to stand on my feet; but in all this there was no fear, but the serenity and peace of heaven pervaded my soul, and the still small voice of the spirit whispered its living testimony in the depths of my soul, where it has ever remained, that he was the Man of God."

Lyman continued laboring for Father Johnson until some time in the month of August, when one Sabbath evening, after a social prayer meeting with the few members in Hiram, the Prophet, in his own familiar way, said to Lyman: "Brother Amasa, the Lord requires your labors in the vineyard." Without thought Lyman replied, "I will go," and on August 23, 1832, he and Zerubbabel Snow were ordained to the office of Elders in the Church, under the hands of Joseph Smith and Frederick G. Williams. On the following day they started on their first mission to proclaim the Gospel of salvation.

About the time of their starting an application came to President Smith to visit an old gentleman by the name of Harrington, who was afflicted with a severe pain in his head. From a press of business, Joseph could not go, but instructed Lyman and Snow to call upon the old man, which they did, and as they came near the house, before they entered, they heard his groans extorted from him by pain, which seemed intolerable. The missionaries entered and introduced themselves, being strangers. They then prayed for and laid hands upon him, in the name of Jesus, and rebuked his pain, which was instantly removed, and the sufferer rejoiced and praised God, who had so signally blessed him.

From this place the missionaries continued their journey, and the following Sabbath evening they met in prayer meeting with a few Saints in Chippeway Township. A few non-members also attended, among whom was a Miss Smith who reclined on a bed in the corner of the room. The brethren sang a hymn and prayed, and Elder Snow proceeded to make some remarks, when, in an instant, a cry of alarm from the bed attracted the attention of all. On stepping to the bedside the Elders discovered that Miss Smith's face and her entire form were distorted in the most shocking manner, her eyes were glaring wildly, but apparently sightless, her respiration was very difficult and her limbs were rigid as iron. The common restoratives were used without effect. The Elders laid their hands upon her and rebuked the devil, when she was instantly relieved, but in another moment she was bound as before; they now kneeled down by her bed and prayed, when she was again released, and asked for baptism, stating that she had been acting against her convictions of right in some conversations the missionaries had held with her during the day. They repaired to the water and there under the mantle of night introduced the first soul into the Church as the fruits of their labors.

During the following winter Elders Lyman and Snow labored in Southern Ohio and Cabell County, Virginia. Some forty souls were added to the Church by their administrations. Early in the spring they returned to Kirtland.

On March 21, 1833, with Wm. F. Cahoon as companion, Lyman started on his second mission. He continued his labors for eight months, during which time he traveled as far east as Chautauqua and Cattaraugus Counties, N. Y. He held 150 meetings and saw about one hundred souls added to the Church. In December following he attended a conference in Erie County, Penn., where he was ordained to the High Priesthood under the hands of Lyman E. Johnson and Orson Pratt. In the winter he continued his missionary labors in the States of New York and New Hampshire. While in the latter State the call to go to Missouri reached him through Elder Lyman E. Johnson. Responding to this call, he changed his plan of operations and went direct to Kirtland, Ohio, taking in charge as a contribution some money and teams, and two sons of John Tanner (John J. and Nathan).

Elder Lyman writes: "We arrived in Kirtland about May 1, 1834, but did not join the camp until the day previous to their leaving New Portage, which was on the 8th of May. At this point we identified ourselves with the camp by enrolment and paying over our money to the credit of Father Tanner.

"From this place I traveled with the camp, participating in all the vicissitudes it encountered and shared in its toils and labors as well as its varied and rich instruction that we received from the Prophet.

"Thus we pursued our anomalous and strange journey, the vicissitudes of which afforded us ample opportunity to evince our faith by the offering of our lives for the truth, proving by the patient endurance of our toils and our untiring perseverance in the accomplishment of our purposes, that the interests of the Kingdom, when they should be committed to our keeping, would be faithfully cared for, and thus laying the foundation for the effectual redemption of Zion, in the development of a faithful and energetic ministry.

"On June 17th, on Grand River, I met for the first time with Bishop Edward Partridge. I traveled and conversed with him the most of the day. On the 19th we arrived in the vicinity of Fishing River, and encamped near a Baptist meeting house. During the night we were visited by a severe storm of rain and high wind, accompanied by thunder and lightning, which prostrated most of our tents. Some of the fugitives from the fury of the storm, found shelter in the church. The morning found me minus my tent; and a depression in the ground, in which my bed had been inadvertently made, was full of water, in which myself and bed were submerged.

"On moving from our camp in the morning of the 20th, four miles, to Brother John Cooper's house, we found the country around us was visited during the night previous with a terrific storm of hail, which in its destructive course demolished fields of grain and made liberal pruning of the forest over which it passed. And what more directly effected our safety, it held in check, so they could not move, a large mob force that were assembled to question

our presence in, or dispute our passage through the country.

"We remained near Brother Cooper's until the 24th. During our stay here we were visited by some gentlemen from Clay and Ray Counties, among whom were General Atchison, Col. Sconce, and a Mr. Cameron. With them the Prophet had an interchange of feeling and sentiment of a conciliatory character, which the Lord blest to our good, thus adding another to the evidences already given, that it was no part of his purpose to expose his servants to the chances of destruction at the hands of their enemies. It was here the Lord signified to the Prophet, to our joy and comfort, that our offering was accepted.

"On the 24th we moved the camp twenty miles, and camped at Brother Burkett's, two and a half miles from Liberty, the county seat of Clay. Here, on the morning of the 25th, several of the brethren were attacked with the cholera. Among the first was Elder John Carter, who had a protracted struggle with the fell destroyer. The following night there were some half a dozen of the brethren stricken down, and all lying on the floor in a small apartment. This was a scene that can be more easily imagined than described—to see men stricken down in a moment, and in a short hour the ruddy glow of health displaced by the palor of death; to see the human form divine which at the dawn of morning was stately and erect, in all the perfections of manly beauty, melt away in the death struggle of a few short hours, and to think that the sufferers are the forms of the loved, the faithful and brave. With them we had labored and rejoiced together in the truth; they were endeared to us by the tenderest ties that bind heart to heart and soul to soul. These were they sufferers for whom there seemed to be no rest but in the grave.

"I passed the night with the sufferers, and in the morning the company with which I was connected was disbanded. Before I left, I gave a parting look, breathed a hasty prayer, and tore myself away from the scene of death.

"On the 26th I went to the residence of Brother King Follett. From this until the organization of the High Council, I passed my time with the brethren who had been expelled from Jackson County, by whom I was kindly entertained.

"I then engaged to work for Bro. Jabez Durfee, who was building a mill for Esquire Arthur. While thus engaged I was called upon to assist in numbering the people of the Church in Clay County. This led me to form an acquaintance with the Saints generally who had been driven from Jackson County. In this labor I was engaged until the 11th of August, when I was attacked by the ague and fever, with which I was confined to the house and bed until Nov. 2nd. I was, during my sickness, at the house of Brother Elias Higbee, whose wife was most kind and unremitting in her attention to my comfort, as were the Saints generally.

"After a partial recovery from my sickness, I received a discharge from the camp under the hand of Lyman Wight. I then procured, through the aid of the brethren, a half worn coat that belonged to the late A. S. Gilbert, and on Dec. 23rd, 1834, I started from Clay County in company with Brother Heman Tilton

Hyde. We traveled and preached by the way, sharing the fate common to those who call upon the wicked to turn from their sins.

"We continued eastward as far as Ohio, and arrived in Kirtland May 26, 1835. On our way we held sixty-seven meetings and three conferences, and in company with Brother Elisha H. Groves we built up a branch of the Church in Madison County, Illinois, and baptized others in St. Clair County.

"During my stay in Kirtland of about three weeks I was ordained a member of the First Quorum of Seventies under the hands of Joseph, Oliver and Sidney. The record of my ordination and blessings made by Sylvester Smith are lost.

"During this short respite from preaching I married Miss Louisa Maria Tanner, the daughter of Elder John Tanner. Our marriage was solemnized by Elder Seymour Brunson on Wednesday of the week; and the following Monday I was again in the field.

"My present course was eastward, mostly in the State of New York, where my labors were rewarded by liberal additions to the Church. This mission occupied six months of time and extended over two thousand miles of travel, and the preaching of nearly two hundred sermons.

"From the time of my return to Kirtland in December, 1835, I resided with my father-in-law and attended school through the winter. In the spring of 1836 I participated in the endowments then given, and in consequence of my ordination to the High Priesthood, previous to my ordination as a Seventy, I was at this time connected with the Quorum of High Priests.

"The spring of 1836 found me again on my way to the East, in company with Elder Nathan Tanner. We passed through the field of my previous year's labors in Alleghany County, N. Y., where we were blest in adding several to the Church. While here we witnessed the signal manifestation of the power of God in the healing of the sick.

"From this place we continued our travels eastward until we arrived in the town of Bolton, the former residence of Brother Tanner. Here we preached through the country, in which we secured the attention of the people, but not their obedience to the truth.

"In Bolton we met with Father John Tanner, who had been on a mission to the State of Vermont. While here I married Elder Nathan Tanner and Miss Rachel Smith. Brother Nathan remained with his father-in-law, while Father Tanner and I returned to Kirtland, Ohio, where I remained a short time engaged in work to support my family and preaching in the country around, once going east as far as Erie County, Penn.

"In this way my time was mostly occupied until the autumn of 1837, when Nathan Tanner and I engaged Mr. Jared Randall to move us to Missouri, where we joined the Saints in the new county of Caldwell. In consequence of my limited means I went to Fort Leavenworth, where I labored during the winter. In the spring I returned and engaged in a job of work on the Court House, Clinton County.

"On my return home I engaged in labor for George Walter, from which I was relieved by sickness, which was induced by too severe labor in

hot weather. From this indisposition I had mostly recovered, when the difficulties, that eventuated in our expulsion from the State, commenced with an affray at the election in Daviess County, in the month of August. On the first alarm I took the field, which I did not leave until I left the State the following spring.

"The trouble thickened around us until, on my return from a week's excursion to the north of Far West (in company with Brother Justus Morse, with whom my family resided), I learned, that the brethren at De Witt were surrounded by mobs in such a way as to preclude any approach to them by the usual ways, in consequence of which we were left in ignorance of their prospects of danger or safety.

"On this account the brethren in Far West committed to me the task of finding a way to the brethren that were in the midst of the enemy. To accompany me I selected Brother James Dunn. I then dressed myself in some old soldier pants, an old and somewhat tattered coat made of a Buffalo robe, and a red worsted cap, closely fitting my head. One pocket of my coat was furnished with a pint flask for the spirits we might use, or the effect its possession might have on those with whom we would be likely to come in contact.

"Thus attired in our grotesque and uncouth garb, we started across the country to the Missouri River, at a point somewhere above the ferry crossing the Lexington. We reached the river, and when the mantle of night was over us we commenced our search for a canoe, in which to pass down the river. In this, however, we did not succeed, and when the signs of the coming day were discoverable in the east, we found shelter under the edge of a stack of hay by the way, caught about an hour's sleep, and then were up and away. Traveling down the river we found a Brother Benjamin Jones, who gave us some breakfast, after which we passed over the ferry, replenished our bottle and walked through the town, passing several parties who were engaged in discussing the common topic of the day—the 'Mormons' and their enemies.

"From this place we passed down the river some twelve miles, where, near the close of the day, we secured a canoe, in which we passed further down the river, until the darkness of night rendered our navigation rather unsafe. We landed and kept ourselves warm with a fire, which we supplied during the night. In the morning we resumed our way and landed at De Witt about noon; but the Saints had all gone, save a few who had been prevented by the loss of stock. Among these were Zenos H. Gurley and Brother Simons.

"We took dinner with some of the mob residents of the place, and were told by them that being strangers we might be suspected of being Mormons, and consequently be unsafe in the place. Acting upon the suggestion we left town, on the road leading to Carrollton, and found lodging with Mr. Thomas. In the morning we were early on the way, got breakfast with a citizen who lived near the point where the trail made by the brethren when they left De Witt diverged from the old road to the right. This trail we were traveling as fast as we could walk, when on turning abruptly around the point of a low ridge, we found ourselves in close proximity to two men on horse-

back, with arms. They were questioning a Brother Clark (as we subsequently learned) who was a stranger in the country, and was on the hunt for stock. A short distance ahead were some twenty men who were armed and mounted. The two dismissed Brother Clark and rode to the company, returning to us with an addition to their number of some half a dozen, and made prisoners of us, asking who we were. We found in the company some men we had seen before in Daviess.

"They had in a wagon a six pounder, which they were transporting to the north, at a cost of ten dollars per day. On this cannon, in the wagon, they allowed us to ride. At night we helped to take the cannon from the wagon and secrete it in the hazel thicket, to prevent a surprise from the "Mormons," and then they placed a guard of four men with us. In this way they kept us for four days.

"On the morning of the fifth day they told us we could go, but not to our friends, who were within seven miles of where we were. They forced us back on the road we came. We traveled some forty miles, in a light snow, and waded through Grand River. About nine o'clock at night we reached Brother York's house on Shoal Creek. They fed and refreshed us, and in the morning we started for Far West, where we arrived the next day.

"I went directly to Daviess County, where I found the cannon, on which Brother Dunn and I had ridden during our captivity, the brethren having captured it soon after our release. While here, we heard that the mob were gathering on the southern borders of our country. On receiving this news I repaired to Far West, where I borrowed a horse of some brother whose name I have forgotten.

"A company of spies, composed of ten men, were raised, and I was appointed to take charge of them. We repaired to Crooked River, and quartered with Brother Pinkham.

"From this point I went, taking with me Brother John Scott, to reconnoitre the country, leaving the residue of the company to keep a watch in the vicinity of their quarters. We extended our search as far as the mouth of Crooked River, where we found Father Cutler and family. We gave to him and the brethren in that region the best instructions we could in the then existing emergency. Thus we spent a few days. The night preceding the battle on Crooked River, I slept at Father Cutler's. About the dawning of day I awoke Brother Scott and told him that the brethren had had a battle, for I had seen it. We arose, saddled our horses, rode ten miles and stopped with Brother Ewing to get some breakfast. While here the news of the battle was brought by two of the mob residents, who came to advise Brother Ewing to give up his arms, but the presence of Brother Scott and myself rendered the difference in our number rather against them. Our breakfast over, we secured the services of a guide, and we traveled directly across the country to Far West. When the light of day was gone, we were furnished with light from the burning prairie.

"We arrived in Far West early on the morning of the 26th of October. I called at Brother Rigdon's, where I saw Brother O'Banion, who was

dying of his wound, received at Crooked River. Some hours later, in the morning of the same day, the corpse of Brother David W. Patten was brought into town.

"On the morning of the 30th of October a company of men, under command of Col. George M. Hinkle, of which I was one, started out into the country, hearing that there was a large force in the vicinity of Crooked River. When some five or six miles on the way, we learned that there was an army making their way to Far West. On the receipt of this intelligence we commenced our retreat, in a circuitous route, to Far West. Passing the rear of the enemy, while they passed in, on the south of the city, within one mile of which they encamped, we entered it from the east near night, and joined our brethren, already formed in the line of defence on the south of the city. While the mob were making their way toward the city, they made a prisoner of Father John Tanner, whom they brutally treated, by striking him on the head with a rifle. From the bleeding of his wounds he was besmeared from head to foot. He was kept one night, and then turned out to carry to his friends the corpse of the murdered Carter.

"On the night of the 30th of October we were engaged in preparing for defence, in and about the city, by throwing up a barricade made of cabin logs, fence rails and wagons, which were around the city.

"On the 31st an invitation was sent for Brothers Joseph Smith, Sidney Rigdon, Lyman Wight, Parley P. Pratt and George W. Robinson, to hold a conference with the officers of the army, which, however, eventuated in their betrayal into the hands of their enemies, who celebrated their success by a succession of demoniac yells that might have led one to conclude that hell with all its legions had joined in the triumph. Thus passed the night.

"When we supposed that we might have been attacked by our enemies, we were ordered out by Col. Hinkle to lay down our arms by way of surrender to our foes. This ungrateful requirement complied with, we were marched into the city and kept under guard for a time. Then our guard was extended to the limits of the city, and we were released from our closer confinement. After our partial release, I made a call on Bishop Partridge, and passing from his residence, in the north, to the southern part of the town, I was, in passing the store of Col. Hinkle, pointed out to a party of the mob, who followed me a short distance and arrested me, stating they had orders from General Lucas to bring me to camp.

"On my arrival in the camp I found myself associated with the prisoners, so treacherously taken the day previous, and also Brother Hyrum Smith and Alexander McRae. The night was rather an unpleasant one, on account of the inclemency of the weather, from which we had no protection. During the night the far-famed court martial was held, by which we were all sentenced to be shot in the morning. From the execution of this merciless sentence we were saved by the opposition of General Doniphan; and long may he live to enjoy the reward of the soul ennobling qualities that exalted him incomparably above the priest-ridden, bloody rabble around him.

"On the morning of November the 2nd we were ordered to take our

seats in a wagon, driven by Brother Stephen Markham, who had been pressed into their service. As we seated ourselves, William Beauman rushed up to the wagon, with his rifle cocked, swearing that Lyman Wight, who sat by my side, should not leave the ground alive. He was instantly disarmed by the captain of the guard, whose name was Jackson, and a guard placed, some twenty-five feet from us, with orders to shoot the first who should show a disposition to crowd on us.

"From the camp we moved, under a strong guard, into the city of Far West, where most of the prisoners were allowed to go and say their adieus to their heart-stricken and sorrowing families. While we halted here, the father and mother of Brothers Joseph and Hyrum Smith came to the wagon in which we were seated to see their sons, as they thought for the last time, but the wagon was closely covered, and they were brutally refused the privilege of looking upon their children.

"At lenght we left the scene of our sorrowing friends and started on our way to Independence. When about two miles from Far West, we passed the place where my family resided. I was allowed some five minutes to see my wife and get a change of clothing. I left my weeping wife and prattling babe, to encounter my fate, in the land of my enemies. We camped one night before crossing the Missouri River, and arrived in Independence in the midst of a heavy rain. We were taken through all the principal streets of the town and exhibited as the trophies of the victories of mob violence over innocence and truth. From the time of our arrival here the rigors of our confinement were considerably relaxed.

"We were at length taken to Richmond, by the order of General Clark, where we were closely confined, being all bound together in one chain, and under a strong guard. In this way I remained, undergoing with my fellow prisoners an exparte examination, until the 24th of November, when I was discharged; and about 9 o'clock on Saturday I started for Far West. About 10 o'clock at night I met my wife in Brother Morse's house.

"On Sunday, in company with my wife, I went to town, and several times in the course of the day, I met with several parties of the mob, whom I learned, were searching for me to take me back to prison about sun-down. On the receipt of this information I took measures to keep out of their way.

"On the Sabbath, after my release, I met with Col. Hinkle, who disclosed to me his heartless treachery by proposing that we should join and go to the south, and there build up a church for ourselves, as the Prophet was in trouble from which he would not escape.

"About this time I was elected Justice of the Peace; and about the time of the committal of the brethren to prison, I was taken sick with a swelling on my left arm. My sickness soon reduced me to a state of utter helplessness, when I was carried to the house of Brother SolomonDaniels, where, by the kindness of my friends and the blessing of the Lord, I slowly recovered. During my illness I was closely watched by Capt. Bogart and his emissaries.

"Before I had recovered, Brother Daniels and family removed to Illi-

nois, and took with them my family, leaving me to aid the brethren in the matter of disposing of their land, which the most of them were forced to do by the oppression of the mob.

"I boarded with Brother Theodore Turley's family. Sister Turley was most kind and unremitting in her attention to my comfort. Under her treatment I regained my health and remained until March, 1839, when I went to Quincy, Illinois. There I found my family still with Brother Daniels' family, with whom they continued a few months.

"During this spring I went (in company with Brothers Charles C. Rich, Seymour Brunson and John Killyon) to Missouri to visit P. P. Pratt, who was being carried on a charge of venue from Richmond, Ray County, to Columbia, Boone County. We were frustrated in our intentions to assist Brother Pratt and others, by the misrepresentation of matters between us and them, by Watson Barlow, who came from Quincy to see the prisoners, and was known as a "Mormon", while we were traveling incog.

"On the strength of Barlow's representation I went to Quincy and returned again to Columbia, but was again defeated, as before, and returned, leaving our friends to their fate. Brother Pratt told me afterwards, that they were ready to have acted upon our first proposition for their rescue. Our plan was the same as that on which they came out on the fourth of July, subsequently.

"The above with a dangerous trip to the western part of Missouri, to attend to some unsettled business, occupied the most of the summer. In the fall I went, with my family, to spend the winter with my old friend Justus Morse, in McDonough County. I remained here until spring.

"Early in the spring of 1840, I went to Iowa, on the half-breed tract, in Lee County, where I built a cabin, to which I moved my family. A portion of this summer I spent on the Mississippi River, boating wood to St. Louis. From this work I returned in the fall, sick.

"In the spring of 1841 I moved my family to Nauvoo, and occupied a part of a house belonging to Brother Osmyn M. Duel, and worked with Brother Theodore Turley in his shop at repairing guns, and other work. I had been thus engaged a short time, when Brother Charles Shumway, from Northern Illinois, called on Brother Joseph for Elders to go home with him to preach in that country. The Prophet sent him to me, with directions that I should go.

"The steamer on which we were to go up the river was in sight when I received the word in the shop. I went to my home, one mile distant, took leave of my family, and was at the landing as the boat rounded to. We went on board of the boat, which I left at Galena. I preached in this region, and in Wisconsin, until October, when I returned to Nauvoo, where I arrived on the last day of the conference, in the afternoon.

"During the conference I was appointed a mission to the city of New York. This was countermanded by the Prophet; and during the winter I went, in company with Peter Haws, on a mission to secure means to build the Temple and Nauvoo House. We went as far east as Indiana.

"In the spring of 1842, I went on a mission to the State of Tennessee, accompanied by H. K. Whitney and

Adam Lightner and also Williams Camp, from whom we had the promise of some help on the public buildings. In this we were disappointed. I was joined in the mission by Elder Lyman Wight, one of the Twelve Apostles.

"After our failure to accomplish what we expected to with Brother Camp, we returned to Nauvoo. While on this mission I held one public discussion with Thomas Smith, a Methodist presiding Elder, and baptized some of his church.

"Subsequent to my return to Nauvoo, I was ordained to the Apostleship August 20, 1842, and on September 10th I started on a mission to Southern Illinois, in company with George A. Smith. Some portion of our time, on this mission, we were in the company of Prests. Brigham Young and Heber C. Kimball. From this mission we returned Oct. 4th.

"The following winter I was engaged by the Prophet to move my family to Shockoquon, in Henderson County, where he had bought some property. I repaired to the place where I superintended the surveying of the town site and commenced building. I remained here until the following summer (1843). When the Prophet was kidnapped, I participated in the efforts that resulted in his rescue.

"On my return from this expedition I was taken ill and became helpless, in which condition I was taken to Nauvoo, from where, (when I had partially recovered from my sickness,) I was sent on a mission to the State of Indiana, taking with me my family. I went to the small inland town of Alquina, Fayette Co., where my family resided, while I traveled through the surrounding counties, preaching as opportunity offered. In this manner I passed the time until the spring of 1844, when I repaired to Nauvoo to attend the April Conference, at which it was determined that I should go to the city of Boston.

"A few days after the conference, I had an interview with the Prophet, in which he taught me some principles * * * * on celestial marriage. On the day of my parting with him, he said, as he warmly grasped my hand for the last time, 'Brother Amasa, go and practice on the principles I have taught you, and God bless you.'

"I returned to Alquina, and prosecuted my labor of preaching in the country, until the 1st of June, when I repaired to Cincinnati, where I remained until July, when I received the news of the murder of the Prophet and Patriarch, Joseph and Hyrum Smith. A few days later Brother Adams arrived, and confirmed what we had heard of the murder. He was also the bearer of a call to myself, to return immediately to Nauvoo, and in response to this call I repaired to Nauvoo, where I arrived on the 31st of July."

Having attended the special meeting at Nauvoo, Aug. 8, 1844, in which the Twelve Apostles were acknowledged as the presiding quorum of the Church, Apostle Lyman, as a member of that quorum, continued to take an active part in all the affairs of the Church. He rendered efficient aid during the exodus of the Saints from Illinois in 1846 and was one of the Pioneers of 1847, returning to Winter Quarters in the fall of the same year. The following year he led a large company of emigrants to G. S. L. Valley. After this he was appointed on a mission

to California, from which he returned Sept. 30, 1850. In 1851 he and Apostle C. C. Rich were called to lead a company of settlers to California, which started from Payson, Utah Co., March 24, 1851, and arrived at San Bernardino, Cal., in the following June. A few months later (Sept.) the ranche of San Bernardino was purchased, and a settlement located, which was continued until 1858, when, on account of the hostilities between Utah and the United States, it was broken up; the inhabitants removed to Utah. In 1860 Elder Lyman was sent on a mission to Great Britain, arriving in Liverpool, England, July 27th. In connection with Apostle C. C. Rich he presided over the European Mission until May 14, 1862, when he embarked to return home. While on this mission he delivered a remarkable sermon at Dundee, Scotland, on March 16, 1862, in which he denied the atonement of the Savior. Some years later he was summoned to meet before the First Presidency of the Church to answer to the charge of having preached false doctrines. He acknowledged his error and signed a document, dated Jan. 23, 1867, in which he also asked the forgiveness of the Saints. But soon afterwards he again preached in the same strain, and was finally excommunicated from the Church, May 12, 1870. He died in Fillmore, Millard Co., Utah, Feb. 4, 1877.

EZRA TAFT BENSON.

The first son of John and Chloe Benson, was born Feb. 22, 1811, in Mendon, Worcester Co., Mass. His father was a farmer and a very industrious man—a quality which his son inherited—and Ezra T. lived with him, helping him on the farm until he was sixteen years old. He then went to live with his sister and her husband, who were keeping a hotel in the centre of the town of Uxbridge. With them he remained three years. His grandfather Benson was also a farmer and while engaged at work in the field he fell and suddenly died.

At the death of his grandfather, by the request of his grandmother, young Ezra T. took charge of the farm, and when twenty years old he married Pamelia, the daughter of Jonathan H. and Lucina Andrus, of Northbridge, Worcester Co., Mass. In 1832 he moved from the farm and bought out his brother-in-law, the hotel-keeper, and kept the house about two years. In this business he made considerable money, which he invested in hiring a cotton-mill and commencing, with his wife's brother, the manufacture of cotton in the town of Holland, Mass. Through a combination of causes, over which he had no control, he lost money in this business, and retiring from it took a hotel in the same town. He was also appointed postmaster. Though he made money in this business he could not be content; he had a desire to visit the West. In the spring of 1837 he had his family started. While in Philadelphia he made the acquaintance of a gentleman who spoke discouragingly about the West, and persuaded him to go to the town of Salem, and he would assist him to go into business. He remained in this place one year, and though his neighbours offered to render him any assistance he might need to establish himself in business, he still yearned for the West, and he started in that direction. He touched at St. Louis,

obtained a small stock of goods, and then went up the Illinois River, not knowing where he should land. But while on the river he made the acquaintance of a man, who proved to be his father's cousin. He was living at Griggsville, Illinois, and at that town he concluded to stop. But he did not remain long there. He moved to Lexington, in the same State, and afterwards to the mouth of the Little Blue, where he and a man by the name of Isaac Hill laid out a town and called it Pike. Here he built himself a dwelling-house and a warehouse. But the place was sickly, and he was restless. In relation to these days, he afterwards said that he felt the Lord was preparing him for the future which awaited him, and later he could understand why he could not feel contented in the various places where he visited, and where, so far as worldly prospects were concerned, he had every opportunity of doing well.

Early in 1839 he heard of Quincy, Illinois, and he was led to go there in search of a home. There he met with the Latter-day Saints, who had just been driven out of Missouri by mob violence. He heard they were a very peculiar people; yet, in listening to the preaching of their Elders, and in conversation with themselves, he found them very agreeable. He boarded, during the winter, with a family of Latter-day Saints, and formed a high opinion of them. In the spring of 1840 he secured two acres of land in the town, fenced it in, and built a house upon it. During this time he still associated with the Latter-day Saints, and his sympathies were much moved towards them, and he held conversations with them about their principles. A debate was held in Quincy between the Latter-day Saints and Dr. Nelson, who was opposed to them, at which the Prophet Joseph was present. From this debate he became convinced that the Latter-day Saints were believers in and observers of the truths of the Bible. Though pleased that the Saints had come off victorious, he had no idea at that time that he would ever become one himself, yet their principles were the chief topic of conversation with himself and family and neighbors, and he and his wife attended their meetings. His wife was the first to avow her belief in the doctrines, and when the word went out that they were believers in what was called "Mormonism" a strong effort was made to get him to join a sectarian church. Elders Orson Hyde and John E. Page visited Quincy about this time, having started on their mission to Jerusalem, to which they had been appointed. Their preaching seemed to have the effect to remove whatever doubts there were remaining, and he and his wife were baptized by the President of the Quincy Branch, July 19, 1840.

In the fall he went to the conference at Nauvoo, and was ordained an Elder. After his return to Quincy, he was visited by President Hyrum Smith, who ordained him a High Priest, and appointed him to be second Counselor to the President of the Stake, which he had organized there. About the first of April, 1841, he moved to Nauvoo. He bought a lot, fenced and improved it, and built a log house upon it. June 1, 1842, he started on a mission to the Eastern States, where he remained until the fall of 1843. He returned and remained until May, 1844, when

he again started east in company with Elder John Pack. When the news of the death of Joseph, the Prophet, reached them, they returned. That fall he was called to be a member of the High Council in Nauvoo, and in December of that year was again sent east on a mission. He presided over the Boston Conference until the beginning of May, 1845, when he was counseled to gather up all the Saints who could go and move them out to Nauvoo. The remainder of that summer and fall he worked on the Temple, and at night frequently stood guard to keep off the mob. He moved out of Nauvoo with his family in the first company in 1846. At Mount Pisgah he was appointed a Counselor to Father William Huntington. While at this place he received a letter from President Young informing him of his appointment to the Quorum of the Twelve, instead of John E. Page. He moved up to the main camp at Council Bluffs, where he was ordained to the Apostleship, July 16, 1846. He shortly afterwards was sent east on a mission, from which he returned Nov. 27, 1846. The next spring he accompanied President Young as one of the Pioneers to G. S. L. Valley, and after their arrival there he was sent back to meet the companies which were coming on, to inform them that a place of settlement had been found. After he met the companies he returned to the valley, and then started back to Winter Quarters with the Pioneers. Another mission east had to be performed, and he left the camp about the last day of 1847, and was absent several months. Upon his return he was appointed to preside in Pottawattamie County, Iowa, being associated with President Orson Hyde and George A. Smith. In 1849, in company with President Smith, he moved to the valley. He was dangerously sick on the road, and was not expected to live; but the camp fasted and prayed for him, and he recovered. In 1851 he left the valley on a mission to Pottawattamie County, to gather up the Saints, and returned in August, 1852. In 1856 he was appointed a mission to Europe, and, with Elder Orson Pratt, presided over the British Mission until the fall of 1857, when he returned home. In 1860 he was appointed to preside in Cache Valley, at which point he continued to reside until his death. With Apostle Lorenzo Snow, and accompanied by Elders Joseph F. Smith, W. W. Cluff and A. L. Smith, he went on a mission to the Sandwich Islands in 1864, and the boat in which they were landing on one of the islands capsized. Brothers Benson and Snow were almost miraculously saved from drowning. Having successfully performed their mission, they returned to Utah, this being the last time E. T. Benson left the Territory.

Besides performing these missions, Elder Benson filled many important missions at home. He was also a member of the Provisional State of Deseret, previous to the organization of the Territory; was a member of the Territorial House of Representatives for several sessions, and during the last ten years of his life he was elected to the Territorial Council every term. In 1869 he associated himself with Brothers Lorin Farr and Chauncey W. West in taking a large grading contract on the Central Pacific Railway. The fact that he was not able to obtain a settlement with

the railway company caused him considerable anxiety. On Oct. 3, 1869, just as he had arrived at Ogden from his home in Logan, he died suddenly while doctoring a sick horse. His body was conveyed to Logan, where the funeral took place the following Sunday (Sept. 5th).

MISCELLANEOUS.

RUSSELL, (ISAAC,) one of the first Latter-day Saint missionaries to Great Britain, was born April 13, 1807, in Windy Hall, Cumberland Co., England. His father's name was Wm. Russell, and the family genealogy can be traced through Normandy back to Oluf, the so-called "sharp eyed" king of Nerike, a province of Sweden. Isaac Russell, who was the youngest of thirteen children, emigrated to America, together with his parents, being then but a boy ten years of age. They settled in Upper Canada. Shortly after their arrival there Russell apprenticed himself to a cabinet-maker, with whom he served seven years. At Scarborough he became acquainted with Miss Mary Walton, whom he subsequently married in Toronto, June 25, 1829. In his younger days he exhibited much intelligence, and an unusual degree of fondness for literature, frequently being discovered by his parents in the perusal of books, when perpaps his labors were looked for elsewhere. Subsequently he allied himself to the Methodist Church, becoming a class-leader, and his integrity won for him the respect and confidence of all his associates. In 1836 he first heard the fullness of the Gospel preached, and was baptized in the spring of that year in Charlton settlement, eight miles north of Toronto, by Apostle Parley P. Pratt, who had just introduced "Mormonism" into the province. After listening to Elder Pratt's first sermon, Isaac Russell suddenly arose to his feet, exclaiming: "This is the Gospel that I wish to live and die by." Soon after his ordination to the office of an Elder, he was sent out to preach the Gospel in the adjacent country, baptizing quite a number of friends and acquaintances. He also contributed liberally of his means towards the spreading of the Gospel. On one occasion he donated $100 to Parley P. Pratt, when the latter returned to Kirtland. Soon afterwards he sold his farm, and removed with his family to Kirtland, Ohio, in the spring of 1837. There he purchased another farm of 160 acres. In connection with Heber C. Kimball, Orson Hyde and others he was called to open the door of the Gospel in England. Leaving his family in the care of his brother-in-law, Brother John Dawson, he left Kirtland on June 13, 1837, crossing the Atlantic in the ship *Garrick*, and landing in Liverpool July 20th. Not long after their arrival the well-known but remarkable effort of the adversary to retard the progress of their mission was exhibited; but through faith, prayers and administrations the Elders gained the victory. While on this mission, Elder Russell's time was constantly occupied in preaching, baptizing and building up branches. In the county of Cumberland alone he was instrumental in bringing some sixty souls into the Church. Once he was offered a large salary if he would accept a position as preacher in the Episcopal Church, which he promptly refused, preferring to teach the truth without purse or scrip. After a successful mission Elders Kimball, Hyde and Russell sailed from Liverpool April 20, 1838, and, after 22½ days' sailing, during which time considerable rough weather was experienced, they landed in New York May 12th. From there they continued to Kirtland, where they arrived on the 22nd of May, having been absent about eleven months. Preparations were shortly afterwards made to remove to Missouri, where Russell, together with Jacob Scott and families, arrived in the latter part of September, having traveled on land and water a distance of eighteen hundred miles. At the time the mob-militia, ordered out by Gov. Boggs, marched on Far West, he was at De Witt, Carroll Co., whither he had been sent by the Prophet Joseph to assist a company of Canadian Saints, who were attacked by a mob. This fact probably accounts for his not being taken prisoner with the Prophet and others. On the night of April 26, 1839, when the secret conference was held by members of the Twelve at Far West, upwards of thirty persons were excommunicated from the Church without a hearing, Isaac Russell being one of the number. Theodore Turley, who had also been present on that occasion, called on Brother Russell afterwards and informed him what had occurred and bade him good bye. Turley subsequently, in Utah, related to Russell's sons, Samuel and George, that he was present at the conference near Quincy, Ill, where Joseph was informed of the proceedings at Far West, and that the Prophet there arose with tears in his eyes, and, referring to Isaac Russell, said that he felt to bless him and

that he should be blessed. It is a fact worth recording that Brother Russell never took sides with the enemy either in word or deed. On the occasion of an election in Far West, after the Saints had been driven away, he took his stand in the public square, addressed a large assembly of Missourians on the principles of the Gospel and spoke fearlessly of judgments that would eventually overtake them, in consequence of their persecution of the Saints. He was, some time after this, taken by the mob in connection with Wm. Dawson, a present resident of Lehi, Utah, and given the choice between vacating the place and being shot. Refusing to leave, they then threatened to whip him, and was about to execute the threat, when Mr. Mann, one of the mobbers interfered, swearing that he would kill the first man who laid a hand upon him. He then ordered Russell and his companion to return home, whence he accompanied them and guarded them through the night. The mob frequently ordered Russell to call out all his children, and place them in a row, to be shot, but the six children still live in full faith and fellowship in the mountain vales. He was once taken by the mob, and marched at the point of firearms to a place in Far West, where a mock trial was being held. There he was sold for six months, on the ridiculous charge of being a vagrant, to one John Ragland, of Daviess County. Together with his family, excepting his eldest son, he served out this term to within a few weeks, being finally let off because of his good behavior. The mobbers adopted this plan merely for the purpose of getting him away from his possessions that they might have full sway. After his liberation from this unjust servitude, he removed with his family to Richmond, Ray Co., where he worked at his trade as a carpenter for about one year. Then he rented a farm in connection with his brother-in-law, John Dawson, some three miles east of Richmond, where he finally died Sept. 25, 1844, leaving a wife, who has since died, and six children, who still reside in Utah and Arizona. Just before he breathed his last, he remarked to his wife that he had the promise from the Lord that his children should never lack for bread, a prediction that has been fulfilled in all instances. A county road, which was afterwards surveyed, ran directly over his grave, leaving it in the center. His daughter Sarah, of Salt Lake City, Utah, visited the spot about ten years ago, and found the grave unmolested; the teams all having driven on either side of it. She also renewed the paling around the grave. Some years previous to his death a somewhat remarkable case of healing occurred under the hands of Isaac Russell to Mathew Walton, who was restored to health almost immediately. On one occasion he was thrown into Richmond Jail for alleged contempt of court, by the notorious Judge Austin A. King, but was bailed out the following day. His upright, straight-forward life obtained for him the love of all associates who truly knew him. A short time before his death, he remarked to his nephew that great good would yet result from "Mormonism"; and before leaving England he said in a sermon that what he then taught was the Gospel of truth, no matter what might afterwards become of him. Heber C. Kimball, in presence of the writer of this sketch, said that Isaac Russell was the finest speaker he had ever heard.

GEO. W. RUSSELL.

SMITH, (CHLOE,) a young woman, who was miraculously healed under the administration of the Prophet Joseph Smith. She, being an early member of the Church, was lying very low with a lingering fever, in the summer of 1831, with a family who occupied one of the houses on the farm of Isaac Morley, in Kirtland, Ohio. Many members of the Church had visited and prayed with her, but all to no effect; she seemed at the point of death, but would not consent to have a physician. This greatly enraged her relatives, who had cast her out because she belonged to the Church, and who, together with many of the people of the neighborhood, were greatly stirred up to anger, saying, "These wicked deceivers will let her lie and die without a physician, because of their superstitions; and if they do, we will prosecute them for so doing." These were daily watching for her last breath, with many threats. Under these circumstances, Joseph Smith and Parley P. Pratt, with several other Elders, called to see her. She was so low that no one had been allowed for some days previous to speak above a whisper in her presence, and even the door of the log dwelling was muffled with cloths to prevent a noise. The Elders kneeled down and prayed vocally all around, each in turn; after which President Smith arose, went to the bedside, took her by the hand, and said unto her with a loud voice, "In the name of Jesus Christ arise and walk!" She immediately arose, was dressed by a woman in attendance, when she walked to a chair before the fire, and was seated and joined in singing a hymn. The house was thronged with people in a few moments, and the young lady arose and shook hands with them as they came in; and from that minute she was perfectly restored to health.

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"What thou seest, write in a book." Rev. 1, 11.

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THE TWELVE APOSTLES.

CHARLES COULSON RICH,

A son of Joseph Rich and Nancy O. Neal, was born in Campbell County, Kentucky, Aug. 21, 1809; was baptized into the Church of Jesus Christ of Latter-day Saints by Ira M. Hinkley in Tazewell County, Illinois, April 1, 1832, and ordained an Elder in Fountain County, Indiana, by Zebedee Coltrin, while *en route* to Kirtland to see the Prophet Joseph. He received his endowments in the Kirtland Temple, and was ordained a High Priest under the hands of Patriarch Hyrum Smith, at Kirtland. He moved, with his father, to Far West, Missouri, in 1836, and was married to Sarah D. Pea, February 11, 1837, near Caldwell County, Missouri, by George M. Hinkle.

Brother Rich took a prominent part with the Saints in all the persecutions in Missouri. While carrying a flag of truce between the camp of the Saints and mobocrats, at Far West, he was shot at, about ten yards distant, by Samuel Bogart, a Methodist preacher and a mob officer. At the battle of Crooked River, when D. W. Patten fell mortally wounded, and while bullets were flying thick and fast, he laid down his sword in the heat of the battle and administered the ordinance of laying on hands to the dying hero; after which he resumed the sword, assumed command, and the battle of Crooked River was won by the Saints. Because of the prominent part he took in the Missouri troubles, he was forced to flee for his life through the wilderness into Illinois. He was ordained a member of the High Council in Nauvoo, and was also a member of the City Council. He left Nauvoo on the 13th of February, 1846, and presided over Mount Pisgah branch the following winter. Left Pisgah March 20, 1847, for Winter Quarters, starting for Salt Lake Valley June 14, 1847, in charge of a company of moving Saints. He arrived in Salt Lake Valley October 3, 1847. During the absence of the Twelve, on their return to Winter Quarters, he acted in the valley as Counselor to Father John Smith, who was left to preside over the colony.

Elder Rich was ordained a member of the Quorum of the Twelve Apostles February 12, 1849, and started on a mission to California on the 9th of the following October, returning home November 4, 1850. He again

started for California, March 6,1851, with a portion of his family and a company of Saints by the southern route, to purchase a place for the location of the Saints that might be gathered from the islands of the Pacific. With Elder Amasa M. Lyman, in September, 1851, he purchased the rancho of San Bernardino, containing about one hundred thousand acres of land, for the sum of $77,500, to which place the company removed and began the foundation and settlement of what is now one of the richest and finest countries in southern California. When the Buchanan war broke out, the rancho of San Bernardino was sold, and the Saints returned to Utah. Brother Rich leaving there April 16, 1857, arrived in Salt Lake City in June of the same year. He accompanied Gen. Daniel H. Wells to Echo Canyon and Fort Bridger during the Buchanan war, rendering valuable counsel and aid. In 1860 he was called on a mission to England, and for a time was associated with Elder Amasa M. Lyman in the Presidency of the European Mission. He returned home in 1862. In the autumn of 1863 he explored Bear Lake Valley and moved his family there the following spring. He was a natural pioneer and was the leader of the original settlers to that valley, where he resided until his death, continuing to be the main director in the establishment of towns and settlements in that region. Rich County, the extreme northern county of Utah, was named in honor of him. During the early years of the Bear Lake settlements, the only means by which the residents could get their mails from, or have any communication with the valleys farther south, when the snow was deep in the mountains,was by crossing on snow-shoes. When others would shrink from the dangerous undertaking of traversing the mountains at such seasons, when terrific storms prevailed, Brother Rich would set out. His wonderful strength and great powers of endurance, of which he never seemed to know the limit, and his almost intuitive knowledge of the country, always enabled him to go through, though in doing so he sometimes bore fatigue enough to kill an ordinary man. He made many of these hazardous journeys over the mountains; indeed for a number of years that was his usual mode of traveling when going to Salt Lake City to attend the session of the Legislature, or returning from the same.

In the early days of the Church Elder Rich figured conspicuously as a military man and was distinguished for his coolness and bravery. He held the office of major-general in the Nauvoo Legion,and was by many familiarly called General Rich up to the day of his death. When an attempt was made to kidnap the Prophet Joseph Smith and take him to Missouri, Brother Rich, at the head of twenty-five men, started out from Nauvoo to render him assistance, and returned after having traveled about five hundred miles on horseback in seven days. In the political affairs of Utah he served several terms as a member of the Council and House in the Territorial Legislature. Throughout his lifetime he was less noted for his brilliant talents than for his real goodness. He was a man of generous impulses, and seemed to live for the happiness of others rather than his own. Cheerful, honest, industrious,

benevolent, extending substantial sympathy to those in need, and giving fatherly counsel to and setting a worthy example before all around him, he moved on through life, honored and beloved by all who knew him. On Oct. 24, 1880, he was stricken with paralysis and died at his home in Paris, Bear Lake Co., Idaho, Nov. 17, 1883. During all these three years of affliction he was never heard to complain or in any manner evince anything but a spirit of the utmost contentment and resignation.

LORENZO SNOW,

A son of Oliver Snow and Rosetta L. Pettibone, was born April 3, 1814, in Mantua, Portage Co., Ohio. The following brief sketch of his life was written by his illustrious sister, Eliza R. Snow:

"Our father was a native of Massachusetts—our mother, of Connecticut, and were descendants of the genuine Puritan stock—those who fled from religious persecution in the 'old world' and landed on 'Plymouth Rock,' of historic celebrity.

"Early in the settlement of that portion of country now known as 'Middle States,' our parents with their family, consisting of two daughters, Lenora Abigail and Eliza Roxcy, the writer of this history, left the home of their youth, and moved to what was at that period considered the extreme west, or, as it was sometimes styled 'the jumping off place,' and settled in Mantua, Portage Co., Ohio, making the eleventh family in the township. There two daughters and three sons were added to the family, to-wit: Amanda Percy, Malissa, Lorenzo, Lucius Augustus and Samuel Pearce.

"Many times and with intense interest have their children listened to recitals of the hardships our parents encountered and the privations they endured in that new and heavily timbered country, so very forbidding when compared with the beautiful prairie landscapes of the west. But as true and worthy representatives of our noble ancestors, they were proof against discouragement—surmounted every difficulty, and through the blessings of God on their efforts, created for them and their children an enviable home. * * *

"In their religious faith our parents were by profession, Baptists, but not of the rigid, iron bedstead order: their house was a resort for the good and intelligent of all denominations, and their hospitality proverbial. Thus, as their children grew up, we had ample opportunities for forming acquaintances with the erudite of all religious persuasions.

"Without the least shadow of vanity we can truly say of our parents, their integrity was unimpeachable, and they were trustworthy in all the social relations and business transactions of life; and carefully trained their children to habits of industry, economy and strict morality, and extended to them the best facilities for scholastic education the country at that time afforded.

"Although a farmer by occupation, father was much abroad on public business, and Lorenzo, being the eldest of the three brothers, was left in charge, and early in life became accustomed to responsibilities which he discharged with scrupulous punctuality and that inflexibility of purpose which insures success; and from early childhood exhibited the energy and decision of character which have marked his progress in subsequent life. An unseen hand evidently was guiding him, for in his boyhood, he was energetically yet unconsciously preparing for the position in life he was destined to fill. Ever a student at home as well as in school (most of his schooling after his twelfth year was during the winter terms), his book was his constant companion when disengaged from filial duties; and when sought by associates, 'hid up with his book' became proverbial. With the exception of a special term

of tuition under a Hebrew professor, he completed his scholastic training in Oberlin College, which at that time was exclusively a Presbyterian institution. It was through the solicitation of an intimate friend who was connected with the college, that he was induced to enter, and through whose influence he was admitted as a special favor.

"Although religiously trained from infancy, up to this time my brother had devoted little or no attention to the subject of religion, at least, not sufficiently to decide in preference of any particular sect.

"In the progress of his development, his ambition strongly led in the direction of military distinction, so much so, that, watching with a sisterly jealous eye the steps one by one, by which he gained promotion in the military road to honor, I feared lest in the course of human events his path might lead to the battle field and his earthly career prematurely close on a gory bed. I frequently plead, entreated, and at times exhausted my whole capital stock of persausion to no purpose. He must have a first class military suit, and no one could make it so precisely to his liking as his sister: his sister had made his 'freedom suit' (at the time referred he had passed his twenty-first year) which every one admired—it fitted him exactly, and now this most important of all mortal habiliments should be entrusted to no other skill. I made the suit—it was beautifully magnificent, and my brother donned it with as much, if not of military pride, of self-satisfaction as ever Napoleon won a battle; but of short duration, for he soon felt that his ambition could not be satisfied without a complete collegiate course of education. Determined on this, he disposed of his lovely paternal inheritance and started for Oberlin. His classical purpose was very satisfactory to my views—forming a permanent quietus to my imaginary military forebodings.

"On his way to Oberlin my brother accidentally fell in company with Elder David W. Patten, an incident to which he frequently refers as one of those seemingly trivial occurrences in human life which leave an indelible trace. This gentleman was an early champion of the fullness of the Gospel, as taught by Jesus and his Apostles in the meridian of time, and revealed in our own day through the Prophet Joseph Smith; to which cause Elder Patten fell a martyr October 24, 1838, in Missouri, during the terrible scenes of persecution, through which the Latter-day Saints passed in that State. He possessed a mind of deep thought and rich intelligence. In conversation with him my brother was much impressed with the depth and beauty of the philosophical reasoning with which this inspired Elder seemed perfectly familiar, as he reasoned on the condition of the human family in connection with the sayings of the ancient prophets, as recorded in the Scriptures—the dealings with, and the purposes of God in relation to his children on the earth. From that time a new field, with a new train of reflections, was opened to my brother, the impress of which has never been erased.

"We will now leave the subject of this sketch in Oberlin, clubbed with three or four of his classmates, alternately cooking their own food, and pursuing their studies with combined energies, while we digress in order to form a connecting link in our narrative.

"Having myself been thoroughly convinced of the authenticity of the Gospel in its purity, as revealed through Joseph Smith, in the autumn of 1835, I left our father's house and united my interest with the Latter-day Saints, purchased a house and lot in Kirtland, Ohio, rented a part of the house, while a widowed sister of ours, with two children, occupied the other after the first six months: my time being spent in teaching the family school of the Prophet. Now, to our narrative:

"So intimately was my brother

associated while at college that he became thoroughly acquainted with the profession and practice of the denomination by which that popular institution was controlled; and although he cherished very friendly regards for the people, he was unfavorably impressed with their system of religion. A short time before leaving he wrote, asking many questions concerning revealed religion, at the same time saying, 'If there is nothing better than is to be found here in Oberlin College, good-bye to all religions.'

"I answered his questions, and knowing he intended crowning his studies with a thorough knowledge of Hebrew, invited him to come to Kirtland at the close of his term in Oberlin, as a school was soon to commence under the tuition of an able Hebrew professor, for the sole study of that language. Accordingly he came, but not with the most distant idea of embracing the faith of the Latter-day Saints, of which were most of the Hebrew students, with whom, including Apostles and the Prophet Joseph, he became familiarly associated; and, while he studied the dead language of the ancient Hebrews, his mind also drank in and his heart became imbued with the living faith of the everlasting Gospel—'the faith once delivered to the ancient Saints,' and not many weeks passed after his arrival before he was baptized into the Church of Jesus Christ of Latter-day Saints. (He was baptized by Elder John F. Boynton in June, 1836.)

"What a marvelous change crossed the path of the young aspirant! This one act of stepping into the waters of baptism, with its accompanying ordinance of laying on of hands for the reception of the Holy Ghost, by authorized administrators, opened up a new world before him. He now sees with a changed and vastly enlarged vision—having been invested with an additional, a sixth sense, a sense which comprehends the things of God, which penetrates into futurity, and estimates eternal values.

"How wonderfully changed all his youthful aims! How suddenly they sink into insignificance! How extended the sphere of his youthful anticipations. How glorious—how exalted the motive power, the incentive that now prompts his youthful ambition! Instead of earthly military renown, he now enters the arena for championship with the armies of heaven—the achievements of the Gods, crowned with the laurels of eternity, everlasting glory, honor and eternal lives. Not to be armed with carnal weapons, and to be decked with glittering badges and costly equipage, to march forth in the pomp and pride of battle array for the shedding of human blood: but to go 'forth without purse or scrip,' clothed in the power of the Gospel of the Son of God, wielding the sword of the spirit of the Almighty, he now takes the field to battle with the powers of darkness, priestcraft, superstition and wickedness until the kingdoms of this world shall have become the kingdom of our Lord and Savior, Jesus Christ.

"Like a veteran soldier, constantly at his post, from that time to this, Lorenzo Snow has been an active missionary in the cause he espoused, —either at home or abroad, wherever his labors were required,—having performed several missions in this as well as in foreign countries.

"In 1837, with his father's family, he moved to Daviess County, Missauri, and the next spring, when he was filling a mission in the South, his people were driven from Missouri into Illinois, where he joined them, and, after performing a mission to the Eastern States in 1840, he was sent on his first mission to Europe. In England, where he arrived Oct. 21, 1840, he succeeded his predecessors in the Presidency of the London Conference, and after the Twelve had left England, he acted as Counselor to Parley P. Pratt, who presided over the European Mission. * * *

"Before leaving England, President Brigham Young, who had succeeded in raising means to publish

the Book of Mormon, gave directions for copies to be specially prepared and richly bound for presentation to her Majesty and the Prince consort. The honor of this devolved on Lorenzo Snow, who was at that time President of the London Conference. The presentation was made in 1842, through the politeness of Sir Henry Wheatley; and it is said her Majesty condescended to be pleased with the gift. * * *

"A pamphlet entitled 'The Only Way to be Saved,' which Elder Snow published while on this mission, has been translated into every language, where the fulness of the Gospel has been preached under the 'Mormon' dispensation.

"At the close of this mission of nearly three years, he took charge of a large company of Saints, with whom he safely landed in Nauvoo, *via* New Orleans and the Mississippi River, April 12, 1843.

"Some time after his return he was married, and in the winter of 1845–46, with his family, crossed the Mississippi, and joined the mass of pilgrims from their beautiful city, in that strange and eventful exodus of the nineteenth century, 'from the Land of the Free and the Home of the Brave' (!); stayed in Mount Pisgah, Iowa, until the spring of 1847, when, taking charge of a train of one hundred wagons, he arrived in Salt Lake Valley in the autumn following. The next winter (Feb. 12, 1849) he was ordained into the Quorum of the Twelve Apostles, and in the ensuing autumn called to go to Italy to introduce and establish the Gospel in that land; his mission also extended to other nations and countries wherever opportunity should present.

"After an absence of nearly three years he returned home *via* Malta, Gibraltar, Liverpool and New York, arriving in Salt Lake City Aug. 30, 1852, and in the following autumn was elected a member of the Utah Legislature.

"The next mission of importance was to locate fifty families in Box Elder County, sixty miles north of Salt Lake City, where a small settlement had been formed, which, for want of the right master-spirit, had lost every vestige of enterprise, and was *minus* all aim in the direction of advancement. This was in October 1853. To diffuse active energies into this stereotyped condition of things, was not unlike raising the dead, and a man of less strength of purpose would have faltered. Not so the one in question. He went to work, laid out a city, naming it 'Brigham,' in honor of the President of the Church, moved his family to the new city, and thus laid the foundation for the great financial co-operative enterprise that he there built up.

"When the county was organized by the authority of the Legislature he took the Presidency, as a Stake of Zion. He was elected a member of the Legislative Council to represent the district composed of the counties of Box Elder and Weber.

"In 1864, with Elders E. T. Benson, Joseph F. Smith and others, he visited the Sandwich Islands on important matters relative to the interests of the Saints on those Islands.

"But the great work designed to bring into exercise the gigantic powers, and exhibit this entirely devoted man in the higher plane of practical engineering as an organizer, statesman and financier, was yet to come.

"Prompt to the suggestions of President Young, in an order designed to firmly cement the bonds of union among the Saints, thereby laying a foundation for mutual self-support and independence, through a combination of temporal as well as spiritual interest, on a general co-operative basis, Hercules like, Lorenzo put his shoulder to the wheel, and, although he saw at a glance the magnitude of the undertaking—that it required almost superhuman skill, and the labor of years, his duty was the watchword, and success the ultimatum. Subsequent results showed that no difficulties were too great for him to encounter.

"His first step in the co-operative

movement was in the mercantile line. In 1863–64 he commenced by establishing a co-operative store, with stock in shares of $5.00, thus making it possible for people of very moderate circumstances to become shareholders.

"Many difficulties occurred in the start, and the progress was slow, but it steadily gained in the confidence of the people, the stockholders realizing from twenty to twenty-five per cent. per annum in merchandise, and in five years it was an acknowledged success. Then, aided by the profits from the mercantile department, an extensive tannery was erected at a cost of $10,000, the people having the privilege of putting in labor as capital; and soon after these departments were in succesful operation, a woolen factory, at a cost of nearly forty thousand dollars, was brought into working order, again taking labor as stock.

"A co-operative sheep-herd, for supplying the factory, was soon added—then co-operative farms, and to these a cheese dairy. Thus one department of industry after another was established, until between thirty and forty departments were combined — all working harmoniously like the wheels of a grand piece of machinery.

"In 1872–73 Elder Snow accompanied George A. Smith on a tour through Europe, Egypt, Greece and Palestine. While in Vienna, on his return, he received information of his appointment as assistant Counselor to President Young.

"As a missionary he has traveled over one hundred and fifty thousand miles. Probably none of his compeers have been longer in the field, or traveled more, in preaching the Gospel among the nations of the earth."

On Nov. 20, 1885, Lorenzo Snow was arrested by seven U. S. Deputy Marshals at his residence at Brigham City, on a charge of unlawful cohabitation, three indictments having been found against him by the grand jury of the First District Court. There were three regular trials, the first one commencing Dec. 30, 1885, and the last one ending Jan. 5, 1886, conviction being the result in each case. He was sentenced by Judge O. W. Powers, Jan. 16, 1886, the judgment being the full penalty of the law — imprisonment for six months and a fine of $300 and cost—under each conviction. On being asked by the judge, before sentence was passed, if he had anything to say. Brother Snow read the following:

Your honor, I wish to address this court kindly, respectfully, and especially without giving offense. During my trials, under three indictments, the court has manifested courtesy and patience, and I trust your honor has still a liberal supply, from which your prisoner at the bar indulges the hope that further exercise of those happy qualities may be anticipated. In the first place the court will please allow me to express my thanks and gratitude to my learned attorneys for their able and zealous efforts in conducting my defense.

In reference to the prosecuting attorney, Mr. Bierbower, I pardon him for his ungenerous expressions, his apparent false coloring, and seeming abuse. The entire lack of evidence in the case against me on which to argue, made that line of speech the only alternative in which to display his eloquence; yet, in all his endeavors, he failed to cast more obloquy on me than was heaped upon our Savior.

I stand in the presence of this court a loyal, free-born American citizen; now, as ever, a true advocate of justice and liberty. "The land of the free, and the home of the brave," has been the pride of my youth and the boast of my riper years. When abroad in foreign lands, laboring in the interest of humanity, I have pointed proudly to the land of my birth as an asylum for the oppressed.

I have ever felt to honor the laws and institutions of my country, and, during the progress of my trials, whatever evidence has been introduced, has shown my innocence. But, like ancient Apostles when arraigned in pagan courts, and in the presence of apostate Hebrew judges, though innocent, they were pronounced guilty. So myself, an Apostle who bears witness by virtue of his

calling and the revelations of God, that Jesus lives—that He is the Son of God, though guiltless of crime, here in a Christian court I have been convicted through the prejudice and popular sentiment of a so-called Christian nation.

In ancient times the Jewish nation and the Roman empire stood *versus* the Apostles. Now, under an apostate Christianity, the United States of America stands *versus* Apostle Lorenzo Snow.

Inasmuch as frequent reference has been made to my Apostleship, by the prosecution, it becomes proper for me to explain some essential qualifications of an Apostle.

First, an Apostle must possess a divine knowledge, by revelation from God, that Jesus lives—that He is the Son of the living God.

Secondly, he must be divinely authorized to promise the Holy Ghost; a divine principle that reveals the things of God, making known His will and purposes, leading into all truth, and showing things to come, as declared by the Savior.

Thirdly, he is commissioned by the power of God to administer the sacred ordinances of the Gospel, which are confirmed to each individual by a divine testimony. Thousands of people now dwelling in these mountain vales, who received these ordinances through my administrations, are living witnesses of the truth of this statement.

As an Apostle, I have visited many nations and kingdoms, bearing this testimony to all classes of people—to men in the highest official stations, among whom may be mentioned a President of the French republic. I have also presented works embracing our faith and doctrines to Queen Victoria and the late Prince Albert, of England.

Respecting the doctrine of plural or celestial marriage, to which the prosecution so often referred, it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet.

I married my wives because God commanded it. The ceremony, which united us for time and eternity, was performed by a servant of God having authority. God being my helper, I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations.

The prosecuting attorney was quite mistaken in saying "the defendant, Mr. Snow, was the most scholarly and brightest light of the Apostles;" and equally wrong when pleading with the jury to assist him and the "United States of America," in convicting Apostle Snow, and he "would predict that a new revelation would soon follow, changing the divine law of celestial marriage." Whatever fame Mr. Bierbower may have secured as a lawyer, he certainly will fail as a prophet. The severest prosecutions have never been followed by revelations changing a divine law, obedience to which brought imprisonment or martyrdom.

Though I go to prison, God will not change his law of celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God, will be overthrown.

Though the Presidency of the Church and the Twelve Apostles should suffer martyrdom, there will remain over four thousand Seventies, all Apostles of the Son of God, and were these to be slain there still would remain many thousands of High Priests, and as many or more Elders, all possessing the same authority to administer Gospel ordinances.

In conclusion, I solemnly testify, in the name of Jesus, the so-called "Mormon Church" is the Church of the living God; established on the rock of revelation, against which "the gates of hell cannot prevail."

Thanking your honor for your indulgence, I am now ready to receive my sentence.

After being sentenced, the defendant took an appeal to the Territorial Supreme Court and was in the meantime allowed to remain at large under bonds. The decision of the Territorial Supreme Court confirmed the judgment of the lower court, Chief Justice Zane concurring with Associate Justices Boreman and Powers in the first case, but dissenting from them in the other two. The two Associate Justices held that unlawful cohabitation was proved, in the absence of any other evidence, when it was shown that the defendant had lived with a plural wife while he had a legal wife living and undivorced. They held that the law presumed the living with the legal wife. In this view Judge Zane did not concur. The defendant took an appeal to the Supreme Court of the United States. In order to have the cases advanced upon the calendar of the court of last resort, it was necessary that he

should be in durance. For the benefit of many of his brethren who had been indicted and others who were likely to be under the "segregating" process, he elected to go to prison to have the question of the right of the lower courts to so construe and administer the law, and other points, tested as early as practicable. The cases were argued and submitted, and, on May 10, 1886, the U. S. Supreme Court dismissed the cases for want of jurisdiction. To make a show of consistency it reconsidered its own decision in the case of Angus M. Cannon, formerly disposed of, repealed its mandate therein, and treated it in the same fashion, as it belonged to the same class of cases as those of Lorenzo Snow.

On Oct. 22, 1886, he petitioned the First District Court for a writ of *habeas corpus*, which was denied the following day, but on the 25th, pursuant to section 9 of the Organic Act of Utah and section 1909 of U. S. Revised Statutes, an appeal to the Supreme Court of the United States was allowed. This finally came up for hearing on Jan. 20, 1887, and a decision was rendered on Feb. 7th to the effect that:

(1.) There was but one entire offense for the continuous time. (2.) The trial court had no jurisdiction to inflict a punishment in respect of more than one of the convictions. (3.) As the want of jurisdiction appeared on the face of the proceedings, the defendant could be released from imprisonment on a *habeas corpus*. (4.) The order and judgment of the court below must be reversed, and the case remanded to that court, with a direction to grant the writ of *habeas corpus* prayed for.

The next day (Feb. 8th), agreeable to this decision, Apostle Snow was liberated from the Utah Penitentiary. The following extract from a letter to his family, dated Salt Lake City, Feb. 9, 1887, speaks for itself:

"Eleven months I had been incarcerated within the walls of a gloomy prison! Imagine for yourselves, how like a dream it seemed, when, suddenly and unexpectedly the prison gate flew open, and, clad in my striped convict suit, I was at once ushered into the presence of a multitude of warm-hearted friends, anxiously awaiting my appearance. O, what warm clasping and shaking of hands! What hearty greetings and expressions of congratulation!

"Having gone the rounds of this animating introductory scene, I repaired to the tailors department of the prison, and donned a new black broad-cloth suit and 'Richard was himself again.'

"Amid the soul-enlivening and heart-cheering gaze of my numerous friends, I was conducted by Hon. F. S. Richards to a carriage and seated with my daughter Eliza S. D., my son Alvirus, and a son of Hon. F. S. Richards.

"When we started for Salt Lake City, it was a matter of astonishment that so large a gathering should put in an appearance on the spur of the moment. Included in the number were Heber J. Grant and John W. Taylor, of the Quorum of Apostles, Hon. F. S. Richards and wife, Abraham H. Cannon, representing the seven Presidents of Seventies, John Nicholson and Geo. C. Lambert, representing the *Deseret News*, President L. W. Shurtliff of the Weber Stake, and many others—ladies and gentlemen—noble men and women of God, of whose society I am justly proud."

(For further information the reader is referred to a book entitled "Biography and Family Record of Lorenzo Snow," by Eliza R. Snow Smith, published in Salt Lake City in 1884.)

ERASTUS SNOW,

Sixth son of Levi and Lucina Snow, was born at St. Johnsbury, Caledonia Co., Vermont, Nov. 9, 1818. His father's family was among the early settlers of the Massachusetts colony. At an early age Erastus Snow was much impressed with religion, his mother being a member of the Wesleyan-Methodist Church. In the spring of 1832 Elders Orson

Pratt and Luke S. Johnson visited Vermont and commenced to preach the fulness of the Gospel. William and Zerubbabel, two elder brothers of Erastus, were the first of the Snow family who were baptized. All the family (there being seven sons and two daughters) subsequently came into the Church, excepting two of the sons and the father. Erastus, who was only fourteen years of age, believed the testimony of the Elders when he first heard it, and was baptized by his elder brother, William, Feb. 3, 1833.

Immediately after his baptism, he commenced to search the scriptures diligently and soon became very disirous to preach. Consequently he was ordained to the office of a Teacher, June 28, 1834, by Elder John F. Boynton. At that time he worked on his father's farm at St. Johnsbury, where a branch of the Church had been organized. Erastus met regularly with the Saints on Sundays and visited them in their houses. He also made several short missionary trips to the neighboring villages, in company with his cousin Gardner Snow and others.

On Nov. 13th he was ordained by his brother William to the office of a Priest, after which he extended his missionary labors into the States of New York and New Hampshire, holding meetings and baptizing quite a number. After being ordained an Elder by Elder Luke S. Johnson, Aug. 16, 1835, he continued his mission with increased zeal in New Hampshire and Vermont, in company with Wm. E. McLellin, his brother Willard and others.

Nov. 8, 1835, he left St. Johnsbury together with Elder Hazen Aldrich and traveled to Kirtland, Ohio, a distance of some seven hundred miles eastward. After a hard journey, during which they came near being shipwrecked on Lake Erie, they reached their destination Dec. 3rd. In Kirtland Elder Snow met the Prophet Joseph Smith for the first time and lived with him several weeks. During the winter he attended the Elders' School, and the following spring received his endowments in the Temple, together with some three hundred other Elders. He was anointed by President Alvah Beman, whose daughter he subsequently married. Thus in his early youth he participated in the glorious blessings which at that time were poured out upon the members of the Church, and especially upon those bearing the holy Priesthood. About the same time he was ordained into the second quorum of Seventies, and received his patriarchal blessings under the hands of Joseph Smith, sen.

After the endowments in Kirtland, the Elders went out preaching with greater diligence than ever, and Elder Snow started on a mission to Pennsylvania April 16, 1836. He was absent over eight months, during which time he traveled 1,600 miles, preached 220 sermons, baptized 50 persons, organized several branches of the Church in western Pennsylvania, and returned to Kirtland, Dec. 29th. On this trip he encountered much opposition from the clergy and endured considerable persecution. On one occasion (Aug. 22nd), when an armed mob had collected at Cherry Run, Armstrong Co., for the purpose of driving him out of the county, he had a narrow escape from having personal violence inflicted upon him. Arriving at Kirtland, he

met a number of his friends from the East.

In the beginning of 1837 Elder Snow, together with Luke S. Johnson, made a missionary trip to Portage, 40 miles south of Kirtland, and later, in company with Elder Wm. B. Bosley, he visited the Saints in Pennsylvania. After his return he frequented the High School at Kirtland. Continuing with Elder Bosley as a missionary companion, he started on another mission to the East on the 9th of May. In Andover, Ohio, he held a discussion on the divinity of the Book of Mormon, with a Campbellite preacher by the name of Roberts. The meeting lasted until midnight and resulted in victory to Elder Snow. In Bridgeport, Franklin Co., Penn., two sisters, who were lying at the point of death, were miraculously healed under his administration. Many other cases of healing occurred on this and his former missionary trips. On one occasion, while holding a meeting at Bridgeport, he was disturbed by a mob, which drove him from the place and pelted him with rotten eggs. At Leitersburgh, Maryland, he was accosted in public by a Campbellite preacher, with whom he discussed for twelve hours. On Dec. 5th, after seven months' absence, he returned to Kirtland, having labored faithfully in Ohio, Pennsylvania and Maryland, preached 147 sermons and baptized about forty people.

On Jan. 2, 1838 he started from Kirtland on another missionary tour. A couple of days later he attended a conference of Elders at Milton, 50 miles south. There he was challenged for a debate by a Mr. Hubbard, a Campbellite preacher, who denounced the Book of Mormon as false. Elder Snow suggested to the congregation that he would produce as much proof for the divinity of the Book of Mormon as his opponent could for the Bible. With this the people seemed to be entirely satisfied, and a meeting was appointed for the following day. But when the hour of meeting arrived, none of the six Campbellite preachers, who were present, would abide by Elder Snow's proposition. Being anxious to use every opportunity that presented itself to lay the truth before the people, Elder Snow finally consented to other arrangements, and the debate was continued until 11 o'clock at night. As usual, the truth was triumphant, although Elder Snow was abused in various ways. After this he visited a number of branches in Ohio, Pennsylvania and Maryland, held many meetings and baptized quite a number. He also crossed the Potomac and held meetings in Virginia. Finally he was forced into discussion with another Campbellite preacher in Cookstown, Penn., which was continued for two nights, and ended with complete victory to Elder Snow, although his opponent was the Rev. Mr. Young, considered to be one of the ablest man in the State. The people were almost thunderstruck at the result of the discussion, and Elder Snow, in compliance with their earnest solicitations, remained in the neighborhood several days longer and preached to them.

In the latter part of May he received a message from Kirtland, notifying him to return to Ohio, for the purpose of going to Missouri. With joy he complied with this call and arrived in Kirtland June 3rd, after five months' absence.

In Kirtland he met Elders Kim-

ball and Hyde, who had just returned from their missions to England, and were now preparing for a journey to Missouri. Most of the Kirtland Saints were also preparing to remove to Missouri because of apostasy and persecutions in Ohio. Together with forty or fifty others, Elder Snow started from Kirtland June 25th and traveled by land to Wellsville, on the Ohio River, thence with steamboats down that river, 950 miles, and up the Mississippi and Missouri Rivers, 550 miles further, to the Richmond landing in Missouri. From this place the company traveled 40 miles northward to Far West, in Caldwell County, where they arrived July 18th. Here Elder Snow met his parents and other relatives who had removed thither from Vermont. Some of them were suffering with the fever and ague.

Elder Snow now commenced manual labor, but when the persecution shortly afterwards broke loose against the Saints, he was forced to take up arms, like his brethren, in defence of the people against mob violence. After participating in the defence in Daviess County, he was seized with the fever and ague, and when Far West subsequently was besieged by the mob militia, his physical weakness had become so great that he could hardly walk half a mile. Yet he remained bravely at his post, in the ranks of the defenders of Far West, until the town capitulated. He was also present at the remarkable mock trial before Judge Austin A. King, at Richmond, Ray County.

In Dec. 13th Elder Snow married Artemesia Beman and taught school the following winter in Far West.

In the following February, (1839 , together with other brethren, he was sent by the Church at Far West as a messenger to Liberty, Clay Co., where Joseph Smith, the Prophet, and fellow-prisoners at that time were incarcerated. When the jailor on the evening of Feb. 8th brought supper to the prisoners, the visiting brethren were permitted to enter the cell. That same evening the prisoners, agreeable to an arrangement made the day previous, made an attempt to escape, but failed. When the jailor went out, Hyrum Smith took hold of the door, and the others followed; but before they could render the assistance needed, the jailor and guard succeeded in closing the door, shutting in the visiting brethren as well as the prisoners.

The jailor immediately gave the alarm, and the greatest excitement followed. Not only the citizens of the town, but a great number from the surrounding country, gathered around the jail. Every mode of torture and death that their imagination could fancy, was proposed for the prisoners, such as blowing up the jail, taking the prisoners out and whipping them to death, shooting them and burning them to death, tearing them to pieces with horses, etc. The brethren inside listened to all these threats, but believing that the Lord would deliver them, laid down to rest for the night. The mob finally became so divided among themselves that they were unable to carry out any of their numerous plans.

That night, while some of the visiting brethren spoke about their being in great danger, the Prophet Joseph told them "not to fear, that not a hair of their heads should be hurt, and that they should not lose any of their things, even to a bridle, saddle, or

blanket; that every thing should be restored to them; they had offered their lives for their friends and the Gospel; that it was necessary the Church should offer a sacrifice and the Lord accepted the offering."

The brethren had next to undergo a trial, but the excitement was so great, that the guard dared not take them out until it abated a little. While they were waiting for their trial, some of the brethren employed lawyers to defend them. Elder Snow asked Brother Joseph whether he had better employ a lawyer or not. The Prophet told him to plead his own case. "But," said Brother Snow, "I do not understand the law." Brother Joseph asked him if he did not understand justice; he thought he did. "Well," said Brother Joseph, "go and plead for justice as hard as you can, and quote Blackstone and other authors now and then, and they will take it all for law."

He did as he was told, and the result was as Joseph had said it would be; for when he got through his plea, the lawyers flocked around him, and asked him where he had studied law, and said they had never heard a better plea. When the trial was over, Brother Snow was discharged, and all the rest were held to bail, and were allowed to bail each other, by Brother Snow going bail with them. They also got every thing that was taken from them, and nothing was lost, although no two articles were found in one place.

Before Elder Snow and his companions left Liberty, some of the lawyers, merchants and other leading citizens promised them that they would set the prisoners at liberty for a compensation of $10,000 worth of real estate, but when the brethren, after their return to Far West, had raised that amount, the parties neglected to fulfil their promise. In the meantime the Saints commenced to leave the State, but Elder Snow and others concluded not to go away until the Prophet and his fellow-prisoners were set free. Elder Snow therefore proceeded to Jefferson City and tried to get their case before the judges of the Supreme Court of Missouri. These dignitaries, however, utterly refused to take action in the matter. After much exertion and pleading Elder Snow, finally, through the assistance of the Secretary of State, managed to get an order issued for a change of venue, on the strength of which the prisoners were started from Daviess to Boone County. On this journey, as is well known, they escaped from their guards. On April 15th Elder Snow started with his family for Quincy, Ill., arriving there on the 27th. The prisoners had arrived a few days before.

In the beginning of May, Elder Snow visited Commerce, in Hancock County, which had been selected as a gathering place for the Saints. Here he commenced a new home, and in the following June removed his family to Montrose, on the opposite side of the river, where he had secured a small hut for a temporary dwelling. On July 4, 1839, he started on a mission, to which he had been called at the conference held in Quincy two months previous. He traveled through several counties in Illinois, held a number of meetings and administered to the sick, until it was revealed to him in a dream that his family was sick and needed his presence. He returned home

July 31st and found his wife and a number of his relatives in bed with the fever and ague. They had already suffered a great deal, as there were none to render them assistance, most of the Saints on both sides of the river being sick at that time. Elder Snow, in company with other Elders, went from house to house administering to the sufferers until he also was taken sick. In August he was somewhat better and undertook a journey to Quincy with a team. On the return trip the horses ran away, tipping the wagon in a river. Elder Snow was thrown into the middle of the stream, right under the horses, and was unable to extricate himself. Only through the marvelous preservation of a kind Providence was he saved from drowning. This accident, however, caused a fresh attack of the fever, and he was confined to his bed for several weeks afterwards.

At the October Conference (1839) held in Commerce, Elder Snow was appointed a member of the High Council, at Montrose, and in November following he attempted to go out and preach, but after having held a few meetings, he was again prostrated by sickness and laid up for some time in the house of Brother Haws in Knox County, about seventy miles from Commerce. While remaining there in a helpless condition, he received word from home that his wife lay at the point of death at Commerce. All he could do, however, was to pray for her, as he was not able to return home until the 20th of December following. Then she was much better.

When President Joseph Smith returned from Washington in March, 1840, he told Elder Snow that his labors were much needed in Pennsylvania. Wishing to act upon this suggestion, he at once prepared for a mission to that State. But as the protracted illness to which he and his family had been subjected had reduced him to the depths of poverty, he had no means wherewith to defray traveling expenses, and he was too weak to undertake the journey on foot. After preaching several times in Quincy and attending the April Conference in Commerce, where he received some means from kind-hearted Saints, he finally took leave of his family April 28, 1840, and started on his mission with Elder S. James as a companion. They traveled down the Mississippi and up the Ohio rivers, a distance of about fourteen hundred miles, to Wellsburgh, in Virginia, where they landed May 7th and commenced their missionary labors. After having held a two days' discussion with a Campbellite preacher (Matthew Clapp), Elder Snow continued to Philadelphia and afterwards visited New York and Brooklyn. In these cities he preached several times, and in August visited Rhode Island, where one of his brothers resided. After this he held meetings for five successive days in a New Jersey forest, where 2,000 people were present on one occasion, and seven were baptized. He continued to preach and baptize in Philadelphia and vicinity, and also in New Jersey, until towards the close of September, when he received a letter from Nauvoo to the effect that his mother-in-law, with whom his wife resided, was dead. Concluding under these circumstances to bring his wife to Pennsylvania, he left Philadelphia Sept. 30th and arrived at Nauvoo Oct. 21st, having

been absent about six months and traveled 5,650 miles.

On Nov. 7th, after a stay of seventeen days in Nauvoo, he started for Pennsylvania, taking his wife with him. After his arrival in Philadelphia, he published a small pamphlet, which he had written in answer to a publication issued against the Saints by a Methodist preacher. His wife, who had been provided with a home at the house of Brother Wm. Gheen, in Chester County, bore a daughter, Elder Snow's first-born, on Jan. 21, 1841.

With unabating zeal Elder Snow continued his missionary labors, principally in Philadelphia and surrounding counties and New Egypt (New Jersey) and neighborhood, preaching baptizing, visiting the Saints and administering to the sick. Finally he happened to meet Elder Geo. A. Smith, who was returning from his mission to England, and also Elders John E. Page, Dr. Galland, Wm. Smith, Hyrum Smith, Wm. Law and others from Nauvoo. The two last named brethren had visited the New England States, and meeting Elder Snow on their return they desired that he should go to Salem, in Massachusetts, to open the Gospel door. In a revelation given in 1836 the Lord had said that he had much people in that city. Although Elder Snow had expected to return to Nauvoo in the fall and he also knew that his long absence would affect his temporal affairs considerably, he made up his mind to go to Salem, after making the subject a matter of sincere prayer. Consequently he left his former field of labor, where he had gained many warm - hearted friends, who would administer to the wants of himself and family, and on Aug. 16, 1841, he started for a far and to him unknown country, where not a single member of the Church could be found. He took his wife and infant child, which was sick, to Woonsocket, near Providence, Rhode Island, and left them there with his brother, while he continued to Boston. There he held several meetings and met Elder Benjamin Winchester, who had been appointed his missionary companion. They had previously labored together in Pennsylvania. On the 3rd of September they proceeded to Salem, a city which at that time had about fifteen thousand inhabitants, situated 14 miles northeast of Boston. They put up at one of the cheapest hotels in the city and prayed earnestly to the Lord to open the way for the introduction of the Gospel to its inhabitants. The following day they secured the Masonic Hall to preach in and held their first meeting there in the evening of the 6th. Their next move was to print 2,500 copies of a somewhat lengthy circular addressed to the inhabitants of the city, in which the principles of the Gospel were set forth in great plainness.

Elder Winchester then went to Philadelphia, while Brother Snow continued to preach four times a week in the Masonic Hall. By contributions from the congregation he succeeded also in raising means to pay for the use of the hall. He now received numerous invitations to visit people in their houses, and while improving every opportunity that presented itself to deliver his message of peace and salvation, he at length found himself surrounded with friends, and he no longer found it necessary to live at the hotel. Next he asked the Lord to open the heart

of some one to receive his family. His prayer was answered. A Mr. Alley, who resided in Lynn, some five miles from Salem, and who was deeply interested in the work, kindly offered Elder Snow's family the hospitality of his home. Brother Snow consequently went to Woonsocket in the beginning of October and brought his family to Lynn, where they remained four weeks, while Elder Snow continued his labors in Salem and Marblehead. Afterwards they removed to Salem. Besides speaking three times every Sunday in the Masonic Hall, he also held meetings in private houses. Among his opponents and the enemies of truth was a priest by the name of A. G. Comings, the editor of a religious periodical. This man published in his paper a number of wicked falsehoods against the Saints, but refused to insert Elder Snow's refutation of them. This led to a public debate in the Mechanic's Hall, where about five hundred people were present. The discussion was continued for six successive nights, and as the interest gradually increased with the listeners, the popular feeling turned against Mr. Comings, whose arguments consisted chiefly of slander and abuse.

The result of it all was, that many more began to investigate the fulness of the Gospel than formerly, and from that time Elder Snow's meetings were so well attended that the Masonic Hall could not hold all who came to hear. Consequently three leading men of the town took it into their heads to rent a more commodious hall, in which Elder Snow preached to full houses for six Sabbaths. On Nov. 8th he reaped the first fruits of his work in Salem, by initiating the first five persons into the Church by baptism, and before the close of February, 1842, the number of baptized had increased to 35. On March 5th he held a conference meeting in the Masonic Hall, and organized a branch of the Church, consisting of 53 members. He also ordained an Elder and a Priest. Subsequently he extended his field of labor to Boston, where he assisted Elder Nickerson in organizing a branch of the Church, and to Marblehead, Bradford, Lynn, Petersboro (in New Hampshire) and other places. In April, 1842, he visited Philadelphia, Penn., where he attended a five days' conference. After his return to Salem, his first son was born on May 1, 1842. Another conference was held in Salem on May 28th, on which occasion 79 members were represented, and the number had increased to 90 the following June, when some of the Saints commenced emigrating to Nauvoo, Ill.

Elder Snow continued his labors in Salem and surrounding country until the spring of 1843. Besides the numerous meetings he held, he had several discussions with preachers of various denominations, which always resulted in victory for the side of truth. Among others, the apostate, John C. Bennett, put in an appearance at Salem, and commenced to lecture against the Saints in Nauvoo and Joseph Smith, but Elder Snow confronted him so ably and energetically that Mr. Bennett soon found it adviseable to leave the town. Under Elder Snow's administrations a number of sick were also healed. Among such could be mentioned a Mr. Baston, in Boston, who, even before he had been baptized, was healed from a deadly fever, and

a Sister Spooner in Chelsea, who was healed by the laying on of hands, after being declared by a council of physicians to be incurable. She had for seven months suffered with dropsy of the worst kind. Having set the branch in order and appointed a brother to preside, Elder Snow left Salem March 9, 1843, leaving his family behind, and arrived in Nauvoo April 11th. He had this time been away about two years and a half, and was agreeably surprised to witness the many changes and extensive improvements which had taken place during his absence. He now spent one month among his brethren and the Saints at headquarters, and received much valuable instruction. Among other things the Prophet Joseph Smith personally taught him the principle of celestial and plural marriage.

On May 11th Elder Snow once more turned his face eastward and returned to his family in Salem, but after laboring a few months he took his wife and children and returned to Nauvoo, where they arrived November 5th.

The following winter Elder Snow remained in Nauvoo, and in order to support his family and also complete a house, which he had commenced, he entered into a mercantile business together with Parley P. Pratt, in which he was somewhat successful. Altogether he spent a very pleasant winter in the society of the Prophet and other leading men of the Church, with whom he frequently met in council, and learned many things, to which he formerly had been a stranger. Early in the winter he became a member of the masonic lodge at Nauvoo, and advanced quickly through the various degrees to that of a grand master. When the Masonic Temple in Nauvoo was dedicated on April 5, 1844, Elder Snow delivered the dedicatory speech.

At the General Conference held in Nauvoo April 6, 1844, and the four succeeding days, Elder Snow was again called to go on a mission to the Eastern States. Consequently, about three weeks later (April 30th), he took a memorable leave of his family and the Prophet, whom he never saw again in this life, and commenced his journey. After having visited the branches in Massachusetts, New Hampshire and Vermont, he, in company with four of the Twelve, held a conference in Salem, Mass., July 6th and 7th. About this time the sad news of the martyrdom of Joseph and Hyrum Smith reached him, and he concluded to return home. When he arrived at Nauvoo July 25th he found the Saints bowed down with grief over the loss of their beloved leaders. Elder Snow attended the special meetings on Aug. 8th, at which the Twelve Apostles, with Brigham Young as President, were acknowledged as the highest authority in the Church, notwithstanding Sidney Rigdon's claim to the leadership. Elder Snow spent the winter in Nauvoo, and although his health was poor, he performed considerable public work besides taking care of his family. In February, 1845, he was appointed to make a missionary trip to Wisconsin Territory and northern Illinois. He started almost immediately, but his horse took sick, and he was obliged to return to Nauvoo, where he then attended the April Conference, and a few weeks later witnessed the mock trial of the murderers of Joseph and Hyrum Smith, at Carthage.

During the summer and following fall considerable sickness prevailed in Nauvoo and vicinity, and Elder Snow and family were among the sufferers. In September the mob commenced to persecute the Saints in Hancock County and burn their houses. Elder Snow was present in the general council of the Church, held in Nauvoo the following Oct., where General Warren, Judge Douglas and other State dignitaries, sent by Governor Ford, were present, and where the Saints agreed to leave the State early the following spring. From that time the Saints doubled their efforts in completing theTemple, in order to receive their blessings before leaving for the wilderness. In the beginning of December the attic story was dedicated for giving endowments, Elder Snow and his wife received their anointings Dec. 12th, after which he was called to administer in the Temple, and he remained there night and day for six weeks together with the Twelve and others who were called to officiate in a similar manner. On Jan. 23, 1846, Elder Snow yielded obedience to the principle of plural marriage, by having not only his wife Artimesia, but also a *second* wife, Minerva, sealed to him for time and all eternity. They also received their second anointings.

During the winter the difficulties with the mob continued to loom up, and when it was decided in council to commence the emigration westward in February, Elder Snow was sent to Quincy to lay in supplies for the pioneer company. After his return President Young counseled him to make preparations for the journey of himself and family. He sold as many of his loose effects as he could at a very low price and equipped himself with such teams and provisions as his limited means would allow, and on Feb. 16, 1846, he left Nauvoo with his family. Through the carelessness of the managers, the boat, which brought his effects across the river, capzised, whereby some of his goods were destroyed and his eldest child had a narrow escape from drowning. He left buildings and real estate in Nauvoo to the value of $2,000. Most of the other exiles made similar sacrifices, and this property was left in the hands of a committee, who was authorized to sell it and use the means thus received for the removal of the poor.

Elder Snow and family traveled in the advance companies until Grand River was reached and the temporary settlement of Garden Grove was located. He then, having lost a number of animals and being short of provisions, concluded to return to Nauvoo to sell his property and thus get means wherewith to continue the journey. Giving his family instructions to press on to Mount Pisgah, he commenced his backward trip on May 14th, together with Brother Edmund Ellsworth, and reached Nauvoo in safety. He, however, found it no easy task to dispose of his property, and it was not until in the beginning of July that he succeeded in trading it for about one fourth of its real value. With the ready means thus gained he paid his debt, bought two other teams and some provisions, took his mother and another widow by the name of Aldrich and her family with him, and again took up the line of march westward on July 5th, accompanied by his brothers, William and Willard, their

families and others from Nauvoo. Towards the latter end of the month the little company arrived at Mount Pisgah, where Elder Snow found his family anxiously awaiting his return. The Twelve Apostles and the main camp of the Saints had already reached Council Bluffs, 138 miles further west, and, after tarrying a few days at Mount Pisgah, Elder Snow and family continued the journey to the Missouri River. There the Saints were scattered in small camps, and were busy building huts and preparing for winter. The Twelve had made their temporary head quarters at a point which they had named Cutler's Park, about three miles west of the river on the land of the Omaha Indians. Elder Snow crossed the river and joined the main camp at this place Sept. 1st.

After his arrival at Cutler's Park, he and other members of the family took sick, and his youngest child died Sept. 9th. In the beginning of December, however, he had so far recovered that he, during the remainder of the winter was enabled to make several trips to St. Joseph and other places in Missouri, to lay in supplies for himself and others. Some time before this the main camp of the Saints had removed from Cutler's Park to the Missouri River, where they built the noted Winter Quarters.

In January, 1847, a revelation was given through President Young, showing the mind and will of the Lord concerning the organization of the "Camps of Israel" for further movements. In this revelation Orson Pratt, Wilford Woodruff, Amasa M. Lyman, George A. Smith, Ezra T. Benson and Erastus Snow were selected to organize the Saints into companies and appoint captains of tens, fifties and hundreds, with a President and two Counselors over each company, etc.

In order to comply with this revelation Ezra T. Benson and Erastus Snow visited the Saints, who were temporarily located on Running Water, about one hundred and seventy miles north of Winter Quarters. They were received with much joy by the Saints, to whom they administered advice and comfort.

On April 6th a special conference was held at Winter Quarters and the following day President Young and others of the Pioneers broke up for the West. Elder Snow, having been selected as one of the Pioneers, called his family together (April 8th), laid his hands on his wives and children and blessed them, and after giving them the necessary instructions, and arranging for their comfort as best he could, he joined the Pioneer Camp which was located on the prairie, some seven miles distant. A few days later the actual journey of over one thousand miles was begun. Elder Snow writes:

"Many interesting episodes occurred on the journey, but among trying and affecting ones was the appearance of the mountain fever among us, first attacking Elder Ezra T. Benson, at our encampment at the South Pass of the Rocky Mountains on the 27th of June. From one-third to one-half of our entire company were attacked with this malady before we reached the Valley of the Great Salt Lake, and among the number was Pres. Brigham Young. I, myself, had a severe attack, from which, however, I recovered in about a week. This affliction detained us so that, with the labor on the roads through the Wasatch Mountains, we were unable to reach the Salt Lake Valley until the 21st of July, when

Orson Pratt and myself, of the working parties, who were exploring, first emerged into the Valley and visited the site of the future Salt Lake City, and when we acsended Red Butte, near the mouth of Emigration Canyon, which gave us the first glimpse of the blue waters of the Great Salt Lake, we simultaneously swung our hats and shouted, Hosannah! for the Spirit told us that here the Saints should find rest. After about six weeks' labor here, laying out the City and Fort, plowing and planting fields, and building cabins around the Fort block, I started with the rear camp of the Pioneers on the return trip, on Aug. 26th, and, on the last day of October reached Winter Quarters on the Missouri River, where I had left my family, having been about six weeks without tasting bread. The sweet joy of this meeting was mingled with deep grief at the loss of a dear little daughter, Mary Minerva, who had died during my absence.

"Many of our people remaining at Winter Quarters were becoming comparatively destitute of clothing and other necessaries to fit them for a march into the desert: and it was determined, in the councils of the Church, to send a few Elders into the Eastern and Southern States to solicit contributions (from the benevolent) of money or clothing in aid of our poor, most of whom had received little or nothing for their farms, homes and worldly possessions which they had left behind them in Illinois. It fell to my lot to accompany Elder Ezra T. Benson, one of the Twelve, into the Eastern States, to New York, Boston, and many other Eastern towns and cities, soliciting aid. Some received us kindly and contributed money and clothing; but by far the greater proportion of the people turned a cold shoulder to us. We left Winter Quarters about the first of January, 1848, and returned on the 29th of April to Winter Quarters. Sometimes we were together, at other times we were separated, operating in different places. On my return trip, I passed through Ohio and visited the Kirtland Temple, and at St. Louis fell in company with several returning Elders and a company of Saints, with whom I ascended the Missouri River.

"Soon after our return to Winter Quarters there was a general stir and bustle of getting ready for starting with our families to Great Salt Lake Valley, and gathering our year's supply of seeds and provisions. Most of my oxen had perished during the winter, or had been eaten up by the Indians, and I was under the necessity of yoking up my cows and all my young stock to work with the few oxen I had left, to haul the wagons for the journey. I traveled in company with President Young and Kimball and had a very pleasant and agreeable journey, my teams holding out well and my family enjoying good health. We reached our destination with much joy on the 20th of September.

"Soon after our arrival in Salt Lake City, I was appointed one of the Presidency of the Stake, and during the following winter (Feb. 12, 1849), I was called and ordained into the quorum of the Twelve Apostles, together with Charles C. Rich, Lorenzo Snow and Franklin D. Richards, these all filling vacancies caused by the apostasy of Lyman Wight and the organization of the quorum of the First Presidency out of the quorum of the Twelve.

"I continued to labor in the ministry, in common with my brethren, though all were obliged to labor with their hands during the week, in opening up farms and building houses for our families. We all wintered in the Old Fort, which had been commenced and partly built by the pioneers, using our wagon beds chiefly for our sleeping rooms. During the spring of 1849, we began to move out on to our lots, divided the city into wards, and began to fence by wards. During the summer, I built, chiefly with my own hands, two rooms on my lot, one of adobe, the other of logs, separated

from each other for a shed between, and got my family moved into them, with some wagon beds by the side of them for sleeping apartments.

"This year the Perpetual Emigrating Fund Company was organized, and the system of emigration inaugurated, which has so largely contributed to the gathering of our people and the building up of Utah Territory. I was appointed one of the committee of three in gathering funds to put into the hands of Bishop Hunter, to send back to our poor brethren left on the Missouri River. At that time our settlements extended only to Provo on the south and to Ogden on the north. We gathered about $2,000. About this time also I participated in the organizing of the provisional government of the State of Deseret.

"At the semi-annual conference in October, I was appointed on a mission to Denmark, to open the door of the Gospel to the Scandinavian people. At the same time Elder John Taylor was appointed to France, Lorenzo Snow to Italy, Franklin D. Richards to England, with several Elders accompanying each of us. We took our departure from Salt Lake City on the 19th of October. Our little company consisted of 12 wagons, 42 horses and mules, 1 carriage and 35 men. This included a couple of our merchants, going to St. Louis after goods, and a number of brethren who went east on business. Shadrach Roundy was appointed captain, and Jedediah M. Grant captain of the guard. Bishop Edward Hunter was also one of the company.

"The chief incident of the journey was a charge made upon our party by about two hundred Cheyenne warriors during our noon halt on the Platte, forty miles above Laramie, on the 12th of November. They were on the look-out for a war party of Crows and thought to gobble up our little party for pastime; but we did not quite relish the sport, and having about one hundred and thirty shots with us, in about one minute's time we formed a line of battle, under the direction of our gallant captain, Jedediah M. Grant, in front of our wagons, with our animals behind them on the river's bank, and when every man's finger was upon his piece ready to fire, the savage horsemen were brought to a sudden standstill. A parley commenced, which resulted in their giving us the road, and they withdrawing to their camps, while we made a good afternoon's march. During the night following a party of Crows succeeded in making a descent upon their camp and running off a number of their horses.

"We went down on the south side of the Platte, and reached the Missouri River, at a point where now stands Nebraska City, on the 7th of December, in a blinding snow storm which had lasted about fourteen hours. The snow was about three feet deep when we reached the old barracks (Old Fort Kearney) on the west side of the river. And how joyful we were at finding there cabins to shelter ourselves and shelter for our animals. We held a meeting that evening, and gave God thanks for our successful journey and our safe arrival over the bleak and dreary plains.

"The Missouri River was full of mush ice, and we saw no means of crossing it. We all joined in prayer that night that the Lord would cause the ice speedily to congeal, and make a bridge for us to cross over. When we woke up the next morning, the river was gorged with ice a little below us, and was piling up with floating ice. The second day we all passed safely over with our horses and wagons, and the day after the ice broke up again and there was no more crossing the river for three weeks after.

"After a visit to Kanesville, about fifty miles up the river, where the Saints received us with much joy, most of the missionaries journeyed together till we reached St. Louis, whence we expected to take different directions through the States to

visit the remnants of the Saints, remaining in the States and gathering means for crossing the water. During the week we stopped in St. Louis I had *varioloid*, (mild smallpox) and was very sick for a few days. I suppose I must have contracted the disease on my overland journey through Misssouri. Sister Streeper, my kind-hearted hostess, who cared for me like a faithful mother, had a large family of children, including a young babe, who was frequently laid in the bed with me, and when the pits began to appear on me, and the character of my disease became known, she in her anxiety exclaimed, "Oh! my poor babe, and my poor children, none of whom have been vaccinated." At first, for a moment, a feeling of grief came over me, that I should be the cause of this agony; but straightway the Spirit came upon me, and I said to her: 'Be of good cheer; because of what you have done to me God will shield you and your house, and none of you shall suffer on my account.' She believed my words and was comforted; and, so far as I know, no soul took the disease from me, except sister Felt, who had a few moments conversation with me, while the fever was on me, and her little infant daughter, who well-nigh perished with the smallpox.

I sailed from Boston on the 3rd of April on a Cunard steamer, for Liverpool, where I landed on the 16th, and two days later Lorenzo Snow arrived in a sailing vessel from New York. We visited many of the churches in England, Scotland and Wales. During the next four weeks I received many contributions in aid of our missions. On the 14th of June, 1850, I landed in Copenhagen, the capital of Denmark, in company with Elders George P. Dykes and John E. Forsgren—the former an American and the latter a native of Sweden. We were met at the wharf by Elder P. O. Hansen, a native of that city, who had embraced the Gospel in America, and had left Salt Lake City with us, but had made his way in advance of us to his native land."

Brother P. O. Hansen conducted Elders Snow, Dykes and Forsgren to a hotel, where, after being shown an upper room, they all kneeled together and offered up thanksgiving to God, dedicating themselves to His service. Finding the hotel noisy, they moved to a private house (L. B. Malling's) the next day, where they were kindly received and well entertained. On the following Sunday (June 16th) they attended a meeting, conducted by Mr. P. C. Mønster, a Baptist reformer, who had been subjected to much persecution because of his religious belief. He was an educated man and commenced to investigate the principles taught by the "American missionaries" in real earnest, and at one time it seemed as if he would embrace the fulness of the Gospel, together with his whole congregation, but finally he hardened his heart and rejected the truth. The principal and best part of his followers, however, were subsequently baptized into the true Church of Christ, and as was the case with the Campbellites in Kirtland, Ohio, in the early days of the Church, so also did a congregation of reformed Baptists furnish the first fruits of the preaching of the Gospel in its fulness in Denmark.

On the 12th of August, 1850, Apostle Snow baptized fifteen persons in the clear waters of the beautiful Øresund, near Copenhagen. Ole U. C. Mønster was the first man and Anna Beckstrøm the first woman baptized. These had all been members of Mr. P. C. Mønsters reformed Baptist Church.

On Aug. 14th the first confirma-

tions took place in Denmark, and on the 25th the sacrament was administered there for the first time by divine authority in this dispensation. On the latter date the first ordination to the Priesthood also took place, Brother K. H. Bruun being ordained to the office of a Priest. The first native Elder ordained was Brother Christian Christiansen. After the first baptisms others came forward and followed the example, and on Sept. 15, 1850, the first branch of the Church in Scandinavia was organized in Copenhagen, with 50 members.

The young Saints rejoiced exceedingly under the influence of the Spirit of God, which was abundantly poured out upon them, the manifestations of the power of God in the healing of the sick also gladdened their hearts, and before the end of the year the work had taken deep root, not only in Copenhagen, but in the province of Jutland, where another branch of the Church had been organized in Aalborg by Elder George P. Dykes, Nov. 25, 1850.

In the meantime Elder John E. Forsgren had gone to Sweden, where he succeeded in baptizing a few, after which he was arrested, guarded and finally banished from the country.

Apostle Snow, assisted by Elder P. O. Hansen and others, set diligently to work translating the Book of Mormon into the Danish language. The book was published in the beginning of 1851, and was the first edition of that divine record published in a foreign language. In order to get means for its publication Elder Snow had to make a trip to England, where he raised the necessary amount among the British Saints. After its completion he made a second trip to England. Shortly before his return home, in 1852, he also published the Doctrine and Covenants in the Danish language.

In September 1850 Apostle Snow wrote an interesting pamplet entitled "En Sandheds Røst" (A Voice of Truth) explaining the first principles of the Gospel in a very plain and forcible manner. Nearly 200,000 copies of that little work has since been published in the Danish and Swedish languages. "Remarkable Visions" by Orson Pratt and a number of other pamphlets were subsequently translated and published in Danish.

By diligent application and close study Elder Snow also acquired a sufficient knowledge of the Danish language to enable him to converse quite freely with the people; and thus he became more intimately acquainted with their characteristics, manners and habits. By an exemplary and consistent life and kind ways he soon gained the love and confidence of a race, whose devotion to the cause of truth and high regard for its advocates has been subjects of much comment in later years. Apostle Snow soon learned to appreciate the warm feelings, full-heartedness and true friendship of the Scandinavian Saints, and to-day better than ever, no doubt, he realizes the fact that among his best and truest friends are some of those who embraced the fulness of the Gospel under his administrations in that comparatively unknown country of the north. It is here also worth recording that none of the missions established by the Elders in this last dispensation, save the British, has been so fruitful as the

one founded by Apostle Snow in the years 1850–52 in Scandinavia.

In 1851 a Danish hymn book was prepared and printed and a monthly (soon changed to a semi-monthly) periodical called "Skandinaviens Stjerne" commenced. This paper is still the Church organ in Scandinavia, and is now running on its 36th volume.

As in all other countries, where the fulness of the Gospel has come in contact with the erroneous traditions and creeds of men, persecutions on the part of the clergy and the ignorant soon began to show its face in Denmark, and in various places the Elders and Saints were subjected to cruel treatment by mobs. Religious liberty had been granted the year before the mission arrived, but the people generally did not seem to understand the change proposed by this action of the government, and the authorities also were slow in rendering protection to such as were openly denounced by the clergy and others as false Prophets. But the more severe the persecutions, the better the work flourished. New branches sprang into existence in nearly all parts of Denmark, and in the latter part of 1851 the Gospel was also succesfully introduced into Norway.

Elder Snow soon found himself surrounded by a host of intelligent native Elders, who labored with a zeal perhaps up to that time unequaled in the history of the Church. Returning from England in Aug., 1851, he held the first general conference of the Church in Scandinavia. The second one was held in the following November, on which occasion three conferences (Copenhagen, Fredericia and Aalborg) were organized. In the beginning of 1852, having laid a good and firm foundation for the work of God in Denmark, Apostle Snow began to make preparations for returning home. On Feb. 20th, 21st and 22nd the third general conference was held in the city of Copenhagen, on which occasion nearly six hundred members were represented in Denmark, besides a few in Norway and Sweden. On the 24th a farewell feast was arranged for Brother Snow in a large hotel parlor. About three hundred persons were present on that occasion, and a time, such as had never been had before in that land, was enjoyed by the young and confiding Saints. All vied with each other in showing their appreciation of and good feelings towards the man who had brought them the true religion of Christ.

On March 4th Apostle Snow, taking an affectionate leave of his flock, sailed from Copenhagen, accompanied by nineteen emigrating Saints. These, together with nine others, who had embarked a few weeks previous, were the first direct fruits of the Gospel from the Scandinavian countries. They have been followed by more than twenty-five thousand others.

After spending a few weeks in England, attending to the organization of the Deseret Iron Company and other matters, Apostle Snow embarked from Liverpool on May 8th, in company with Franklin D. Richards, and arrived safely in Salt Lake City Aug. 20, 1852, having been absent from his mountain home nearly three years.

At the October Conference, 1853, he was called, in connection with Geo. A. Smith to gather fifty families to strengthen the settlements in Iron

County; and the following year he was sent east to take charge of the Church in St. Louis and the Western States. Accompanied by other Elders he left G. S. L. City July 8, 1854, and on the 4th of November following he organized a Stake of Zion at St Louis, Mo. On Nov. 22, 1854, he commenced the publication of the St. Louis *Luminary*, and he also superintended the emigration, crossing the plains. In 1855 over two thousand Saints commenced the journey to the valleys from Mormon Grove, a place near Atchison City, Kansas, which had been selected by Elder Snow as the starting point for the overland journey. From this mission he returned to Salt Lake City Sept. 1, 1855.

On April 22, 1856, Elder Snow left his mountain home on another mission to the States, from which he returned in August the following year. Having returned from still another mission to the East he was called,in connection with G. A.Smith and other Elders, on a mission to Southern Utah, with a view to locating settlements in the valleys of the Rio Virgin and Santa Clara, for the purpose of raising cotton. This mission started from Salt Lake City Nov. 29, 1861. St. George and other settlements were located the same year; and Apostle Snow has ever since devoted a great deal of his time to the interest of Southern Utah, over which he presided spiritually for many years and also represented the southern counties in the Council branch of the Utah Legislature, until disfranchised by the Edmunds law.

In 1873 he performed a short mission to Europe, on which he again visited Scandinavia, since which he has principally been engaged in traveling among the Saints in Utah, Arizona, New Mexico and Colorado, aiding in locating new settlements, organizing new wards and Stakes of Zion, as well as strengthening and building up the older ones. Perhaps no other man in the Church has done more pioneer labor than has Apostle Snow. His diligence, untiring zeal and energy are really remarkable; and his name will go down to future generations as a man who devoted all his strength and ability to the building up of the kingdom of God on the earth and for the benefit of mankind. But notwithstanding all he has done in the interest of his country, he is now numbered among the "exiles for conscience sake," not being allowed, under the pressure of the unhallowed persecution now raging against the Latter-day Saints, to remain in peaceful possession of a home within the borders of that land over which the "stars and stripes" wave in supposed triumph over tyranny and oppression. Though now somewhat advanced in years, Apostle Snow enjoys good health, and his mind is apparently as bright and active as ever. His long and varied experience makes him a wise and safe counselor in the midst of his brethren of the Priesthood.

THE BARK "JULIA ANN."

Out of the great number of companies of Latter-day Saints which have crossed the ocean from Europe, Asia, Australia and the Islands of the Sea, the following instance is the only one on record, where loss of life has been caused by shipwreck:

The American bark *Julia Ann*, Captain B. F. Pond, sailed from Sydney, New South Wales, Australia, Sept. 7, 1855, bound for San Francisco, Cal., with 56 souls on board. Twenty-eight of that number, including Elders James Graham and John S. Eldredge, two American missionaries returning home, were Latter-day Saints on their way to Utah. Elder John Penfold, sen, had been appointed by President Augustus Farnham to take charge of the company. The bark left the Sydney Heads at 2 o'clock p. m. with the wind blowing from the north-east. Rather rough weather was encountered for a few days, with strong winds from the east north-east, which caused considerable sea sickness. Otherwise the voyage was successful until the 3rd of October, about nine o'clock p. m., when the vessel struck on the reefs off the Scilly Islands. Captain Pond, expecting to pass between Mopea and the Scilly Islands, had set the watch in the foretop. The log was hove about 8 o'clock p. m., and the bark was found to be making 11½ knots per hour. Shortly afterwards the sea became broken, and in about an hour the vessel with a tremendous crash dashed head on to a coral reef. She immediately swung around with her broadside to the reef, and the sea made a complete breach over her at every swell.

Directly after she struck, Captain Pond ordered all the passengers into the after-cabin. A scene of indescribeable confusion followed as the steerage passengers rushed into the cabin, and several mothers were seen holding their undressed children in their arms as they had snatched them from their slumbers. In a few moments the fear was in some measure delayed by a sailor who came to the cabin for a light, and who told the passengers that although the ship would be lost their lives would be saved, as they were close to the reef.

By the aid of the spanker boom and the expert swimming of one of the sailors, a rope was carried ashore and fastened to the reef, by means of which many succeeded in making their escape in comparative safety from the vessel. Five, however, were drowned, namely Sisters Humphrey and Harris and three children. Brother John McCarthy, one of the passengers, who furnished the editor of the *Western Standard* with a graphic description of the disaster, writes:

"I saw mothers nursing their babes in the midst of falling masts and broken spars, while the breakers were rolling twenty feet high over the wreak. One lady—sister Harris—preparatory to leaving the ship with her two children, the eldest of which was two years old, tied the youngest, a babe six weeks old, to her breast; the vessel immediately afterwards broke in two across the main hatch, and the waters rushing in, engulfed herself and child amid the struggling waves and timbers of the wreck.

"There was another lady—sister Humphrey—who had three children. When the vessel struck she told her friends to protect her children and convey them safely to Great Salt Lake City, for her earthly career was run. Shortly afterwards she, with one of her children, was swept by a sea into the foaming surf, and they were seen no more. There was also a young mother of seventeen, who manifested true courage during the dreadful scene; her husband took their child and lashed it to his back, and struggled to the reef on a rope, with his wife close behind him, and the three were saved unhurt. I must here remark, that amidst all these awful and appalling scenes, not a shriek of despair was heard from one of these mothers and children.

"By about midnight the principal part of the passengers had reached the reef, with the exception of Elder James Graham, and some of the brethren. Soon afterwards the vessel broke to pieces, and the part they were on was providentially carried high upon the rocks, and they were landed in safety. All hands reached the reef, excepting two women and three children who were drowned.

"With our bodies much lacerated by the sharp coral reef, and with a dreary waste of water without land in sight, our situation was a pitiable one; but when the light burst forth from the eastern horizon, we discovered at the distance of about twelve miles, the outline of the Scilly Isles. Is was then ascertained that the vessel had struck on the south-west reef of these isles; and by a subsequent observation it was ascertained, that the true position of the Scilly Isles was sixteen miles from the place indicated by the chart.

"At sunrise all hands commenced to make a raft with fragments of the wreck, to convey us to the islands. By about noon the remains of a quarter boat was also fixed up with canvas and copper, to convey the women and children to the land; still the men were compelled to remain on the reef two days and two nights, without anything to eat or drink, and this under a burning tropical sun. The third day we succeeded in reaching the island upon the raft, and found that its only inhabitants were rats and sea-fowl; there was no fresh water to be seen in any direction. By scraping holes, however, in the sand, near the water's edge, with a pearl shell, we were enabled to obtain water, which, by filtration through the sand, was rendered comparatively fresh and palatable. We kindled a fire by the aid of a sun glass, and roasted some shell-fish, and made a very light repast.

"After we were all landed on the island, Captain Pond called all hands to order, and delivered a short address, stating that as we were cast away upon a desolate island, a common brotherhood should be maintained, and every man should hunt birds and fish for our common sustenance, to which proposition all assented. The next morning we found a turtle upon the beach that weighed about three hundred pounds; this gave us strength and confidence to exert ourselves with energy; and we placed sentinels around the island to watch for turtle and wild fowl. Too much can not be said in commendation

of the Saints in this trying situation. I have seen an old lady upwards of sixty years of age out at night hunting turtle.

"In this situation we remained seven weeks. By that time the ship's carpenter had repaired the quarter boat so that it was thought that she might possibly live to perform a voyage to some inhabited land. This, after great difficulty, was launched over the reef, and the captain and nine men, including myself, embarked. Our provisions were a little salt pork and jerked turtle, with two casks of water; there was great danger of being swamped in crossing the reef,with our small boat, but we providentially succeeded in getting safely outside, and were heartily cheered by those on shore. We returned their cheers and took our departure.

"Our boat was almost level with the water; but after four days' hard pulling through squalls and calms, we succeeded in reaching Borabora, one of the Society Islands, a distance of about two hundred miles. The inhabitants treated us with much kindness, and fed us upon poi and breadfruit. From thence I went with the mate and one of the crew to the island of Mopiti, and petitioned King Tapoa for relief. We were received with kindness, and obtained two small schooners with which to return and rescue the passengers. In these we returned to the Scilly Isles.

"In the meantime Capt. Pond had chartered the *Emma Packer* at Huahine, and had sailed for the Scilly Isles and reached there twelve hours before us. She took the passengers from the island and went to Tahiti, consequently when I found they had been taken off, I returned in the schooner to Mopiti. I would here state that while on this uninhabited island we held our regular meetings, dividing the time between worship and labor, as we would have done had we been at our ordinary occupations."

The noble and heroic disposition of Capt. Pond was exhibited throughout the whole sad affair. While the crew was engaged in getting the passengers ashore, Mr. Owens, the second mate,was going to carry a bag containing eight thousand dollars belonging to the captain ashore. The captain ordered him to leave the money and carry a little girl ashore instead. He did so; the child was saved, but the money was lost.

It was on the 3rd of December, 1855, that the unfortunate emigrants were taken from their lonely and exiled condition on the Scilly Islands, by the untiring perseverance of Captain Pond, connected with the charitable good feelings of Captain Latham, master of the schooner *Emma Packer*, who came to their relief. They were first taken to Huahine, one of the Society Islands, thence to Tahiti, where they were most kindly treated by the inhabitants. The United Board or Masonic Lodge took immediate measures to relieve their wants, by providing or finding shelter and food for all. The American Consul provided for the crew.

Elders Graham and Eldredge returned with the schooner to Huahine, where they remained a month and then sailed for Honolulu, on the Sandwich Islands. After remaining there two weeks they were enabled, by the assistance of an Elder Evans and others, to engage passage on board the *Francis Palmer*, with which they, after twenty three days' sailing, safely arrived in San Francisco, Cal., April 23, 1856.

Elder John McCarthy, after returning to Mopiti, commenced to preach the Gospel there, found favor with King Tapoa, and soon had the satisfaction of baptizing the king's interpreter, Captain Delano, a Maltese by birth, who could speak seven languages. Brother McCarthy ordained this man an Elder and was enabled through him to preach to the natives, who received his testimony with much favor. After about three weeks' stay at Mopiti, Elder McCarthy sailed for the island of Riatea, where he baptized a Spaniard by the name of Shaw and ordained him an Elder. He remained on that island two weeks, when he obtained passage for Tahiti in a French sloop, and from thence sailed for San Francisco, Cal., where he arrived April 14, 1856.

After the departure of Elders Graham, Eldredge and McCarthy, and another one of the emigrants from Tahiti, the following Saints were left at that place: John Penfold, the President of the company, and his wife, two sons and three orphan children, whose parents were lost; Brother Anderson, wife and seven children, and Brother Logie, wife and one child. Brothers Penfold and Logie, with their families, embarked for California a short time afterwards; and finally Brother Anderson and his family, the last members of the ship-wrecked company,embarked and sailed from Tahiti on the *G. W. Kendall* on May 5th, arriving at San Francisco, June 27th, after at edious passage.

MISCELLANEOUS.

SNOW, (WILLARD,) a brother of Apostle Erastus Snow, was born May 6, 1811, in St. Johnsbury, Caledonia County, Vermont, was baptized into the Church of Jesus Christ of Latter-day Saints, June 18, 1833, by Elder Orson Pratt, and removed to Kirtland, Ohio, in the spring of 1834, together with his brother Zerubbabel and other members of the family. The same year Willard joined Zion's Camp, in which he traveled to Mis-

souri, where he had a narrow escape from death, being among the number which, while the camp rested in Clay County, Mo., was attacked by cholera. Early in 1835 he returned to Kirtland, where he, on Feb. 28th, was ordained a member of the first quorum of Seventies. After this he performed several missions in the United States, preaching the Gospel in various parts of the country. In 1836, after receiving his blessings in the Kirtland Temple, he removed to Missouri, where, and later in Illinois, he shared in the persecutions raging against the Saints. Thus following the Church from place to place he finally arrived in Great Salt Lake Valley,

WILLARD SNOW.

where he honorably filled the offices of a Counselor to Daniel Spencer, the President of the Stake at G. S. L. City, a member of the committee of the Perpetual Emigrating Fund, a magistrate under the Provisional State of Deseret, a lieutenant-colonel in the Nauvoo Legion, etc. On Aug. 6, 1851, he was elected a representative to the legislative assembly of Utah Territory. At a General Conference held in G. S. L. City, commencing Sept. 7, 1851, he was called to go on a mission to Europe. To fill this he soon afterwards left his mountain home, leaving a wife and four children, and arrived in Liverpool, England, Dec. 29th following. Immediately after he was appointed to labor with Elder Robert Campbell in the pastoral charge of the Church in Scotland, where he continued nearly three months. In March, 1852, Apostle Erastus Snow, who had finished his mission in Scandinavia, arrived in England, on his way to G. S. L. City, and on the 18th of March, 1852, Willard was appointed to succeed his brother in the Presidency of that mission. On April 21st he took the steamer at Hull and arrived at Copenhagen, Denmark, on the 26th. He set to work with a will to learn the Danish language, in which he was quite successful, and at the departure of Elder John E. Forsgren, who had presided temporarily, Willard took full charge of the mission, Dec. 20, 1852, laboring diligently, faithfully and successfully in the discharge of his important duties. While addressing a council of Elders in the evening of Aug. 15, 1853, in Copenhagen, he was so violently attacked with illness that he was unable to proceed. Upon receiving the administration of the Elders he experienced great relief and decided to go to England. On the 18th he took passage on board the steamer *Transit*, but while on board he was again prostrated. He soon became unconscious, and continued to sink gradually until the evening of Aug. 21st when he expired. Elders P. O. Hansen and H. P. Jensen were with him, but notwithstanding their earnest solicitations, the body, to comply with the captain's wishes, was sunk into the sea only a few miles out from Hull. Elder Snow's first wife, Melvina Harvey Snow, died in Salt Lake City, Utah, Oct. 24, 1882, about 71 years of age. Of his two other wives one died shortly after her arrival in the valley, and the other is still alive.

"WESTERN STANDARD," (THE) a 24 column newspaper, edited and published in the interest of the Church in San Francisco, Cal., by Elder Geo. Q. Cannon, assisted by Elder Joseph Bull, the latter attending to the typographical work. The first number was published on Feb. 23, 1856, and the paper continued for nineteen months, the total number of issues being 70. It was printed on good paper and from clear type, formerly used in the publication of the Book of Mormon in the Hawaiian language. The reading matter on each page containing six columns measured 21½ × 16½ inches. In the fall of 1857, the march of the United States army on Utah and the probability of a collision between the troops and the Saints, caused the withdrawal of the missionary Elders from California and the suspension of the *Standard*, the last number of which was dated Sept. 18, 1857. Under the title of "Writings from the Western Standard," its leading articles and editorials were re-published in Liverpool, England, by Geo. Q. Cannon, in 1864. The book contains over five hundred pages of reading matter and is for sale at the *Juvenile Instructor* Office, Salt Lake City.

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THE TWELVE APOSTLES.

FRANKLIN DEWEY RICHARDS,

A son of Phinehas Richards and Wealthy Dewey, was born in Richmond, Berkshire Co., Mass., April 2, 1821. He was the fourth born and is the oldest surviving of his father's nine children. Being raised on a farm, he became at an early age accustomed to heavy labor, but used all the spare time he had for getting an education and laying up treasures of knowledge. Before he was ten years old, he had read every book in the Sunday School, comprising some scores of volumes, and when thirteen years old spent a winter at Lenox Academy. His parents, being devout and respected Congregationalists, trained their children in the pious way, and Franklin was early in life impressed with solemn views on religion. His ideas in regard to many scriptural points was, however, very different from those intertained by most other people, with whom he associated, and this caused him to decline a special offer made to him, to be educated for the ministry in a leading New England college.

In the summer of 1836, Elders Joseph and Brigham Young came from Ohio to Richmond as messengers of the true Gospel of Jesus Christ. They left a copy of the Book of Mormon with the Richards family, and it was carefully and intelligently perused. Franklin brought all the ardor of his studious mind to bear upon it, and after having studied it carefully, accepted it as the truth and believed.

In the autumn of that year (1836) Willard and Levi Richards went to Kirtland, Ohio, as delegates and leaders of the family to the truth. They accepted the Gospel and remained. In the succeeding April, Phinehas with Franklin's younger brother, George Spencer—aged 14 years—also journeyed to Kirtland. They in turn received and acknowledged the truth. In the autumn of 1837, Phinehas returned to Richmond. He found Franklin awaiting baptism; and on the 3rd day of June, 1838, Phinehas had the pleasure of immersing his son within the waters of Mill Creek in Richmond, his native town.

Franklin abandoned his employment, and on Oct. 22, 1838, left Richmond for Far West, Missouri. It was a lonely, toilsome journey.

On the 30th day of that month (October) he crossed the Alleghanies; and almost at the same hour his beloved brother, George Spencer Richards, was slain by an assassin mob at Haun's Mill. But the news of his brother's tragic death and the hideous stories of the "Mormon War" were alike powerless to restrain his purpose and he journeyed on eventfully. After visiting Far West and gaining confirmation of his faith, he found employment along the Mississippi River.

In May, 1839, he first met the Prophet Joseph, and the following spring he was ordained to the calling of a Seventy and was appointed to a mission in northern Indiana. He journeyed and preached with great success; established, by his own personal efforts, a branch of the Church in Porter County; and before he was twenty years of age delivered, at Plymouth, a series of public lectures which attracted much attention. The April Conference for the year 1841 saw him at Nauvoo an adoring witness to the laying of the corner stone of the Temple; and at this eventful gathering he was called to renew his labors in the region of northern Indiana. Just before he was to start on this momentous journey he saw Joseph Smith and Sidney Rigdon take the lead of nearly five hundred baptisms and confirmations, and the glorious sight made his zeal mightier than ever.

In the summer of that year he was at La Porte, Indiana, sick nigh unto death, and yet determined to progress with his mission. He found consoling care in the kindly home of Isaac Snyder, and through several weeks he was nursed as a beloved son of the house. When the family of Father Snyder took up its march for Nauvoo, Franklin was carried back by them to the beautiful city; but soon after the succeeding October Conference he was once more moving in the missionary field—this time being the companion of Phinehas H. Young, in Cincinnati and its vicinity. He fortunately visited Father Snyder's family again in the summer of 1842, just as he was convalescing from an almost fatal attack of typhoid fever; and in December of that year he wedded the youngest daughter of the house—Jane Snyder, who is yet alive. He remained with the Saints at Nauvoo until the latter part of May, 1844, in the meantime being ordained a High Priest; and then was called to depart upon a mission to England. He was accompanied by Apostle Brigham Young and others to the Atlantic States, but before setting sail for Europe he heard the dreadful news of the Carthage tragedy, and was called back to Nauvoo.

The opening months of the next year, 1845, were spent by him in traveling more than a thousand miles among the branches of the Church in Michigan and elsewhere to gather donations for the Temple. He returned to Nauvoo with nearly five hundred dollars for this sacred purpose, and then was chosen by his uncle Willard to be a scribe in the office of the Church Historian. He also labored through the spring of 1846 as carpenter and joiner in the lower main court of the Temple, until the structure was completed and dedicated — having previously received his endowments and participated in the administration of the sacred ordinances therein.

When these duties were concluded

and the time for the exodus had come, he sacrificed the pleasant little home, built by his own toil; and with the meagre proceeds he purchased a wagon and cattle and such few necessaries as he could compass for the use of his family—an invalid wife and baby girl. With the heroism of the martyrs, he saw his loved ones starting on that melancholy journey into the Western Wilderness. He committed them to the great Creator's care, and then he turned his face resolutely towards the East to fill his mission to England—without money or sufficient clothing, to make his way by faith alone, across continent and ocean into a strange land. His younger brother Samuel was called to accompany him, and the two missionaries crossed the river to Nauvoo and slept the first night of their arduous journey in a deserted building there. The God whom they so unselfishly served opened their way; they pursued their journey *via* the Mississippi and Ohio Rivers to Pittsburgh, and across the mountains to the coast; and on Sept. 22, 1846, they sailed from New York in company with Apostle Parley P. Pratt and others. The last word which Franklin received from the Camp of Israel, before the ship put to sea, was that his wife Jane amidst all the privations of the exodus was lying at the point of death—that a little son had been born to her, but the child had quietly expired upon its mother's devoted bosom. This was the comfort brought to the courageous missionary to speed and solace him upon his trying voyage!

On the 14th day of October he landed in Liverpool. A few days later he was appointed to preside over the Church in Scotland, with Samuel as his assistant. Apostle Orson Hyde was at this epoch the President of the British mission and editor of the *Millennial Star;* though he was soon to depart for America and was to be succeeded by Elder Orson Spencer. But at the hour when the change was expected to be made, a false report of Elder Spencer's death reached Liverpool. The rumor was believed and Apostle Hyde appointed Franklin, then only twenty-five years old, to both of the positions which he, himself, was vacating, but just as he was entering upon his high trust Elder Spencer arrived in England. Franklin was then chosen to be one of his Counselors; and during the subsequent serious illness of the President, Franklin was obliged to sustain the responsibilities and perform the duties of that calling. He labored there until Feb. 20, 1848, when he was appointed to take charge of a large company of Saints who were emigrating to the Rocky Mountains, crossing the Atlantic in the ship *Carnatic.*

During the time of Franklin's stay in the British Isles, the Saints there had been relieved of the treacherous "Joint Stock Company." The dishonest projectors of the despicable scheme had fled to other regions; and hope and confidence again held sway. But while all in the mission was prosperous, and the young Elder could justly feel proud and happy in the great work of proselyting, melancholy news came to him from the wilderness. His brother Joseph William Richards, a member of the Mormon Battalion, had succumbed to the rigors of the march and his wearied form had been laid in a lonely grave by the banks of the

Arkansas River. Franklin's little daughter Wealthy had also died, and left his wife heartbroken, childless and alone.

The homeward journey *via* New Orleans and St. Louis to Winter Quarters was completed by the middle of May, 1848, and there Franklin found his wife and such of their relatives as had survived the perils and privations of the times. In June he was sent through western Iowa negotiating for cattle with which to move the company of Willard Richards across the plains to the Salt Lake basin. His effort was completely successful, and on the 5th of July the train started, with Franklin acting as captain over fifty wagons. The journey was a most distressful one to his wife. Much of the time it seemed as though each day would be her last. But they found kind and helpful friends who ministered to their wants; and on the 19th of October they entered the valley through Emigration Canyon and camped in the fort, more grateful to God than words can express to find a resting place for wearied frames worn with toil and sickness.

Franklin sold his cloak and every other article of clothing which he could spare, and with the proceeds purchased building material. Before the violence of the winter was felt he was able to construct a small room of adobies without roof and without floor. From this rude mansion on the succeeding 12th day of February, he was called to receive his ordination to the Apostleship.

The young Apostle became immediately associated with the other leading minds of the community in the Provisional Government of the State of Deseret, in general legislative and ecclesiastical work, and in the labors of creating a Perpetual Emigration Fund.

In October, 1849, he was once more called to leave home with its tender ties and its responsibilities of love, and renew his great missionary labor in the British Isles. He traveled in company with President John Taylor, Apostles Lorenzo and Erastus Snow and others, and had a most eventful journey. Hostile Indians, inclement weather and turbulent, icy streams, combined to delay and imperil their progress. But the hand of Providence protected them and the opening month of the year 1850 found them at St. Louis, visiting with dear old friends and brethren.

This was among the grandest missionary movements in the history of the Church. President Taylor was on his way to France, Lorenzo and Erastus Snow were destined for Italy and Scandinavia, and Franklin was to officiate once more in the British Mission.

Orson Pratt had been presiding and editing at Liverpool; but when Franklin arrived there, March 29, 1850, he found that the elder Apostle had been called on a hurried trip to Council Bluffs, and the *Star* contained a notification that during his absence Apostle Franklin D. Richards would preside over the Church affairs in Great Britain. The young President immediately began the establishment of the Perpetual Emigration Fund, and founded it upon a basis which has enabled its beneficent power to endure until the present day. Later in the season Orson Pratt returned to England, and Franklin relinquished his place as chief, and became Apostle Pratt's associate for a few months; but with

the opening of the next year, 1851, Orson was called to the valley, and Apostle Richards was instated as the President. Within twelve months following, his energy and zeal, with that of his brethren, had spread the truth with irresistible sway throughout the Isles of Britain: while Franklin, with tireless hand and brain, doubled the business at the Liverpool office; revised and enlarged the Hymn Book and printed an edition of 25,000 copies; prepared his pamphlet, the Pearl of Great Price; stereotyped the Book of Mormon and arranged for stereotyping the Doctrine and Covenants; issued a new edition of Parley P. Pratt's Voice of Warning; and devised a plan which made the *Star* a weekly instead of a semi-monthly periodical and increased the number of its issue. He had also paid an interesting visit to President Taylor at Paris, had sent to Zion the first company of Saints whose passage came through the Emigration Fund, and with Apostle Erastus Snow had made arrangements for the organization of a company to engage in the manufacture of iron in Utah. In January, 1852, pursuant to advice from the First Presidency of the Church, who contemplated a visit from him to the Great Salt Lake Valley, he installed in the Liverpool office his brother Samuel, who had been formerly his associate during his ardent and successful Scottish ministry, in order to fit the younger Richards to maintain the increasing work in Franklin's temporary absence.

The baptisms in the British Mission during these two years of Franklin's stupendous labor, extending from the summer of 1850 to the close of spring in 1852, aggregated about sixteen thousand; while the perfected organization of conferences, branches, pastorates, etc., was commensurate with this marvelous increase. After exhaustive investigation Franklin rejected the theory of emigrating the Saints by way of Panama to the California coast; and instead adopted the project of sending one ship to each of the three ports, Boston, Philadelphia and New York. The last received the decided preference, after the experiment; and the plan of voyage between Liverpool and Castle Garden, instituted by Apostle Richards for the European Saints, a third of a century since, is still the universally favored route.

On May 8, 1852, he sailed from Liverpool for New York, and arrived safely in G. S. L. City Aug. 20th. A few days later (Aug. 29th) he was attending the special conference in G. S. L. City, at which was promulgated to the world the famous revelation, which Franklin had long before heard and received, upon the subject of the eternity and plurality of the marriage covenant.

On December 13, 1852, in the Territorial Legislative Assembly he renewed his labors as a law maker. In the opening of the year 1853, he participated in the dedication of the Temple grounds at G. S. L. City and in laying its corner stones. In the succeeding month of July he journeyed with his wife Jane and their two children to Iron County to proceed with the establishing of the iron works, and on the trip encountered, but without any immediate disaster, several parties of hostile Indians. At Cedar City military orders were received from Governor Young and Lieut.-General Wells, in view of In-

dian disturbances, and Franklin continued assiduously in the work of bringing in the outposts, changing the site of Cedar City, and fitting the people for the resistance of savage aggressions.

He returned to his home in G. S. L. City in time to soothe the closing hours of his mother's life; but was again on the march for the iron region on the 22nd of October His mission there accomplished, he came to G. S. L. City to take part through the winter in the legislative councils, and while thus engaged he was requested by President Young to prepare for another mission to Europe.

Just before departing for England, he held a family gathering, at which he set the example of dedicating his home and all he possessed to the Lord. He reached Liverpool in safety June 4, 1854. His letter of appointment from the First Presidency, published in the *Millennial Star*, authorized him "to preside over all the conferences and all the affairs of the Church in the British Islands and adjacent countries." This was the signal for the closer amalgamation of all the European Mission under one head. He traveled on the Continent promoting peace and harmony as well as increase to the branches there. Emigration facilities were perfected and enlarged.

In 1855 he engaged for the better accommodation of the growing business in Liverpool, the convenient premises known now as 42 Islington, which have been occupied as the chief offices of the Church in Europe from that day until the present time. In October of this year, the Saxon Mission was originally established in Dresden under his personal direction—a mission which has yielded intelligence and numerical strength to the cause.

His travels were constant and extended to nearly every part of western Europe—until he was probably better informed than any other man regarding the work in foreign lands. He gathered around him a most devoted band of American and foreign Elders; and the cause progressed amazingly. It was also within his province to direct the branches of the Church in the East Indies, Africa, Australia, New Zealand and other parts—making altogether a sphere which no man could fill unless every ambition were centered in the cause.

On July 26, 1856, President Richards, accompanied by Elder C. H. Wheelock, sailed from Liverpool, homeward bound, on the steamer *Asia*.

At a meeting of the Presidents of conferences, held in London previous to his departure, an affectionate and glowing tribute of esteem was unanimously dedicated to him. On Oct. 4, 1856, he arrived once more in his mountain home, and in December became again a member of the Utah Legislature. January 5, 1857, he was again elected a regent of the University of Deseret. He soon became immersed in the settlement of the estate of his deceased and revered uncle Willard. On Monday, April 20, 1857, he was elected and commissioned brigadier-general of the second brigade of infantry of the Nauvoo Legion. Soon afterwards he paid a visit of observation, with other dignitaries, to Fort Limhi on Snake River.

When the coming of Johnston's army was announced, Brigadier-General Richards was called into council upon measures for public

safety and defense; and later, was engaged with a detachment of men from his brigade in giving support to Lieut.-General Wells in Echo Canyon. He, with other devoted citizens, left his valuable property under the charge of a trusty friend, who was to apply the torch and offer it all as a burning sacrifice before it should be seized or desecrated by the boastful invaders. And, after the tragic folly of the invasion was brought to its proper close, he, with others, received a somewhat unnecessary pardon from James Buchanan, President of the United States.

On July 21, 1859, he began a political tour through southern Utah, to advise and arrange for the election of delegate to Congress; and immediately upon his return to G. S. L. City he departed with President John Taylor, to meet two companies of emigrants—many of whom were endeared by old and affectionate associations with Apostles Taylor and Richards.

During the years from 1859–1866, his labors were multifarious; he was engaged in ecclesiastical, political, legislative, military and educational works—besides having a large family responsibility and such growing private interests of agriculture and mill building as his public duties would permit him to inaugurate. He was upon three occasions very ill, but each time he recuperated and renewed his labor with increased energy.

On July 29, 1866, he was once more appointed to England, and in a fortnight was on his journey. Arriving in Liverpool on the 11th of September following, he began the welcome and grateful labor of visiting the principal conferences of the European Mission; including the Scandinavian and other Continental conferences.

In July, 1867, he was again instated as President of the European Mission. Once more he gathered a staff of enthusiastic Elders to his support, and in the year following, in Great Britain alone, 3,457 souls were baptized, and in the same length of time, from the same country, there were emigrated to Utah more than three thousand two hundred Saints.

Always projecting his thoughts into the future to find means for advancing the work of God, he at this time decided that emigration by sailing vessels was inadequate for the needs of the renewed proselyting work in Europe. He, therefore, made the necessary changes—at that early day not inconsiderable—and two large companies of Saints were sent out from Liverpool by the steamships *Minnesota* and *Colorado* bound for New York. This change from sailing vessels to steamships has continued till the present time.

This was the last foreign mission of Apostle Richards, and his active work in the field had a fitting close. Eight times he had crossed the mighty deep and four eventful periods he had spent in the ministry abroad. His last effort had demonstrated that the soil of humanity in Europe would still produce rich fruits.

Although his ardor as a missionary had not waned, his value as a home counselor had increased, and with the opening of the following year a new epoch was commenced in his career. On Feb. 19, 1869, he was elected probate judge of Weber County, and from that event Ogden

and Weber County may date no small share of the worthy progress which has made them respectively, in importance, the second city and county of Utah.

In May, 1869, Franklin D. Richards established his residence in Ogden. In all the intervening years he has been the presiding ecclesiastical authority of the Weber Stake of Zion. Many of his assistant laborers possessed a measure of his own paramount quality of generous loyalty to the cause, and these men came readily to his support in the revival work of the home ministry. When he reached Ogden to attend his first term of court, the town had no newspaper; before a year had passed, he established, and for a time edited, the Ogden *Junction*, over which he long exercised a guardian care and which practically exists to-day under the name of the Ogden *Daily Herald*. Schools had been all that the people felt they could support, but they were still not up to a high grade; he wrote, preached and labored personally, and with his accustomed success, to advance the educational interests of the people. The young people, in many cases, lacked cultured associations and ambition for education and refinement; he organized societies which were the heralds, if not the direct progenitors, of the later Mutual Improvement Associations which permeate the Territory; and he originated a plan by which the youth of Weber County might hear, without cost, lectures by the best scientists and most talented orators of Utah. With the advent of the railway came an influx of worldly persons and sentiment; he taught the Saints how to preserve from this rude aggression, their political and moral integrity, and he showed them by precept and example how to make home beautiful and home pleasures attractive for the youth.

He was probate and county judge of Weber County continuously from March 1, 1869, until Sept. 25, 1883. During this period of more than fourteen years, hundreds of suits for divorce and cases of estates for settlement were brought before him. In no single instance has his decision in these matters been reversed by a higher tribunal. He adjudicated all the land titles in the important city of Ogden and the populous towns of Huntsville, North Ogden and Plain City. No one of these adjudications has ever been set aside by any court. For the first five years following his induction into office, his court had original and appellate jurisdiction in all common law and chancery cases; before him were tried numerous civil suits, *habeas corpus* cases and trials of offenders charged with all crimes from misdemeanor to murder. Not one single judgment or decree rendered by him in all this lengthy general judicial service was reversed on appeal. His justice and humanity, united with keen legal sense, made his name proverbial.

In his administration of county financial affairs he was no less successful, aided by associates of shrewdness and integrity. During his *regime* the finest court house in Utah was erected in Ogden; roads and bridges innumerable were built; the only toll road in the county—extending through the magnificent Ogden Canyon, was purchased and made free; taxes were kept low, but were collected promptly; the county was maintained clear of debt. His position carried with it no salary.

Although Apostle Richards always had a mass of business at home, he found time to travel and observe throughout the Territory. He continued, as he had previously been, when in Utah, a member of the successive legislative assemblies and constitutional conventions—in which his scholarship, legal lore, and patriotism made him conspicuous. In 1877 he traveled with President Young to organize nearly all the Stakes of Zion; and attended the dedication of Temple sites and Temple buildings. After the death of President Young, and especially since his own retirement from political life, Franklin has been entirely immersed in the councils and labors of the Church. At the present trying time, his dictation and advice are in more than usual demand by the Saints. *

Towards the close of his official career Judge Richards became a party to one of the most important law suits, so far as the public is concerned, that was ever instituted in the Territory. In the summer of 1882 Congress passed what is known as the "Hoar Amendment" which authorized the governor of the Territory to fill vacancies caused by the failure to elect officers at the August election, 1882. Under claim of authority from this act Governor Murray appointed some scores of persons to fill offices throughout the Territory, and among them James N. Kimball was appointed to be probate judge of Weber County. After demanding the office from Franklin D. Richards, he commenced a mandamus suit to compel the relinquishment of the office and records to him. Franklin denied that there was any vacancy in the office because of the failure to hold the election and insisted that he had the right, under his commission, to hold the office "until his successor was elected and qualified." The District Court decided in favor of Mr. Kimball, but an appeal was taken to the Supreme Court of the Territory, where the decision of the lower court was affirmed. The case was then taken to the Supreme Court of the United States, where it rested until the term expired for which Mr. Kimball was appointed, and until Judge Richards' successor was elected and qualified. This was a test case, and if it had not been contested with the determination and skill which characterized the defense, the result would have been the displacement of all the officers of the Territory by the governor's appointees, and the "Liberal Party" would have gained the political control of the Territory. This determined legal contest was a fitting close to the successful official career of Judge Richards and saved the Territory from political bondage.

* The above sketch is principally compiled from Edward W. Tullidge's works.

GEORGE QUAYLE CANNON,

Was born on Thursday, Jan. 11, 1827, in Liverpool, Lancashire, England. His parents, George Cannon and Ann Quayle, were natives of Peel, on the Isle of Man.

The Cannon or Cannan family came originally from the borders of England and Scotland. The earliest mention of the name in the parish record of Kirk Michael, on the Isle of Man, is the burial in 1598, of one Marian Cannan. The name is spelled on the records both Cannan and Cannon, though Cannan appears to be the earlier and more common style.

The family removed from Scotland to the Isle of Man on account of political or religious troubles, in which they became involved, and they had to flee there for refuge. Several of the Cannons were engaged in the wars of that period. The name of the place which has been owned by the family on the Isle of Man for nearly three hundred years, and which is still in the possession of an older branch (the present owner being a cousin of George Q.'s grandfather), is Cooilshallagh. Train, in his History of the Isle of Man, Vol. 1, page 85, note 2, alluding to this homestead, says: "Cooil, in the Manx language, signifies a 'hiding-place'" He then mentions Cooilshallagh in Kirk Michael. Whether this place received its name from the Cannons because of it having proved a "hiding-place" or place of refuge for the family, does not appear, though it is not improbable.

George Quayle Cannon was the eldest of his parents' children. The other children were: Mary Alice Cannon, now the wife of Brother Charles Lambert, of Salt Lake City; Anne Cannon, married to Brother Orin N. Woodbury, of St. George; Angus M. Cannon; David H. Cannon; Leonora Cannon, the wife of Brother Robert Gardner, of St. George; and Elizabeth Cannon (the daughter of his father by a second marriage), the wife of Brother William Piggott of Bloomington. These are all alive and in full fellowship to-day in the Church.

Miss Leonora Cannon, his father's sister, had a very intimate friend who married a gentleman by the name of Bacon, a colonel in the British army, who had received the appointment of Secretary to the governor of Canada. This friend exacted a promise from her that when she married and went to Canada, she (Miss Cannon) should accompany her on her wedding tour to that country. She kept the promise and sailed with her friend; and while in Canada, she being a devout Methodist and greatly attached to her religion, made the acquaintance of President John Taylor, who was at that time a local preacher in the Methodist Church. This was in the city of Toronto. She had fully expected, when she left her home, to return there; but in consequence of a dream which she had, she felt convinced that it was her duty to accept the offer of marriage, which she had received from President John Taylor, and remain in Canada.

Some time after their marriage, Elder Parley P. Pratt visited Toronto, having been drawn there by the prayers of a number of persons who were diligently seeking for the truth, among whom President Taylor was very prominent. They felt that Methodism was not strictly in accordance with the Scriptures, and that there were many blessings and gifts which God had given to His church in ancient days, of which their church was destitute. They met together often, examined the Scriptures with great earnestness and care, and prayed fervently for additional light, and that, if there was a church on the earth which possessed these heavenly powers and gifts, they might be made acquainted with it. Elder Pratt's arrival in the city of Toronto in the summer of 1836 created some excitement. A few of this band of seekers after truth received his testimony and were baptized into the Church; among

them President John Taylor and his wife.

The history of the events connected with President Taylor's espousal of the truth are related in his own biography. Suffice it to say, that after his wife received the Gospel, she was convinced in her own mind that her brother George would receive it also; for when she had, previous to her departure for Canada, reasoned with him and urged him to espouse religion, that his soul might be saved, he had, on one occasion, remarked to her that her religion could not satisfy him; that it was not according to the Bible, which he could prove to her. "But," continued he, "of what use is it for me to unsettle you in your faith; it gives you joy and satisfaction, and I cannot offer you anything better; but it would not satisfy me."

From this and other conversations which they had had, she was convinced that he was only waiting for the true Gospel to be preached to receive it gladly. When her husband, therefore, with the other brethren of the Twelve Apostles, took their mission to England in 1840, he repaired, upon his landing at Liverpool, to the house of his brother-in-law, George Cannon. The latter was not at home at the time, and after conversing with his wife, he (Pres. Taylor) returned to the vessel. After he went out of the house, George Q.'s mother remarked to him, he being then a child of twelve years of age, "Your uncle is a man of God." As soon as he preached the Gospel, therefore, to the family she was ready to be baptized, knowing for herself, as she said, that the principles which he taught were the true Gospel of the Son of God. Her husband, George Cannon, the father of George Q., read the Book of Mormon through carefully twice before his baptism, and on laying it down after finishing it the second time, he remarked, "No wicked man could write such a book as this; and no good man would write it, unless it were true and he were commanded of God to do so." They joined the Church, and three of their children who were old enough to enter the Church, were baptized some months afterwards (June 18, 1840.)

Upon hearing the doctrines of the Church taught by his uncle and his fellow-laborer, Elder Joseph Fielding, George Q., though so young, drank them in eagerly. He believed every word they said, and his joy was unbounded; for he had been a close reader of the Bible, and had asked his father why it was that the ancient gifts and blessings of the Gospel were not manifested in these days as they were anciently. More than once he had wept because it had not been his privilege to live in the days of the Savior and His Apostles and witness the mighty works which they performed. His gratitude to the Lord, therefore, was great when he learned that once more, and in his own days, the Gospel had been restored to the earth in the plenitude of its power, and that the everlasting Priesthood had been again given to man to administer its ordinances.

Long before his marriage, the father of the family had a dream concerning the death of his wife, and when emigration was talked about, they both seemed to be aware that she would not live to reach Zion. Her relatives remonstrated with her for going with the Saints, but in

reply she said to them, that though she knew she never would live to reach the body of the Church, she was determined to undertake the journey for the sake of her children, and she never shrank at the prospect before her. The manifestation that they had received proved to be true. They started for Zion, sailing from Liverpool in the ship *Sidney*, Sept. 17, 1842, but she died and was buried in the ocean.

The family continnued their journey until they reached Nauvoo. The day after their arrival there was a large gathering of people at the steamboat landing to meet a company of Saints who had arrived from St. Louis. Among them were the Prophet Joseph, his brother Hyrum, the Patriarch, and a number of other leading men who had gone there to welcome the people. Though no one had pointed the Prophet out to George Q., and he had never seen a portrait of him, he knew him instantly. It seemed to him as if he had always been acquainted with him, and that he would have known him to be the Prophet Joseph anywhere in the world. On August 19, 1844, George Q. and his brothers and sisters were bereft of their father, who died at St. Louis while there on a short visit from Nauvoo.

At that time President Taylor was editor and publisher of the *Times and Seasons* and the *Nauvoo Neighbor*. George Q. Cannon learned the printing business in his office, having gone to live with him shortly after the arrival of the family at Nauvoo. From that time until October, 1849, he was a member of the household of President Taylor. He was ordained an Elder, under the hands of President Taylor, Feb. 9, 1845, and on the same day was ordained a Seventy and became a member of the 19th Quorum of Seventies. He acted in the capacity of clerk to that quorum for several years.

In 1846 he traveled with the main body of the Saints from Nauvoo to Winter Quarters, and from Winter Quarters to Great Salt Lake Valley in the summer of 1847, arriving in the valley on the 3rd of October of that year.

During the two following years he was occupied in all the labors incident to the founding of Great Salt Lake City, and in the fall of 1849, with a number of other brethren, was called to go to California, under the direction of Brother Charles C. Rich. After a hazardous journey, during which they attempted to reach California by way of a "cut off" that added greatly to the dangers and duration of the trip, the company reached Lower California in a starving condition. During the remainder of 1849 and the greater part of 1850 he was in various parts of California, which had not then become a State. In the latter part of the summer of 1850 he was called, in company with nine others, to go on a mission to the Sandwich Islands. Elder Hiram Clark was appointed to preside. Apostle Charles C. Rich, before leaving for home, set them all apart, and they landed on the Sandwich Islands, Dec. 12, 1850. Though they were sent to preach to the whites, the Elders soon saw that but little could be done among this class on the Islands. The majority of the Elders were in favor of returning without attempting to teach the natives; but Brother George Q., seeing himself surrounded by a whole nation which was ignorant of the principles of the

Gospel and who ought to be taught the message of salvation which God had empowered them to carry, was so powerfully impressed with the feeling that he ought to stay and warn the nation, that he declared that if all should leave, he would, though the youngest of the party, remain and learn the language and do his duty as an Elder to that people, even if he did not baptize a soul. Consequently he, together with Elders Henry W. Bigler, James Keeler, William Farrer and James Hawkins, remained, acquired the language, and were the means in the hands of God of bringing large numbers to the knowledge of the truth. The subject of our sketch acquired the language with great ease, and was soon able to preach and baptize, and organize branches. He also translated the Book of Mormon into the Hawaiian language; and when he and his fellow-laborers with whom he had gone, left the Islands, there were upward of four thousand members in the Church. They sailed from the Islands for San Francisco July 29, 1854.

Elder Cannon remained in San Francisco about six weeks helping Brother Parley P. Pratt on his biography, and then repaired to San Bernardino, and from there traveled, in company with Elder Charles C. Rich, to Great Salt Lake City, where he arrived November 28, 1854.

Before returning from the Islands, he was chosen to be one of the Presidents of the 30th Quorum of Seventies, and upon his arrival at Great Salt Lake City was ordained to that position.

He was soon afterwards notified to prepare for another mission to the Islands, as the Elders there desired him to return and take charge of the press which he and they had purchased, and which had arrived after his departure. Subsequently, however, the press and printing materials, with the stock of paper sent with it, were forwarded to Elder Parley P. Pratt, at San Francisco, and he wrote to the First Presidency desiring the return of Elder Cannon to California to assist him in the publication of a paper; the prospectus of which he had issued.

On May 10, 1855, Elder Geo. Q. Cannon left Great Salt Lake City, accompanied by his wife and two missionaries—Elders Jos. Bull and Matthew F. Wilkie—having been appointed to publish the Book of Mormon in the Hawaiian language and to assist Elder Parley P. Pratt in the publication of a paper. Elder Orson Hyde, who was appointed at the same time to establish a settlement at Carson Valley and to labor in California, had also been instructed to assist in this work.

Upon Brother Cannon's arrival at San Francisco, he found that Elder Parley P. Pratt had started on his return home. He followed him to the place appointed for the camp to start from, and had an interview with him, and was by him set apart to preside over the mission in California and Oregon. The difficulties which he had to contend with in establishing an office in San Francisco, in printing the Book of Mormon, and afterwards in the publication of the *Western Standard*, form a very interesting chapter of history.

It required great energy and the exercise of much faith and perseverance to accomplish the work entrusted to them; but the mission was a successful one. The translation

of the Book of Mormon into the Hawaiian language had demanded much care. Elder Cannon could get no aid from white men in this labor; but he had the assistance of several of the natives, who were pretty well educated in their own language. He read his translation to them as it progressed, and conversed with them upon the principles to see if they obtained the same idea from the translation that the English edition gave to its readers. In this way he went through the whole book very carefully while the work of translation was going on. After the work was completed, he went through it again with a number of the best educated and most intelligent natives he could meet, all of whom were members of the Church. He afterwards examined the translation carefully with the aid of Brother William Farrer and a native who belonged to the Church, who was credited with being the best master of the Hawaiian language in the kingdom. In printing the book, he had no one to help him read the proofs, as Brothers Joseph Bull and M. F. Wilkie, who set the type, could not understand the language, though they acquired remarkable facility before the work was finished in reading the manuscript and setting the type. His method of reading the proofs was to have his wife read from the English Book of Mormon, while he read the proofs in Hawaiian, and, from his familiarity with the language, he was able to correct the proofs. The entire translation thus underwent three revisions, in addition to the first reading and examination. The book was printed and bound and sent to the Islands; the *Western Standard* was published, and did creditable work in defending and advocating the principles of the Gospel.

When the news of the march of Buchanan's army and the attitude assumed by Gov. Brigham Young and the Saints in regard thereto reached California, it created great excitement; and as it was thought that perhaps evil would befall the army, it was strongly advocated in one or two of the leading journals that George Q. Cannon should be seized and held as a hostage for the safety of the officers of the army. All this talk, however, was confined to the newspapers. Before matters had progressed that far, he thought it wise under the circumstances to send his wife and child home with those who were leaving for Utah and in charge of his brother David, who had joined him on a mission in California. He remained to attend to affairs there until Elders Orson Pratt, Ezra T. Benson, John A. Ray, John M. Kay, William Miller and John Scott came to San Francisco from England, on their way to the valley. Under the counsel of the two Apostles he wound up his business and arranged the affairs of the mission to the best possible advantage, and left with them for Great Salt Lake City, by way of San Bernardino. He reached the city Jan. 19, 1858.

On the night of his arrival home he was appointed adjutant in the standing army that was being organized for defence, and from that time until the move southward was decided upon the ensuing spring, he was busily engaged in organizing and arranging for service. After the decision was reached that Great Salt Lake City and the settlements north should be abandoned with the view to their being burned, President Young ap-

pointed Brother George Q. Cannon to take the *Deseret News* press and a portion of its material, with a few printers and move to Fillmore, where the President wished that paper to be issued in reduced size. He reached Fillmore in April, and from that time until the succeeding September published the paper there.

On his return from Fillmore with his family, he was met at Payson, Utah Co., on Monday, Sept. , 1858, by a messenger from Pres. Young, who bore a note to him, in which it was stated that he had been appointed a mission to the Eastern States, and that a company of brethren were waiting for him who expected to start the next day. As the note was dated on Sunday, and the next day was the day that he received the message, he saw that there was no time to be lost. He had just stopped for dinner at the house of Brother Wm. B. Preston, who was then residing in Payson. In three quarters of an hour after receiving the message he was ready for his mission, and left his family on the road side, in the care of his brother David, who was but a youth, and to the tender mercies of his Heavenly Father. He had no home in Great Salt Lake City or anywhere else, but he felt that the same kind Providence which had blessed him thus far in his life, would still care for his loved ones, if he manifested willingness to do his duty. Probably this was as short a notice as any Elder in the Church ever received for a mission of such duration. He reached Salt Great Lake City the next morning before daylight, and after receiving his instructions, started the same day for the States, and was gone only a few days short of two years.

This mission was of a semi-political character. At the time that Buchanan's army had been sent to Utah the whole country had been flooded with misrepresentations and falsehoods concerning Utah and its condition. These falsehoods had furnished the administration with a basis for its action in sending the army. It had been charged that the court records and the territorial library had been destroyed, that the lives of the federal judges had been threatened and endangered, and that Utah was in a state of rebellion. The whole affair had been ingeniously and artfully worked up by persons who were interested in creating hostility between the general government and the people of Utah. Besides the politicians, the contractors were deeply interested in the scheme, and it became literally a contractors' war; for the government made the most extravagant contracts for transportation, etc., with various parties who in many instances had contributed to create the prejudice against the people of Utah, and who were in this way profiting by their villainous schemes. When the peace commissioners, sent by President Buchanan, came to Utah, they found how baseless the stories were which had obtained currency in the country. Governor Cumming had already informed the goverment that the court records and territorial library were intact, and that he had found upon his arrival here that the government had been grossly deceived. These representations had been made and authenticated, but scarcely a word had been permitted to leak out to give the public a true knowledge of the situation. The feeling in the United States was very

general that Utah had actually been in rebellion, and that the "Mormons" merited severe punishment.

It was to help correct these falsehoods that Brother George Q. was sent to the States. By means of influential friends, especially the late General Thomas L. Kane, he secured excellent letters of introduction to leading editors and to prominent senators and members of Congress, and labored assiduously to bring a true knowledge of the condition of affairs to public men generally. By this means much ignorance which existed concerning Utah and her people was removed, and many falsehoods were corrected.

Besides attending to this business, he had been appointed to take charge of the branches of the Church in the East, and in 1859 and 1860 he acted as agent of the emigration at New York. He also purchased oxen, wagons and provisions for the people at the frontiers and organized them into companies to cross the plains. In this labor at Florence the first year (1859) he worked with the late Elder Joseph W. Young, being assisted also by the experienced supervision of President Horace S. Eldredge.

While on that mission he received notification from the First Presidency and the Twelve Apostles that he had been chosen to fill the place made vacant in the Quorum of the Twelve Apostles by the death of Elder Parley P. Pratt. He was selected to this office Oct. 23, 1859, and his ordination took place, after his return from his mission, Aug. 26, 1860.

Six weeks after his return he started on another mission, being appointed together with Elders Chas. C. Rich and Amasa M. Lyman (who had preceeded him to Liverpool) to preside over the European Mission. The duties assigned him by the First Presidency were to take charge of the *Millennial Star* and the publishing business connected therewith, and also of the business of the emigration. He reached Liverpool on the night of Dec. 21, 1860. Soon after his arrival he established a Church printing office, the printing for the Church up to that time having been done by contract with other offices.

These three Apostles presided over the European Mission until May 14, 1862, when Elders Amasa M. Lyman and Charles C. Rich returned home, and Elder George Q. Cannon repaired to Washington, D. C., to which place he had been called by a dispatch from home which informed him that he and Hon. W. H. Hooper had been elected United States Senators, and that he was to join Brother Hooper at Washington and endeavor to get the Territory admitted into the Union as a State. They labored faithfully in this direction until the adjournment of Congress; after which Brother George Q. returned again to England, reaching there July 26, 1862; and from that time until his return home in 1864, he presided over the European Mission, visiting twice the branches of the Church in Scandinavia, Germany, Holland, Switzerland and France. During the four years he was on this mission and in charge of the emigration business, there were upwards of thirteen thousand Saints shipped from Liverpool for Zion, and it was a cause of pleasure to all engaged in the work at that time to know that more souls had joined the Church during the same period than had emigrated.

In company with Elder John W.

Young he sailed from Liverpool Aug. 27, 1864, but they were detained in New York and at Atchison by an Indian war, in which the settlements on the frontiers and many of the stage stations were destroyed. They went through by the first stage after the interruption and incurred considerable risk in making the journey; but they were anxious to reach home by conference, which pleasure, however, was denied them, as it was on the 12th of October, 1864, that they arrived in Great Salt Lake City.

His return from this mission was almost fifteen years to a day from the time of his departure in 1849 on his first mission. During these fifteen years he had been constantly away from Great Salt Lake City on missions with the exception of about nine months.

Upon his arrival home at this time President Brigham Young desired him to be his private secretary. He acted in this capacity for the three succeeding years.

The comparatively barren results of the labors of the Elders abroad in the missionary field had drawn his attention to the vast field of usefulness open and only imperfectly occupied at home. Thousands of children were growing up, whose opportunities for becoming acquainted with the doctrines and history of the Church were too meagre. During the winter after his return from Europe (1864–65) he organized and taught a Sunday School in the 14th Ward of Great Salt Lake City. In Jan., 1866, he commenced the publication of the *Juvenile Instructor*, designed expressly for the education and elevation of the young. This periodical has now entered upon the twenty-second year of its publication, and has been of great value in giving to the children and youth of Zion a knowledge of the principles of the Gospel and of the historical events connected with the establishment of this great latter-day dispensation. From the organization of the Sunday School Union up to the present he has held the position of Superintendent of Sunday Schools.

In the fall of 1867, by the appointment of President B. Young, he took charge of the *Deseret News* and issued a daily edition, this being the commencement of the *Deseret Evening News*. For a number of years he continued to occupy the position of editor and publisher of the *Deseret News*, traveling, as circumstances would permit, with the First Presidency and the Twelve, during the summer months through the various settlements and holding meetings with them, as was the custom in those days, every year.

During the fall of 1871 a great many articles appeared in various papers on the subject of admitting Utah into the Union as a State, on the condition that the Latter-day Saints relinquish their practice of plural marriage. So much was said in favor of, and so little said in opposition to, this method of dealing with the question, that Presidents Brigham Young and Geo. A. Smith, who were then at St. George, felt that there was danger of the Latter-day Saints being put in a false position, and they telegraphed Brother George Q. Cannon to proceed at once to Washington, D. C., and define the true position of the Saints on this important point. He remained in Washington until Congress adjourned for the holidays, when he returned to Utah.

A constitutional convention met early in the following February (1872), and he was elected a member and helped to frame the constitution which was then adopted. Together with Hon. Thomas Fitch and Hon. Frank Fuller, he was chosen a delegate to present the constitution to Congress and work for Utah's admission as a State. With them he proceeded to Washington, and remained there with Delegate Hooper, until the adjournment of that session.

Upon Brother Hooper declining to be again nominated for delegate, George Q. Cannon was nominated and elected in August, 1872. He spent the next winter with Delegate Hooper, at Washington. At four successive elections he carried the Territory as delegate to Congress by a very heavy majority in his favor. Neither the history of the part he took in Congress during his terms of office, and the success of his efforts and labors in that capacity, nor the history of the conspiracy, which was entered into to prevent him, at his last election, from taking his seat because of his domestic relations, can be given in this sketch. These proceedings form an important chapter in the history of the Latter-day Saints, and, when compiled, will prove interesting reading.

To the chagrin of a great many enemies, and to the surprise of many of the Latter-day Saints, he obtained his seat when first elected, though a most determined effort was made to prevent this. It was only by Governor Murray breaking his official oath, and being guilty of an infamous abuse of the authority of his position, that he was refused his certificate of election in 1881. Though George Q. Cannon had been elected by a vote of 18,568—a majority of 17,211 votes over his competitor—this man Murray, determined to bring matters to an issue by refusing to give him the certificate of election, but which he gave to his opponent, who had only received 1,357 out of 19,925 votes. But the instrument whom these conspirators used—for Murray was not alone in this conspiracy against the rights of the people—did not have the satisfaction of getting his seat. Congress was not prepared to readily join in a scheme of villainy of this transparent character, though there were many public men who hated the "Mormons" sufficiently to take advantage of the opportunity which Murray's perfidy offered to them.

It was not, however, until the Edmunds bill had passed and become law—March 22, 1882—that Congress took action on the case. It is probable that a majority of the House could not have been secured in favor of denying George Q. Cannon his seat had not the Edmunds bill been passed; and this was rushed through with unceremonious and indecent haste, and by wilfully and flagrantly trampling upon the rules of the House, in order to furnish members who had scruples respecting this transaction with a justifiable basis of action in voting against the measure. On April 19, 1882, the case came before the House and was decided against the duly elected delegate taking his seat, by a vote of 123 against 79. Before, however, taking his departure from the place where he had labored for so many years, he had the opportunity of delivering a speech in vindication of his own case and that of the people, whom he represented. The position he was

in on this occation was somewhat trying. As the vote had not been taken upon his case, numerous friends, who intended to vote for him, begged him not to say anything, as they were afraid that in the discussion of this phase of religion—plural marriage—something might be said by him that would place them in an awkward position before the country and with their constituents. They thought that silence on his part would be the better course and would leave his friends in a better position. He felt, however, that he owed a duty to his people, and that he could not consistently with that duty hold his tongue, when an opportunity of this character was offered—the only opportunity which he would have. The delicacy of the position can easily be understood: he had to do his duty to his constituents, and at the same time not compromise his political friends. He succeeded in satisfying both his friends at home and in Washington.

President Brigham Young died Aug. 29, 1877. He had made his will in 1873, and had sent his son Brigham and Elder George Q. Cannon east to get a form of will that would be suitable to his circumstances and family relations. This will was adopted by him, and under his direction, Brother George Q. Cannon prepared it and was made the principal executor, Brigham Young, jun., and Albert Carrington being the co-executors. The settlement of this estate during 1878 and 1879 engrossed nearly his entire time when he was not in Washington.

In 1879 a suit was commenced by some few dissatisfied heirs against the Church and against the executors. The executors were under $300,000 bonds, but Judge Boreman was determined to place them under additional bonds and so decided. This they refused to comply with, thinking the bonds they had already given sufficient for all purposes, and they were adjudged by him guilty of contempt and ordered to the penitentiary. They accepted the alternative and went to the penitentiary, Aug. 4, 1879, and remained there upwards of three weeks, when they were released by action of Chief Justice Hunter, who had been recently appointed chief justice of the Territory. Shortly afterwards the suit was settled, and the settlement of the estate was proceeded with. Probably no estate in America had ever presented so many difficulties in the settlement as this had, because of the various interests involved and the number of heirs to be settled with.

In October, 1880, it was decided by the council of the Apostles, after due deliberation, to reorganize the First Presidency. President John Taylor was elected President of the Church, with George Q. Cannon as his first, and Joseph F. Smith as his second Counselor. From that time until the present, George Q. Cannon has continued to act in that capacity.

Pres. Canuon has also served in the Utah Legislature and acted as Chancellor of the University of Deseret.

JOSEPH FIELDING SMITH,

A son of Hyrum Smith and Mary Fielding, was born Nov. 13, 1838, in Far West, Caldwell County, Missouri. He was driven out of Nauvoo with his widowed mother and her family, in the summer of 1846, and drove an ox team most of the way from the

Mississippi to the Missouri River, reaching Winter Quarters towards the autumn of that year.

"During the family sojourn at this place, Joseph F. was occupied as a 'herd boy,' having charge of the stock belonging to his mother and his uncle Joseph Fielding. He came to Utah in 1848, arriving in Great Salt Lake Valley Sept. 22nd. He drove an ox team across the plains, yoking, unyoking and hitching up his own team, and did a man's duty in the camp, except standing night-guard, although he was only about nine years of age. He writes:

"My principal occupation from 1848 to 1854 was that of a herd-boy, although I made 'a hand' always in the harvest-field and at threshings, and in the canyons cutting and hauling wood. Though I had the principal care of the family stock, as herd-boy, from 1846 to 1854, I cannot recall the loss of a single 'hoof' by death, straying away or otherwise, from neglect or carelessness on my part during that period. Wolves were very numerous, and of the large kind, during much of this time, and occasionally they would attack our sheep in the corral at night; more than once they captured one or two; a fine colt was killed by them one night almost within a stone's-throw from our home near Canyon Creek (the old Sugar House Ward), and another, the same night, severely bitten and wounded. These were the full extent of our losses of stock, within my remembrance, except death by old age and starvation, during the winter at Winter Quarters and on the plains.

"My mother died Sept. 21, 1852, aged 51 years and 2 months, and in April, 1854, I was called to take a mission to the Sandwich Islands. I received my endowments in the old Council House, and was set apart at the same place under the hands of Parley P. Pratt and Orson Hyde, Parley being mouth. He declared that I should obtain a knowledge of the Hawaiian language 'by the gift of God, as well as by study.' Up to this time my schooling had been extremely limited. My mother taught me to read and write, by the camp fires, and subsequently by the greater luxury of the primeval tallow-candle in the covered wagon and the old log cabin, 10 ⋈ 12 feet in size, where first the soles of our feet found rest, after the weary months of travel across the plains. When I say, therefore, that within four months after my arrival on the Sandwich Islands—two weeks of which time, were consumed by the most severe sickness I had ever known—I was prepared to enter upon the duties of my ministry, and did so with a native companion, with whom I made a tour of the Island of Maui, visiting, holding meetings, preaching, baptizing, confirming, blessing children, administering the sacrament, etc , etc., all in the Hawaiian language, it may be inferred that Parley's promise upon my head was literally fulfilled.

"I left my mountain home on this mission May 27, 1854, in company with a number of other missionaries destined for the Islands, I being the youngest of the company, only 15 years of age. We journeyed through the southern settlements of Utah, in company with Prests. Brigham Young, Heber C. Kimball, Daniel H. Wells and a large party who were on a tour of the South, to Harmony, then the most southern settlement in Utah. At Cedar City, our little band of missionaries, with Apostle Parley P. Pratt at our head, separated from the Presidency and party, and commenced our journey in earnest across the southern deserts to California. Our journey in the main was a very prosperous one. We found the Pah-utes, a very low and degraded tribe of Indians, quite numerous along the Santa Clara and Rio Virgin, and as far south as the Mountain Springs. They would follow us for days together, and gather around our camp at night in considerable numbers, all hungry and some almost

famishing for food. We had no alternative but to share our provisions with them, which we did with as much economy as possible, in order to keep them friendly towards us, until we passed beyond the limits of their country. The result was that during the last few days of our journey we were compelled to subsist upon very short rations, consuming the last crumb of our supplies on the morning of the day that we reached the Cajon Pass, and thence to San Bernardino. Here we met with warm friends who made us welcome to the best they had. We made a halt at this place for several weeks; Apostle Pratt proceeded forward by steamer to San Francisco.

"During the sojourn of the company at San Bernardino I found employment in the mountains in the service of a member of the Church, in the manufacture of cut shingles, first steaming the wood.

"At San Bernardino we met a company of Australian Saints, immigrating to Utah under the guidance of Elder William Hyde, to whom we disposed of most of our animals and out-fits for money. This, together with what we had earned, paid our expenses to the Islands.

"Sometime in July a number of friends provided us with teams to convey us to San Pedro, about ninety miles distant, *via* El Monte and Los Angeles.

"At San Pedro we took steamer to San Francisco, making the passage in three days. Here we met Apostle Parley P. Pratt, who had, in connection with Nathan Tanner and others, arranged for the purchase of the Brig *Roslin*, with the view of plying her in some kind of trade between the coast and the Islands. Our company of missionaries were detailed to commence work on the vessel, to put her in repair and fit her up for sea, it being designed that we should play the roll of seamen on our voyage to our field of labor. A requisition was made upon the Elders for what money they possessed, which was freely turned over to Brother Parley, towards making payment on the purchase of the vessel. A number of the brethren continued to labor upon the old Brig *Roslin*, while a few sought employment in the harvest-field across the bay, and otherwise, until the project of entering into the Marine commercial business with the old *Roslin* was abandoned, our money returned to us, and passage for the greater number of our party secured on board the clipper *Vaquero* for Honolulu. Special arrangements had been made, the cabin being full, and there being no steerage accommodations, for us to occupy a portion of the forecastle, in connection with the sailors —a somewhat rough, profane and reckless crew—but not more so than the commander of the vessel. It was anything but an agreeable or aspiring position for us to occupy.

"On our embarkation, bets were freely made between the captain and others, respecting the time that would be required for the voyage, the captain being sanguine that he would make it in about eight days. But in this he was sadly disappointed and greatly enraged. No sooner had we passed beyond the Golden Gate, than we were becalmed, and there we lay tossing upon the dead swells in full sight of the Gate, scarcely moving for two days. Sail after sail was spread to the baffling breeze, until every piece of canvass possible was hoisted, but to little purpose, until at length a breeze sprang up and continued to grow stronger and stronger until the mates suggested the propriety of reducing sail; but the captain, with fearful oaths, swore that not a rag should be taken in until it blew down, and he was about as good as his oath, for, not long after, a spar, which stayed a large square sail, stretched across the forecastle, broke under the heavy pressure of the wind, and the sail had to be hauled in. In this manner sail after sail gave way, and was then gathered in, until only the main sails of the vessel remained, and with these we seemed almost to fly

through the mighty deep, like a bird. The *Vaquero* was a rakish, suspicious looking craft, and it was more than once hinted by the sailors that she was not built for lawful purposes. Suffice it to say, the captain had several sums of money at stake in bets that he would reach Honolulu in eight days, and win he would, if canvass and favoring gales would lend their auspicious aid. But calm succeeded calm, and so we loitered on our course, at length casting anchor in the harbor of Honolulu, on Sept. 27, 1854. As nearly as I remember, we were about twenty-seven days making the voyage, our captain being then a somewhat wiser, if not a better man. We rejoiced to see and set our feet once more on land and gladly bade adieu to the *Vaquero* and her forecastle, with all their charms never to behold them, or their like, again.

"The names of the Elders who crossed in the *Vaquero*, are as follows: Silas Smith, Silas S. Smith, Simpson M. Molen, Jos. F. Smith, Geo. Spiers, Ward E. Pack, William W. Cluff, Eli Bell, John R. Young and Sextus E. Johnson.

"Nine others of the company arrived at various times subsequently. Their names are as follows: Henry P. Richards, Washington B. Rogers, John T. Caine, Orson K. Whitney, John A. West, Jas. A. Peck, Edward Partridge, Smith B. Thurston and Wm. King.

"We remained a few days in Honolulu and were in the meantime being set apart for our several fields of labor. My lot fell to the island of Maui, in company with my cousin Silas Smith, and Elders S. B. Thurston and Wm. B. Rogers. On my way to Maui, on board a small schooner, I was attacked with a severe fever, which clung to me for over two weeks, during which time I was attended by Sister Mary J. Hammond with all the kindness a mother could show to her son, for which, and for many subsequent acts of kindness, she ever held a warm, rateful place in my memory. She was a noble, good woman, and the only Utah woman then upon the Islands. She accompanied her husband, Elder F. A. Hammond, to the Islands in 1851, and he was at the time of our arrival presiding over the Maui Conference.

"As soon as I recovered from my sickness, I was assigned to Kula, (the place where Brother Geo. Q. Cannon first opened the door of the Gospel to this poor Hawaiian race), to study the language, a portion of my time being spent at Wailuku. Some two weeks or more having been lost to study, through my sickness, I found myself a little behind some of my companions in that direction. But remembering Apostle Pratt's promise to me, I set to work with all my might, prayerfully seeking the fulfillment of his words. For a little over two months I applied myself to the study of the language, during which time I became quite fluent in ordinary conversation. Elder Redick N. Allred then made me a visit. He seemed a little surprised at the readiness with which I spoke 'native,' and enquired if I had done any preaching as yet. Of course I answered no. He replied that there was nothing in the way of my doing so, so far as the language was concerned, for he thought I could speak it about as well as he could. The result was that at our next meeting, he being in charge, I was called upon to give out the hymn, then to pray, and then, before the close of the meeting, to speak, all of which I did to the best of my knowledge, and I felt, and so did he, that the 'ice' was now broken. Either that or the following day I accompanied Brother Allred to another branch, Honuaula, where I took my part with him in administering the sacrament, blessing some children and baptizing and confirming, all of which I did in the Hawaiian language, and with far greater ease than I could have done the same thing in my native tongue. I recollect distinctly, as I recorded it in my journal at the time, that this occurrence took place on the one

hundredth day after my arrival on the Islands.

"On Elder Allred's return to Lahaina, he informed Pres. Hammond of my success in the language, and a few days later I received instructions to take with me a native Elder and make a tour to East Maui, to visit the branches and engage in missionary labors. Without delay, with one horse between us, Elder Pake, (one of the first converts to the Gospel, under the hands of Pres. Geo. Q. Cannon) and I started out on our missionary tour. The distance around the east end of Maui is about one hundred and twenty miles. We made a successful tour, visited all the branches, held meetings and were warmly received and kindly treated by all.

"After this trip around eastern Maui I visited all the other branches on the island, making several circuits of both eastern and western Maui. I spent a little over eighteen months upon this island, laboring constantly in the ministry, the latter portion of the time, after the departure of Pres. Hammond for his home in Utah, as President of the Maui Conference. Subsequently I labored six months as President of the KohalaConference,and six months as President of the Hilo Conference on the Island of Hawaii.

"I was laboring upon this island at the time of the great volcanic eruption in August, 1855. I experienced the tremendous shocks of earthquake which immediately preceded the eruption, and subsequently visited the great lava-flow, which issued from the crater. It was said that this eruption, in the quantity of lava thrown out, has probably never been surpassed during the residence of foreigners on the Islands. The flow continued for about thirteen months, reaching to within six or seven miles of the city of Hilo, more than sixty miles from the crater; the city and bay of Hilo were in imminent danger of destruction for months. I have seen it stated since, that the area covered by lava from this eruption exceeded three hundred square miles, or about one thirteenth of the area of the Island of Hawaii.

"After spending a year upon the Island of Hawaii, I was transferred to the Presidency of the Molokai Conference, with Elder Thos. A. Dowell as an assistant. On this island we found many of the Saints on the back-ground and most of the people afflicted with a scarcity of food. In making a journey from the east to the west end of the island, Brother Dowell and I were compelled to journey nearly thirty miles on foot in the hot sun, without either food or water to drink the whole distance, until Brother Dowell flagged and finally declared his inability to go further; but I stood by him, urged and helped him along until we reached the home of Mr. R. W. Meyers, a German, who kindly received us and administered to our necessities, and with whom, by his request, we spent several days. Mr. Meyers, from this time forward, became our warm and faithful friend, and ever made us welcome at his home. He furnished me a good riding horse to visit the branches of the Church, from time to time,which was a great relief. Brother Dowell could not talk the language, and consequently the labors of the ministry wholly devolved upon me.

"From Mr. Meyers' we visited a small branch of the Church at a place called Kalaupapa, to which there was no access except by sea, and by a narrow, zigzag path down an almost perpendicular *pali* or precipice,about eighteen hundred feet. At this place we met a cold reception. Not that the few Saints of the place appeared displeased to see us, but the whole place was in the height of a *wi*, or famine. For four days Bro. Dowell and I visited among this people, holding several meetings, but had nothing to eat,save a few wild herbs that we gathered from the mountain side, and some *opihis*, which we found on the sea-shore during low tide. The people themselves spend-

ing most of their time stretched out on their mats, 'waiting for their potatoes and squashes to grow.'

"At the end of four days we concluded to return to Mr. Meyers', and as we were passing a grass hut, near the outskirts of the town, the thatch of which had been considerably abraded by the hogs, we saw through the openings a family surrounding a calabash of *poi*. We at once turned aside and called in, but we found only some *poi* and salt, upon which we regaled with the gusto of an apetite four days old. We then bade adieu to Kalaupapa, climbed the great *pali* and again found welcome shelter and food at the hospitable home of Mr. Meyers. He kept a large number of cows and made butter. We went to work and built him a milk-house, and as I was accustomed to milking cows, I made a hand at that business whenever stopping with him.

"He placed in my hands a good shot-gun and plenty of ammunition, and gave me the liberty to furnish a turkey or two for the table each day, which I succeeded in doing with very little trouble, from the numerous wild flocks which infested his ranch.

"During my sojourn upon this island I had a very trying and prolonged spell of sickness, in consequence of which I returned to Lanai, which for some time had been the headquarters of the mission. It was at this place (Palawai, Lanai) that our conference-house was burned down, consuming my trunk and its contents, with those of several others of the Elders, leaving us almost destitute of clothing. Here I remained until the fall of 1857. Having in the meantime regained my health, I sailed for Honolulu to meet with the Elders of the mission in conference.

"About this time instructions came from the First Presidency to release the foreign Elders to return home to Utah, in consequence of the movement of the U. S. army towards the Territory. Accordingly, on the 6th of October, 1857, I embarked on board the bark *Yankee* for San Francisco, in company with the following named Elders: Silas Smith, Ward E. Pack, Sextus E. Johnson, Edward Partridge, Smith B. Thurston and William King. My cousin, Silas Smith, having been at work in Honolulu for some time, and thereby having sufficient money, kindly paid my fare. We took passage in the hold of the vessel, she having no steerage accomodations, and we not having sufficient means to take cabin passage. We found the weather considerably cooler than we had been accustomed to, which we felt all the more keenly on account of the destitute condition a few of us were in, through having lost all our effects by fire but a short time previous.

"On landing at San Francisco in the latter part of October, 1857, we at once reported ourselves at the office of the *Western Standard*, to Pres. Geo. Q. Cannon, who was then editing that paper. He perceived the destitute condition that Elder E. Partridge and I were in and took us to a clothing store, where he fitted us out with a good warm overcoat each and a pair of blankets between us. With this outfit Brother Partridge and I started down the coast to Santa Cruz County, Cal., where we joined a company under the captaincy of Charles W. Wandell, with whom we traveled down the coast, and through the country southward as far as the Mohave River, some three or four hundred miles from San Francisco. At this point a number of us left the company, camped on the Mohave, and made a visit to San Bernardino. Here I met a number of my old friends, who were very kind to me, and provided me with means to clothe myself very comfortably for the remainder of the journey home. We found the Saints of San Bernardino all preparing for a general *hegira* to Utah.

"While visiting San Bernardino I made two trips to Los Angeles, to visit the widow of my uncle Don Carlos Smith and her family, in the hope of assisting them to move with the Saints to the valley. Having fortunately met Elders Orson Pratt,

Geo. Q. Cannon and others at San Bernardino—they being on their way to Utah—I was enabled to arrange for a good wagon and team for that purpose, but they preferred to remain where they were, probably through the influence of Wm. Pickett, to whom my aunt was married, he being a rank apostate.

"Being under no obligations to continue traveling with C. W. Wandell's company, with whom I had sojourned down the coast, I engaged to drive team for George Crismon, and accordingly commenced my homeward journey again, sometime in the winter. I arrived in Great Salt Lake City Feb. 24, 1858, having been absent about three years and nine months.

"Brother Partridge left me at San Bernardino, and I did not see him again, nor the brethren, from whom we parted in San Francisco, until we met, years later, in Utah.

"The day following my arrival home I reported myself to President Young, and immediately enlisted in the 'Legion' to defend ourselves against the encroachment of a hostile and menacing army. From that time until the proclamation of peace, and a 'free and full pardon' by Pres. Buchanan came, I was constantly in my saddle, prospecting and exploring the country, between Great Salt Lake City and Fort Bridger, under the commands of Col. Thos. Callister and others.

"I was on picket guard, with a party of men under O. P. Rockwell when Commissioners Powell and M'Collough met us near the Weber River, with the President's proclamation. Subsequently I was on detail in the deserted city of Great Salt Lake until after the army passed through the city, and thence to Camp Floyd. After this I assisted my relatives to return to their homes, from which they had fled to the south some time previous.

"During the winter of 1858–59 I served as sergeant-at-arms of the Council in the Territorial Legislature. The members of this session had difficulty in getting their pay, through the penuriousness and bigotry of Secretary Hartnett, the Legislature having adjourned from Fillmore to Great Salt Lake City, which was the cause of a technical quibble in the mind and on the part of the secretary.

"I was ordained into the 32nd quorum of Seventies March 20, 1858, soon after my return from the Islands. On April 5, 1859, I was married, and on Oct. 16th, of that year, I was ordained a High Priest and appointed a member of the High Council of the Salt Lake Stake of Zion.

"At the April Conference, 1860, I was called to go on a mission to Great Britain. I arranged my little affairs, closed up house-keeping, my wife returning to her mother to live with her during my absence, I left what little means I had in her hands toward her support, and left Great Salt Lake City again, on the 27th of April as a teamster for a Brother Beebe, for whom my cousin, Samuel H. B., and myself drove each a four-mule team, to Fort Des Moines, Iowa, for our passage and board that far on our journey to England. Brother Beebe, who was very much on the back-ground, considered that he had done us a great favor in allowing us to drive his teams and guard them, day and night, across the plains, for the favor of our passage and board!

"At Fort Des Moines, we borrowed money of a brother, which he had saved to immigrate his sister to America, to pay our fare forward to Liverpool. We called at Nauvoo on our way east, where I had an interview with Cousin Joseph and his brothers, Frederick and Alexander.

"I will relate two little incidents which occurred during our visit to Nauvoo. We arrived in the morning early, having lodged over night at Montrose, as we traveled from Burlington down to Montrose by a river steamer. We found Joseph occupying the old homestead of his father, near the river bank, and put up with him. We (Samuel and I) were soon afterwards conducted over to the

Mansion, the residence of Aunt Emma and Mr. Bidaman and their family, by Frederick and Alexander. In the large dining room, which I had last entered in my childhood to witness the slain bodies of the two martyrs, some sixteen years before, we found Aunt Emma sitting, tailor-like, on the large side table. I knew her instantly; she was sewing. Frederick remarked, 'Mother, do you know these young men?" She instantly raised her eyes, lifted her glasses on to her forehead, and looking at me said, 'Why, as I live, it is Joseph! Why, Joseph, I would have known you in hell. You look so much like your father!' These were her exact words. They fell with bewildering surprise upon my ears, and I shall never forget them. She had not seen me for fourteen years or more, and did not know till that instant that I was within two thousand miles of her. She seemed not to be so clear in recognizing Samuel, although he had visited them a short time before.

"When Joseph conducted Samuel and myself to our chamber, he said, on bidding us good-night, 'John S. slept here a while ago, and he had a dream. I have had several myself in this room, and I would like you to remember what you dream to-night and let me know." This was but a few weeks after his acceptance of the position he now occupies at the hands of Wm. Marks and others. He was feeling somewhat zealous and urged us not to go any further on our missions, but stop and reflect, etc. In the morning I asked Samuel if he had dreamed any thing. He replied no. I then told him my dream, as follows: 'I thought I was standing on a large pine raft, moored at the foot of the street in the edge of the river, and was fishing with a hook and line, and I thought I pulled out the fish almost as fast as I could bait my hook. The water seemed clear, so that I could see into it at great depth. I stood on the outer edge of the raft, which was large, filling the space opposite the street. Soon I dropped my hook as usual, and no sooner had it sunk below the surface than I saw a huge gar making directly for it. Fearing I would lose my hook, I drew it rapidly out, but the gar was so determined to nab it that he ran out of the water more than half the length of my arm in the vain attempt to snap it. However, I saved my hook and line, and carried away my fish.' When I told Joseph my dream, he made no reply and the subject dropped. They treated us very kindly, but were quite solicitous for our welfare, as they supposed.

"From Nauvoo we visited the three sisters of the Prophet, two of whom were living at a little town called Colchester, in McDonough Co., Ill., and the other near by. We spent some little time among them, and held meetings. They were all seemingly opposed to Joseph and inclined to look favorably toward us. There were a few members of the Church at this place, with whom, in connection with our kindred, we met.

"From here we proceeded to New York City, arriving there in the beginning of July, and witnessed the celebration of the great national anniversary in that great metropolis.

"July 14th, we set sail for Liverpool on board the ocean steamer *City of Edinburgh*, and we arrived in Liverpool July 27th. Our company consisted of the following brethren: A. M. Lyman and son (Francis Marion), C. C. Rich and son (Jos. C.), David M. Stuart, S. H. B. Smith, R. A. McBride, John Brown, John S. Gleason, Samuel L. Adams, John Tobin, James Brown, and Wm. H. Dame.

"As soon as possible, after our arrival at Liverpool, Samuel and I made arrangements with Brother N. V. Jones, then acting as President of the mission, for the payment of the funds we had borrowed for our transportation from Des Moines, and by the blessing of the Lord we were soon able to pay our debt. My cousin and I were appointed to labor in the Bradford Conference, under

the direction of Elder Thos. Wallace, who was then the 'Pastor' of the district, comprising the Bradford, Sheffield, Hull and Lincolnshire Conferences. Soon after our arrival in England, Elder Geo. Q. Cannon, who had previously been appointed, took charge of the European Mission. I was appointed President of the Sheffield Conference, and when Brother Wallace emigrated, I was appointed to take charge of the 'Pastorate.' In this capacity I labored continually until the fall of 1862, when by invitation from Pres. Cannon, I had the pleasure of accompanying him on a very interesting visit to Denmark, where I had the opportunity of visiting the Copenhagen, Aarhus and Aalborg Conferences. Again in the spring of 1863, by permission, and the liberal assistance of Pres. Cannon, I visited Paris, France, in company with Bishop C. W. West and B. Young, jun. In June, 1863, I was released to return home, and crossed the Atlantic, in company with Brother Geo. Peacock and Sister E. H. Cannon and family, on board the steamer *City of Baltimore*. We reached New York City in time to witness the dreadful riots which occurred there, in the forepart of July of that year. Every negro was run out of the city, compelled to conceal himself, or be killed, and every pane of glass was broken in the New York *Tribune* Office; the press was also broken and the type pied.

"Having no means to go forward, Sister Cannon and family were sent on to the frontier without me, and I waited the arrival of the next company of immigrants. Elder H. S. Eldredge was agent that season. I came to Florence in connection with D. M. Stuart's company, and thence across the plains, as chaplain and 'physician,' in Captain John W. Woolleys company. My brother-in-law, C. E. Griffin, drove a team and wagon which contained a ton of gun powder. We passed through several thunder-storms on the Platte, which created lively sensations among those in proximity to this wagon. At Green River we were met by Lewis Robison and a small party of men, with pack animals, who came to convey this powder across the country to the city. I joined this party, and with them arrived in Great Salt Lake City.

"I found my wife in a very delicate state of health, on my arrival home, and the excitement consequent upon my return seemed to add to her nervous afflictions. For six weeks I waited upon her night and day, without ten minutes' unbroken sleep, and without removing my clothing except to change them. Finally her health began gradually to improve. At the October Conference, in 1863, or soon afterwards, President Young made a proposition to the congregation assembled in the old Tabernacle, to make Samuel and myself a present of $1.000, each, to start us for home life, as we had been away from home so much of late on missions. This afterwards proved a great source of annoyance to both of us, as neither of us realized more than a couple of hundred dollars from the affair, while many seemed to think we were rich!

"In March, 1864, I started by stage, in company with Apostles Ezra T. Benson and Lorenzo Snow, and Elders Wm. W. Cluff and A. L. Smith, having been called by the Presidency of the Church, on another mission to the Sandwich Islands. We arrived in Honolulu March 27, 1864, having crossed the sea in the bark *Onward*, Capt. Hempstead. A few days later we landed at Lahaina on Maui, where Brothers Benson, Snow, Cluff and A. L. Smith were capsized in the sea, and Brother Snow came so near losing his life. On April 2nd we crossed the channel to Lanai, and partook of the hospitality of Mr. Walter M. Gibson, who had established himself as the leader of the Saints on the Islands. After laboring with him for several days, he was excommunicated from the Church, and we returned to Lahaina, from thence to Honolulu, and on the return of the *Onward*, the Apostles

left myself and the other American Elders in charge of the mission.

"We at once set about visiting the native Saints, and endeavored to gather up the shattered fragments of the Church whenever we could find them. In June we were reenforced by the arrival of Elders John R. Young and Benjamin Cluff. We visited all the islands, and concluded that our prospects to accomplish permanent good among the people were exceedingly precarious without some move to establish a permanent location and head-quarters, with labor and enterprise in view. We communicated our views to President Young in writing and were instructed to make enquiry into the value of suitable lands, and report. This we did, and were later on instructed to leave the mission for the present in the hands of one or two of our number, and the rest return home. We accordingly selected Brother A. L. Smith to take charge, with Brother Benjamin Cluff to study the language and assist him, and Brothers W. W. Cluff, J. R. Young and myself returned to the coast, arriving late in October of the same year. We took with us the widow and children of Albion Burnham, and two natives. At San Francisco we were met by Elders F. A. Hammond and George Nebeker, on their way to the islands to purchase land and establish a permanent gathering place for the Saints.

"The location formerly selected,on Lanai, had fallen into the hands of W. M. Gibson, which he had filched from the poor natives. At first we could make no impression upon his adherents, but they soon all left him and returned to the true fold, leaving Mr. Gibson friendless and alone. Brothers Hammond and Nebeker brought word that we were at liberty to return with them to the Islands, or continue on home, just as we chose; of course we chose the latter. The two native brethren, however, chose to return with them.

"Meanwhile Brother J. R. Young with the Burnham family had departed for southern California, and thence to southern Utah. My wife, whose health had been very feeble for some time, by advice of friends, met me in San Francisco. With her I spent a short time, expecting her to return with me to Great Salt Lake City. Her friends and relatives were very solicitous for her to remain longer, and every persuasion was used to induce me to remain. But my mind was bent on home. I therefore made the necessary preparations, and Brother W. W. Cluff, myself and wife started for home.

At Dutch Flats, in the Sierra Nevada Mountains, we were snowed in, with eight feet of snow, for several days. My wife became nervous and frightened and desired to go back to San Francisco till spring. I consented, and when the road was broke through the snow, Brother Cluff and I continued our homeward journey, and my wife returned to the coast. We arrived home safely in December. The means which I received towards the $1,000 donation was not sufficient to pay my expenses on this mission. On the contrary, I spent $100 more than I ever received from this source, which was supplied to me by my aunt M. R. Thompson. The only article that I ever possessed from this proposed gift, was a few gallons of molasses and a small fancy dwarf stove, which was valued at $30.

"Soon after my return from this mission, I was employed as a clerk in the Historian's Office, and at the Endowment House, frequently traveling through the Territory, when required, in the capacity of a home missionary.

"I was elected a member of the city council of Great Salt Lake City, for several terms, and also served in the Territorial legislature as a member from Great Salt Lake County. In 1866 I entered into the holy order of plural marriage, by and with the advice, consent and approval of the presiding authorities of the Church, and my first wife, which step I have never regretted. Had it not

been for plural marriage I should in all probability have been childless to the day of my death, for my first wife was barren, whereas I am now the father of many sons and daughters.

"On July 1, 1866, I was ordained an Apostle and a Counselor to the President of the Church, under the hands of Pres. Brigham Young, Daniel H. Wells and the quorum of the Twelve Apostles, at Great Salt Lake City. And on Oct. 8, 1867, I was appointed to fill the vacancy in the quorum of the Twelve.

"In 1868 I was called to go to Provo, Utah Co., together with Apostle W. Woodruff, A. O. Smoot, E. F. Sheets, Geo. G. Bywater and others. I was elected a member of the Provo city council and removed a part of my family to that place. All the others who were called there did likewise. During this year Prests. Young and Kimball also removed branches of their families to Provo. This was some months prior to the death of the latter.

"I remained in Provo during this summer, except when traveling through the Territory as a home missionary, and labored in the cabinet shop of the Cluff Bros. for daily wages. By permission of President Young, I removed my family back to Salt Lake City, during the winter of 1868–69, and resumed my labors in the Historian's Office and the Endowment House. I also attended the meetings of the Provo city council as circumstances permitted until my term of office expired, and traveled throughout the Territory, in company with Pres. Young and members of the quorum of the Twelve, in the discharge of the duties of my calling.

"Feb. 28, 1874, having been previously appointed, I started on my second mission to Great Britain, to take charge of the European Mission. I was accompanied to New York City by Elder F. Theurer who had been appointed a mission to Switzerland. He was, however, detained in New York in the effort to obtain his citizenship papers, and I proceeded to Liverpool alone, arriving there March 21st. There were only half a dozen passengers, all told, on board the steamer *Idaho*. It was surmised that fears of equinoctial storms was the cause of so few passengers. The voyage, however, proved to be one of the calmest and most pleasant within the memory of the captain and crew, the whole passage being made without putting the racks upon the tables.

"On my arrival at Liverpool, I was met by Bros. J. C. Graham and Geo. F. Gibbs, the former in charge of the *Star*, and the latter chief clerk in the office, Albert Carrington, who was nominally presiding over the mission, having returned to Utah the previous fall. I at once engaged, to the best of my ability, in the important duties of my calling, and I am thankful to believe, that with the able and faithful assistance of my co-laborers, many of whom were experienced men, during the ensuing eighteen or twenty months an excellent spirit was diffused throughout the mission, and a good work was done.

"During this mission I visited Scandinavia, Germany, Switzerland and France, but soon after the death of Pres. George A. Smith, in the fall of 1875, I was released to return home. Albert Carrington was appointed to succeed me in the Presidency of the mission.

"Some time after my return from this mission I was appointed President of Davis County, the county then not being organized into a Stake of Zion.

"I acted in this capacity, still retaining my residence in Salt Lake City, and continuing my temporal labors there and my Apostolic duties, as usual, until the spring of 1877, when I was again sent to take charge of the European Mission. In April, 1877, I attended the conference at St. George, and the dedication of the Temple at that place, and in May following I took my departure once more for Europe, having for com-

panions and fellow-laborers Elders F. S. Richards, C. W. Nibley, Alma L. Smith, Royal B. Young, E. D. Woolley, jun., John R. Young, W. B. Smith and others. We arrived in Liverpool May 27, 1877. Pres. B. Young informed me that I would probably remain several years on this mission, and was therefore at liberty to take one of my wives with me, which I did. During the summer Apostle Orson Pratt came to Liverpool, commissioned, I think, by the Presidency and Council, to publish the Book of Mormon and Doctrine and Covenants in phonetic characters. I devoted a portion of my time to assist him in this labor and accompanied him to Bath and London in the furtherance thereof; but when our arrangements were being about completed for beginning the work of publication, we received a cable dispatch announcing the death of Pres. B. Young. This sudden and sad news fell like a thunderbolt upon us.

"Following these sorrowful tidings, we received another dispatch from the council of Apostles, ordering Brother Pratt and myself to return home forthwith. On the 12th of September we embarked on the steamship *Wyoming*, and reached Salt Lake City on the 27th. I attended the conference, and from thenceforth continued in council and in the duties devolving upon me, in connection with the brethren, until August, 1878, when Elder Orson Pratt and myself started on a short mission to the State of New York. On our way we visited Independence, Jackson Co., Mo. There we had an interview with Wm. E. McLellan, which led to a correspondence between him and myself that continued until his death. We also visited Richmond (where we had several interesting interviews with David Whitmer and others) and Far West, Mo.; Plano, Ill.; Kirtland, Ohio; the towns of Palmyra and Manchester, the Hill Cumorah, and the city of Buffalo, N. Y.

"In New York City we spent a few days in company with Elder W. C. Staines, and there Brother Pratt left me to go to New Hampshire, and I returned home calling again at Plano, Ill., where I had a short visit with Joseph Smith, relative to the manuscript of the inspired translation of the Bible. Further on I also called for a few hours at Colchester, Ill., where I saw, for the last time, the youngest sister of the Prophet Joseph Smith, Lucy Milikin and a number of her children. Her husband, Arthur Milikin, and soon afterwards she herself, died, at their home in Colchester.

"I arrived in Salt Lake City in time for the opening of conference, followed closely by Elder Pratt.

"After the opening of the St. George Temple, the Endowment House in Salt Lake City was closed for ordinances, but after the death of President Young, when it was found necessary to again open it, I was placed in charge thereof, which position I filled until the summer of 1884, when the house was again closed.

"In October, 1880, in the reorganization of the First Presidency, I was chosen by Pres. Taylor as his second Counselor.

"I was a member of the council of the Utah Legislature, during its session of 1882, and by the courtesy of the councilors was chosen President of the council. At this session Governor Murray asserted his claim to the right of appointing Territorial officers, and the Edmunds bill becoming a law, polygamists were relieved of the onerous duties and burdens of office. At this session a resolution was passed providing for the election of members to a convention, to be held in April, to draft a constitution, and appoint delegates to present the same to Congress and ask for the admission of Utah into the Union as a sovereign State. I had the honor of being chosen President of that convention, which I attended faithfully during its session, and subsequently from time to time pursuant to adjournments.

"In 1883 I visited Colorado in company with Pres. W. Woodruff, B. Young and John Morgan, and took part in the organization of the Conejos Stake of Zion in June of that year.

"In August and September, 1884, in company with Elders Erastus Snow and John Morgan, I visited Emery Stake, Conejos Stake, the Eastern Arizona Stake, and the settlements in the Little Colorado and San Juan Stakes, holding meetings and conferences in all the principal settlements. Since then I have been in exile, and have traveled in northern Utah, in Idaho, Oregon, Wyoming, Colorado, Nebraska, New Mexico, Arizona, south-eastern Utah, Mexico and California, as duty and my safety from the hands of malicious persecutors demanded."

THE THREE WITNESSES.

While Joseph Smith, the Prophet, with Oliver Cowdery as scribe, were engaged in translating the Book of Mormon, in Fayette, Seneca Co., N. Y., in the year 1829, they ascertained that the plates, from which they were translating, should be shown by the power of God to three special witnesses, who should bear record of the divinity of the book, etc. (See Book of Mormon, Ether 5th Chap.)

Almost immediately after making this discovery, Oliver Cowdery, David Whitmer and Martin Harris asked the Prophet Joseph to "inquire of the Lord to know if they might not obtain of him to be these three special witnesses." At length Joseph complied with their wishes, and through the Urim and Thummim received for them a revelation, granting them the privilege conditional upon their faith. (Doc. & Cov., Sec. 17.)

"Not many days after the above commandment was given," writes Joseph Smith, "we four, viz. Martin Harris, David Whitmer, Oliver Cowdery and myself, agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfilment of the promises given in the revelation, that they should have a view of the plates, etc.

"We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before. Upon this our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us; in his hand he held the plates which we had been praying for these to have a view of; he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, 'David, blessed is the Lord, and he that keeps His command-

ments.' When, immediately afterwards, we heard a voice from out of the bright light above us, saying, 'These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.'

"I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst, at the same moment, Martin Harris cried out, apparently in ecstacy of joy, ''Tis enough; mine eyes have beheld,' and jumping up he shouted 'Hosannah,' blessing God, and otherwise rejoiced exceedingly.

"Having thus, through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfill the commandment which they had received, viz., to bear record of these things, in order to accomplish which, they drew up and described the following document:—

"'*The Testimony of Three Witnesses.*

"'Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record—which is the record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates, and they have been shown unto us by the power of God, and not of man; and we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes; nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.'"

OLIVER COWDERY,

Was born in the town of Wells, Rutland Co., Vermont, in October, 1805. He was principally raised in the town of Poultney, Rutland Co., whence his father removed when Oliver was only three years old. About the year 1825, Oliver removed to the State of New York, where his elder brothers were married and settled, and some two years later his father also moved to that State. Oliver was employed as clerk in a store until the winter of 1828–29, when he taught the district school in the town of Manchester, Ontario Co., N. Y., nine miles from his father's house. There he first became acquainted with the family of Joseph Smith, sen. (father of the Prophet), who was one of those who sent children to the school, and Oliver went to board awhile at his house. During that time the family related to him the circumstances of young Joseph having received the plates of the Book of Mormon. Oliver became deeply ested and deter-

mined to find out the particulars about this wonderful event. He also prayed to the Lord to enlighten his mind, and one night, after he had retired to rest, the Lord manifested to him, that he had been told the truth in relation to the finding of the plates. He then concluded to pay Joseph Smith a visit, in order to learn more about it, which he did, and on April 5, 1829, he first met the Prophet at his temporary home in Harmony, Penn., whither he had removed because of the persecutions to which he had been subjected in the State of New York. This meeting of Joseph and Oliver was not only providential for the latter, but also for the Prophet himself, who had already been the custodian of the plates of the Book of Mormon for some time, but had been unable to proceed with the translation for the want of a scribe. In Oliver he saw the proper person to assist him in his work, and two days after his arrival, Joseph Smith "commenced to translate the Book of Mormon," with Oliver Cowdery as scribe. A few days later a revelation was given to Oliver Cowdery through Joseph Smith. (Doc. & Cov., Sec. 6.)

While engaged in the work of translating, Oliver became exceedingly anxious to have the power to translate bestowed upon him, and in relation to his desire two revelations were given to him through the Prophet (Doc. & Cov., Sec. 8 and 9.) On various other occasions he was favored with the words of the Almighty direct through the Prophet, with whom he for a number of years afterwards was so closely connected in his administrations in the Priesthood and official duties generally. (See Doc. & Cov., Sec. 7, 13, 17, 18, 23, 110, etc.)

On May 15, 1829, Joseph Smith and Oliver Cowdery went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, which they found mentioned in the record. While engaged in prayer, a messenger from heaven descended in a cloud of light, and laying his hands upon them, he ordained them, saying:

"Upon you my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

This heavenly messenger said that this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost. He also told them that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchisedek, which Priesthood he said would in due time be conferred on them, when Joseph should be the first and Oliver the second Elder in the Church.

The messenger also commanded them to go and be baptized and ordain each other, and directed that Joseph should first baptize Oliver, and then Oliver baptize Joseph. This they did, after which Joseph laid his hands on Oliver's head and ordained him to the Aaronic Priesthood. Oliver then laid his hands on Joseph and ordained him to the same Priesthood. The Prophet writes:

"Immediately on our coming up out of the water after we had been baptized, we experienced great and

glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, as soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation."

Early in June Joseph Smith and wife and Oliver Cowdery removed to Fayette, Seneca Co., N. Y., where the translation of the Book of Mormon was continued and finished. John Whitmer, one of the sons of Peter Whitmer, sen., assisted considerably in the writing. It was some time during the month of June of this year (1829) that the plates were shown to the three witnesses; and not long afterwards Joseph Smith and Oliver Cowdery were ordained to the Melchisedek Priesthood by Peter, James and John. A revelation directed principally to Oliver Cowdery was also given, making known the calling of Twelve Apostles in the last days. (Doc. & Cov., Sec. 18.)

When the Church was organized in Fayette, April 6, 1830, Oliver Cowdery was one of the original six members, and was on that occasion ordained by Joseph Smith to be the second Elder in the Church. April 11th, Oliver preached the first public discourse delivered by any Elder in this dispensation. The meeting in which this took place was held in Mr. Whitmer's house in Fayette.

In the following June, Oliver accompanied the Prophet to Colesville, Broome Co., where a large branch of the Church subsequently was raised up, amidst considerable persecution.

In October, 1830, Oliver Cowdery, Parley P. Pratt, Peter Whitmer, jun., and Ziba Peterson were called to go on a mission to the Lamanites in the wilderness. These missionaries took leave of their friends late in October of the same year, and started on foot. After traveling for some days, they stopped and preached to an Indian nation near Buffalo, N. Y., and subsequently raised up a large branch of the Church in Kirtland, Ohio. Among the converts at the latter place was the famous Sidney Rigdon, who afterwards became so prominent in the Church. In the beginning of 1831, after a very hard and toilsome journey in the dead of winter, the missionaries finally arrived in Independence, Jackson County, Missouri, about fifteen hundred miles from where they started. This was the first mission performed by the Elders of the Church in any of the States west of New York. Oliver Cowdery and P. P. Pratt commenced a prosperous mission among the Delaware Indians across the frontier line, but they were finally ordered out by the Indian Agents, accused of being disturbers of the peace. Being thus compelled to cease their work among the Lamanites for the time being, the Elders commenced preaching to the whites in Jackson County, with considerable success. In February Elder Pratt was sent back to the East, while Elder Cowdery and his other companion remained in Missouri until the arrival of the Prophet Joseph and many other Elders from the East, July following, when Jackson County was designated as a gathering place of the Saints and dedicated for that purpose.

When the Temple site was dedicated, Aug. 3, 1831, Elder Cowdery was one of the eight men present. He subsequently returned to Kirtland, Ohio, with the Prophet, where they arrived Aug. 27th. In the following November he and John Whitmer was sent back to Missouri with the revelations, which were to be printed there by W. W. Phelps.

On the Prophet's second visit to Missouri, in 1832, Oliver Cowdery was appointed one of a committee of three to review and prepare such revelations as were deemed proper for publication. He was also one of seven High Priests appointed to stand at the head of affairs relating to the Church in Missouri.

After the destruction of the printing press and the troubles in Jackson County, in July, 1833, Oliver Cowdery was sent as a special messenger from the Saints to Kirtland, Ohio, to confer with the First Presidency there. He arrived there in the latter part of August.

At a council held in Kirtland, Sept. 11, 1833, he was appointed to take charge of the printing office to be established at that place, and there he subsequently recommenced the publication of the *Evening and Morning Star*. When the press was dedicated, Dec. 18, 1833, the Prophet records the following concerning Elder Cowdery:

"Blessed of the Lord is Brother Oliver; nevertheless there are two evils in him that he must needs forsake, or he cannot altogether forsake the buffetings of the adversary. If he forsake these evils, he shall be forgiven, and shall be made like unto the bow which the Lord hath set in the heavens; he shall be a sign and an ensign unto the nations. Behold, he is blessed of the Lord for his constancy and steadfastness in the work of the Lord; wherefore, he shall be blessed in his generation, and they shall never be cut off, and he shall be helped out of many troubles; and if he keeps the commandments, and hearkens unto the counsel of the Lord, his rest shall be glorious."

At the organization of the first High Council in the Church, at Kirtland, Feb. 17, 1834, Elder Cowdery was elected a member. He acted as clerk of the Council for a number of years, and subsequently acted as President of the Council. When the Prophet, with Zion's Camp, started for Missouri in May following, Oliver, together with Sidney Rigdon, was left in charge of the Church in Kirtland.

On the evening of Nov. 29, 1834, Joseph Smith and Oliver Cowdery united in solemn prayer and made a covenent with the Lord, that if He would prosper them in certain things, they would give a "tenth to be bestowed upon the poor of his Church, or as he shall command." This was the first introduction of the paying of tithing among the Latter-day Saints.

In Feb., 1835, the Three Witnesses, Oliver Cowdery, David Whitmer and Martin Harris, chose twelve men from the Elders of the Church, to officiate as the Twelve Apostles. In blessing them and giving them instructions Oliver Cowdery took a prominent part. He was also one of the trustees of the school in Kirtland, where he studied Hebrew and other languages, in connection with the Prophet and other Elders. Sept. 14, 1835, he was appointed to act as Church Recorder.

He was present at the dedication of the Temple in Kirtland, and took

a very active part in giving the assembled Elders their washings and anointings; and on April 3,1836, he, in connection with the Prophet Joseph, saw and heard the Savior, as also Moses, Elias and Elijah the Prophet, who committed unto them the keys necessary for the furtherance of the work of the great latter-day dispensation. (Doc. & Cov., Sec. 110.)

Sept. 3, 1837, at a conference held in Kirtland, Elder Cowdery was appointed assistant Counselor to the First Presidency. Some time during that year he removed to Far West, Caldwell Co., Mo., where he acted as clerk of the High Council and Church Recorder. He was also a member of a committee appointed to select locations for the gathering of the Saints.

On Wednesday April 11, 1838, Elder Seymour Brunson preferred the following charges against Oliver Cowdery before the High Council of Far West:

"1st. For persecuting the brethren by urging on vexatious lawsuits against them, and thus distressing the innocent. 2nd. For seeking to destroy the character of President Joseph Smith, jun., by falsely insinuating that he was guilty of adultery, etc. 3rd. For treating the Church with contempt by not attending meeting. 4th. For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority or revelations whatever, in his temporal affairs. 5th. For selling his lands in Jackson County, contrary to the revelations. 6th. For writing and sending an insulting letter to President Thomas B. Marsh, while on the High Council, attending to the duties of his office as President of the Council, and by insulting the High Council with the contents of said letter. 7th. For leaving his calling, in which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law. 8th. For disgracing the Church by being connected in the bogus business, as common report says. 9th. For dishonestly retaining notes,after they have been paid; and, finally, for leaving or forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession."

The following day (April 12th) the Bishop of Far West and High Council examined his case. "The 1st, 2nd, 3rd, 7th, 8th and 9th charges were sustained. The 4th and 5th charges were rejected, and the 6th was withdrawn. Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter-day Saints.

After his excommunication, Oliver Cowdery engaged in law business and practiced for some years as a lawyer in Michigan, but he never denied the truth of the Book of Mormon. On the contrary, he seems to have used every opportunity he had to bear testimony of its divine origin. While practicing law in Michigan, a gentleman, on a certain occasion, addressed him as follows, "Mr. Cowdery, I see your name attached to this book. If you believe it to be true, why are you in Michigan?" The gentleman then read the names of the Three Witnesses and asked, "Mr. Cowdery, do you believe this book!" "No, sir," was the reply. "Very well," continued the gentleman, "but your name is attached to it, and you declare here (pointing to the book) that you saw an angel, and also the plates, from which the book purports to be translated; and now you say you don't believe it. Which time did you tell the truth?"

Oliver Cowdery replied with emphasis, "My name is attached to that book, and what I there have said is true. I did see this; I know I saw it, and faith has nothing to do with it, as a perfect knowledge has swallowed up the faith which I had in the work, knowing, as I do, that it is true."

At a special conference held at Kanesville, Iowa, Oct. 21, 1848, and presided over by Apostle Orson Hyde, Oliver Cowdery was present and made the following remarks:

"Friends and Brethren,—My name is Cowdery, Oliver Cowdery. In the early history of this Church I stood indentified with her, and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God, He called me to a high and holy calling.

"I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is *true*. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet. It contains the Everlasting Gospel, and came forth to the children of men in fulfilment of the revelations of John, where he says he saw an angel come with the Everlasting Gospel to preach to every nation, kindred, tongue and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy Priesthood is here.

"I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands.

"I was also present with Joseph when the higher or Melchisedek Priesthood was conferred by holy angels from on high. This Priesthood we then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood, or authority, we then conferred upon many. and is just as good and valid as though God had done it in person.

"I laid my hands upon that man—yes, I laid my right hand upon his head (pointing to Brother Hyde), and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ."

In the early part of November following Elder Hyde called a High Council in the Log Tabernacle, to consider the case of Oliver Cowdery; having been cut off by the voice of a High Council, it was thought that, if he was restored, he should be restored by the voice of a similar body. Before this body Brother Cowdery said:

"Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station. only wish to be identified with you. I am out of the Church. I am not a member of the Church, but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing, as I do, that its decisions are right, and should be obeyed."

Brother George W. Harris, President of the Council, moved that Brother Cowdery be received. Considerable discussion took place in relation to a certain letter which, it was alleged, Brother Cowdery had written to David Whitmer. Brother Cowdery again rose and said:

"If there be any person that has aught against me, let him declare it. My coming back and humbly asking to become a mem

ber through the door, covers the whole ground. I acknowledge this authority."

Brother Hyde moved that Brother Oliver Cowdery be received into the Church by baptism, and that all old things be dropped and forgotten, which was seconded and carried unanimously. Soon afterwards he was re-baptized.

Elder Phineas H. Young, who was present at the death of Oliver Cowdery, at Richmond, Missouri, March 3, 1850, says, "His last moments were spent in bearing testimony of the truth of the Gospel revealed through Joseph Smith, and the power of the holy Priesthood which he had received through his administrations."

Elder S. W. Richards relates the following:

"The arrival of Oliver Cowdery and his family at Council Bluffs from the east in the winter of 1848–49 was an interesting event in the history of the Church. With his family, he was on his way to the body of the Church located in Utah, but as some time must elapse before emigrant trains could venture opon the plains, he determined to visit his wife's friends, the Whitmers, in Missouri.

"While making that journey, a severe snow storm made it convenient for his family to spend several days with Elder Samuel W. Richards and family, who were temporarily residing in upper Missouri, awaiting the opening of the emigration season. That favorable opportunity was made the most of to discuss all matters of interest connected with the early history of the Church, with which Elder Cowdery was personally acquainted and Elder Richards was not.

"His relation of events was of no ordinary character, maintaining unequivocally all those written testimonies he had furnished to theChurch and world in earlier days. Moroni, Peter, James and John, and other heavenly messengers, who had ministered to him in connection with the Prophet Joseph Smith, were familiarly but sacredly spoken of, and all seemed fresh upon the memory as though but events of yesterday. His language was considerate, precise and forcible—entirely free from lightness or frivolity—such as might be expected from one who had been schooled with angels and taught by Prophets; more of the heavenly than the earthly.

"His only ambition seemed to be to give himself and the remainder of his life to the Church; declared he was ready and willing, if desired, to go to the nations of the earth and bear his testimony of that which God and angels had revealed—a testimony in his personal experience of many things which no other living person could bear. His hopes were buoyant that such might be his future lot as cast with the Church, in the body of which he declared the Priesthood and its authority were and must continue to be. An overruling Providence saw fit to order otherwise. Soon after arriving among his relatives in Missouri, he was taken sick and died, in full faith and fellowship of the latter-day work, desiring the world might know that his testimony was of God." (*Contributor*, Vol. 5, page 446.)

His half-sister, Lucy P. Young, a widow of the late Phineas H. Young, relates that Oliver Cowdery married a Miss Whitmer (a sister of the Whitmer brothers) in Missouri in 1833; and that just before breathing his last, he asked his attendants to raise him up in bed, that he might talk to the family and his friends, who were present. He then told them to live according to the teachings contained in the Book of Mormon, and promised them, if they would do this, that they would meet him in heaven. He then said, "Lay me down and let me fall asleep."

them, I showed these letters to my parents, and brothers and sisters. Soon after I received another letter from Cowdery, telling me to come down into Pennsylvania, and bring him and Joseph to my father's house, giving as a reason therefor that they had received a commandment from God to that effect. I went down to Harmony and found everything just as they had written me. The next day after I got there they packed up the plates and we proceeded on our journey to my father's house, where we arrived in due time, and the day after we commenced upon the translation of the remainder of the plates. I, as well as all of my father's family, Smith's wife, Oliver Cowdery and Martin Harris, were present during the translation. The translation was by Smith, and the manner as follows:

"He had two small stones of a chocolate color, nearly egg shape, and perfectly smooth, but not transparent, called interpreters, which were given him with the plates. He did not use the plates in the translation, but would hold the interpreters to his eyes and cover his face with a hat, excluding all light, and before his eyes would appear what seemed to be parchment, on which would

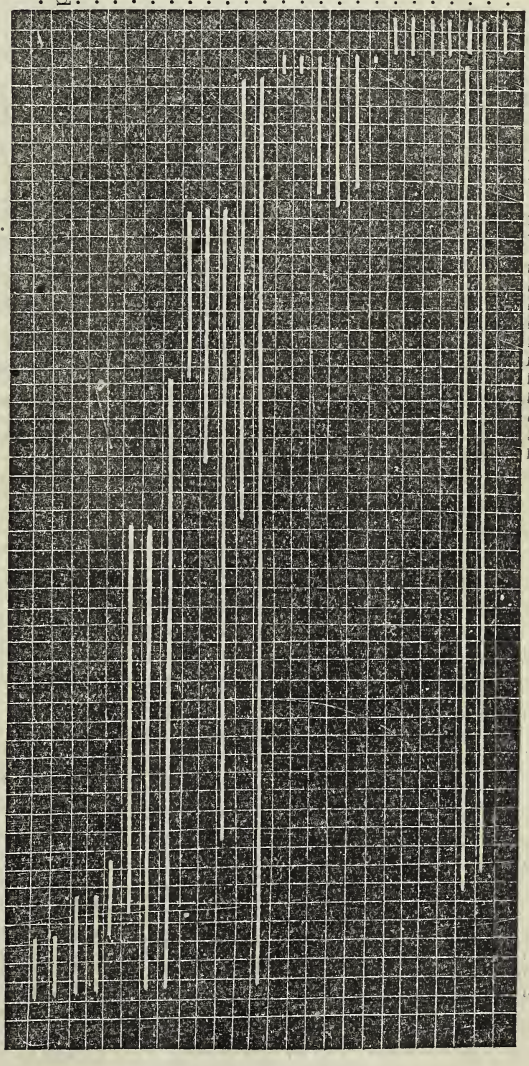

DIAGRAM OF THE FIRST SEVEN PRESIDENTS OF THE SEVENTIES. (See Page 81.)

appear the characters of the plates in a line at the top, and immediately below would appear the translation, in English, which Smith would read to his scribe, who wrote it down exactly as it fell from his lips. The scribe would then read the sentence written, and if any mistake had been made, the characters would remain visible to Smith until corrected, when they faded from sight to be replaced by another line. The translation at my father's occupied about one month, that is from June 1 to July 1, 1829." (See *Mill. Star*, Vol. 43, page 421, etc.)

From the History of Joseph Smith we make the following extract:

"Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer, of Fayette, Seneca Co., N. Y., and also with some of his family. In the beginning of the month of June (1829), his son David Whitmer came to the place, (Harmony) where we were residing, and brought with him a two-horse wagon, for the purpose of having us (Joseph Smith and his wife and Oliver Cowdery) accompany him to his father's place, and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

"Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighborhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work."

In the meantime David, John and Peter Whitmer, jun., became the Prophet's zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much earnestness that Joseph should enquire of the Lord concerning them, Joseph did so, through the means of the Urim and Thummim, and obtained for them in succession three revelations. (See Doc. & Cov., Sec. 14, 15 and 16.)

In June, 1829, David Whitmer was baptized by Joseph Smith, in Seneca Lake, and was soon afterward privileged to behold the plates of the Book of Mormon as one of the Three Witnesses.

After the organization of the Church with six members, of which David was one, he commenced to preach and accompanied the Prophet on several of his missionary trips to Colesville and other places. He also baptized quite a number of those who joined the Church at that early day.

After the Prophet had moved back to Harmony, Hiram Page, one of the Eight Witnesses, got in possession of a stone, by which he received certain revelations that conflicted with the order of the Church. The Whitmer family, Oliver Cowdery and others believed in these spurious revelations, for which the Lord, through the Prophet, reprimanded David Whitmer and instructed him not to give "heed to those whom He had not appointed." (Doc. & Cov., Sec. 30,)

Joseph Smith succeeded in setting matters right after his return to Fayette in August, 1830, and from that time until his removal to Ohio in the beginning of 1831, Joseph

Smith resided with the Whitmer family, which during the same year removed to Jackson County, Missouri.

David Whitmer, who had married Julia A. Jolly, in 1830, located on the Big Blue River, at a point three miles east of Westport, and two years later shared in the persecutions heaped upon the Saints in that locality. In the fall of 1833 he was finally driven out of the county by the mob, together with the rest of the Saints. Next he located in Clay County, where he, July 3, 1834, was appointed President of the High Council, organized there by the Prophet. For nearly four years after this he acted as one of the leading Elders of the Church in Missouri, and after the location at Far West, in Caldwell Co., he was sustained as President of the Saints there; but falling into transgression, he was rejected as such, in a general conference held in Far West, Feb. 5, 1838, and finally, April 13, 1838, he was excommunicated from the Church by the High Council, at Far West, the following charges having been sustained against him:

"1st. For not observing the Word of Wisdom. 2nd. For unchristianlike conduct in neglecting to attend meetings, in uniting with and possessing the same spirit as the dissenters. 3rd. In writing letters to the dissenters in Kirtland, unfavorable to the cause, and to the character of Joseph Smith, jun. 4th. In neglecting the duties of his calling, and separating himself from the Church, while he had a name among us. 5th. For signing himself President of the Church of Christ, after he had been cut off from the Presidency, in an insulting letter to the High Council."

Shortly after his excommunication David Whitmer left Far West and removed to Clay County, and in the latter part of 1838 located in Richmond, Ray Co., where he has resided ever since.

We introduce the following from a report of Apostles Orson Pratt and Joseph F. Smith:

"On Saturday morning, Sept. 7, (1878), we met Mr. David Whitmer, (at Richmond, Ray Co., Mo.), the last remaining one of the Three Witnesses of the Book of Mormon. He is a good-sized man, 73 years of age last January, and well preserved. He is close shaven, his hair perfectly white, and rather thin; he has a large head and a very pleasant, manly countenance that one would readily perceive to be an index to a conscientious, honest heart. He seemed wonderfully pleased, as well as surprised, at seeing Elder Orson Pratt, and said he would not have known him as he had grown so fat and stout; he remembered him as a slender, bashful, timid boy. After a few moments conversation he excused himself, saying he would return again to see us. This meeting was in the bar-room of the hotel. When he called again he was in company with Col. Childs, a middle aged man, and a resident of the place. By invitation we accompanied them to Mr. Whitmer's office, where we were introduced to Mr. David J. Whitmer (eldest son of David), Mr. George Schweich (grandson of the old gentleman), Mr. John C. Whitmer (son of Jacob Whitmer), Col. James W. Black, of Richmond, and several others. A couple of hours were very pleasantly passed in conversation, principally on Utah matters, when we parted for dinner, agreeing to meet Mr. Whitmer again at his office, at 4.30 p. m.

"Agreeable to appointment we met Mr. Whitmer and his friends, at his office, but as the place was too public for private conversation and as it seemed impossible to obtain a private personal interview with David Whitmer, by himself, we invited him and such of his friends as he saw proper to fetch along to our room in the

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hotel. Mr. Whitmer apologized for not inviting us to his house, as it was 'wash day,' and he and his wife were 'worn out' with the extra labor, exposure, etc., etc., consequent on rebuilding since the cyclone. He accepted our invitation to our room and brought with him James R. B. Vancleave, a fine looking, intelligent, young newspaper man, of Chicago, George Schweich, John C. Whitmer, W. W. Warner and another person whose name we did not learn. In the presence of these the following, in substance, as noticed in Brother Joseph F. Smith's journal, is the account of the interview: * * *

"Elder O. Pratt to David Whitmer. Do you remember what time you saw the plates?

"D. Whitmer. It was in June, 1829, the latter part of the month, and the eight witnesses saw them, I think, the next day or the day after (i. e. one or two days after). Joseph showed them the plates himself, but the angel showed us (the Three Witnesses) the plates, as I suppose to fulfill the words of the book itself. Martin Harris was not with us at this time; he obtained a view of them afterwards (the same day). Joseph, Oliver and myself were together when I saw them. We not only saw the plates of the Book of Mormon, but also the brass plates, the plates of the Book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how far, but in the midst of this light about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him , there appeared, as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors (i. e., the ball which Lehi had) and the interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God.

"Elder O. Pratt. Did you see the angel at this time?

"D. Whitmer. Yes; he stood before us. Our testimony as recorded in the Book of Mormon is strictly and absolutely true, just as it is there written. Before I knew Joseph, I had heard about him and the plates from persons who declared they knew he had them, and swore they would get them from him. When Oliver Cowdery went to Pennsylvania, he promised to write me what he should learn about these matters, which he did. He wrote me that Joseph had told him his (Oliver's secret thoughts, and all he had meditated about going to see him, which no man on earth knew, as he supposed, but himself, and so he stopped to write for Joseph. Soon after this, Joseph sent for me (D. Whitmer) to come to Harmony to get him and Oliver and bring them to my father's house. I did not know what to do, I was pressed with my work. I had some 20 acres to plow, so I concluded I would finish plowing and then go. I got up one morning to go to work as usual, and on going to the field, found between five and seven acres of my ground had been plowed during the night. I don't know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow. This enabled me to start sooner. When I arrived at Harmony, Joseph and Oliver were coming toward me, and met me some distance from the house. Oliver told me that Joseph had informed him when I started from home, where I had stopped the first night, how I read the sign at

the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished. When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old-fashioned wooden spring seat and Joseph behind us—when traveling along in a clear open place, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon and saluted us with, 'good morning, it is very warm,' at the same time wiping his face or forehead with his hand. We returned the salutation, and, by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, 'No, I am going to Cumorah.' This name was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around enquiringly of Joseph, the old man instantly disappeared, so that I did not see him again.

"Joseph F. Smith. Did you notice his appearance?

"D. Whitmer. I should think I did. He was, I should think, about five feet eight or nine inches tall and heavy set, about such a man as James Vancleave there, but heavier; his face was as large; he was dressed in a suit of brown woolen clothes, his hair and beard were white, like Brother Pratt's, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in, shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony. Soon after our arrival home, I saw something which led me to the belief that the plates were placed or concealed in my father's barn. I frankly asked Joseph if my supposition was right, and he told me it was. Sometime after this, my mother was going to milk the cows, when she was met out near the yard by the same old man, (judging by her description of him), who said to her: 'You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil; it is proper, therefore, that you should receive a witness that your faith may be strengthened.'' Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it, therefore, of Joseph, his wife Emma and Oliver very greatly increased the toil and anxiety of my mother. And although she had never complained she had sometimes felt that her labor was too much, or at least she was perhaps beginning to feel so. This circumstance, however, completely removed all such feelings and nerved her up for her increased responsibilities. * * *

"Elder O. Pratt. Have you in your possession the original manuscript of the Book of Mormon?

"D. Whitmer. I have; they are in O. Cowdery's handwriting. He placed them in my care at his death, and charged me to preserve them as long as I lived; they are safe and well preserved.

"J. F. Smith. What will be done with them at your death?

"D. Whitmer. I will leave them to my nephew, David Whitmer, son of my brother Jacob, and my namesake.

"O. Pratt. Would you not part with them to a purchaser?

"D. Whitmer. No. Oliver charged me to keep them, and Joseph said my fathers's house should keep the records. I consider these things sacred, and would not part with nor barter them for money.

"J. F. Smith. We would not offer you money in the light of bartering for the manuscript, but we would like to see them preserved in some manner where they would be safe from casualties and from the caprices of men, in some institution that will not die as man does.

"D. Whitmer. That is all right. While camping around here in a

tent, all my effects exposed to the weather, everything in the trunk where the manuscripts were kept became mouldy, etc., but they were preserved, not even being discolored. (We supposed his camping in a tent, etc., had reference to his circumstances after the cyclone, in June last.) The room in which the manuscripts were kept, was the only part of the house which was not demolished, and even the ceiling of that room was but little-impaired.

'Do you think,' said Phil. Page, a son of Hiram Page, one of the Eight Witnesses, 'that the Almighty cannot take care of his own!'

"Next day (Sunday Sept. 8th) Mr. Whitmer invited us to his house, where, in the presence of David Whitmer, Esq., (son of Jacob), Philander Page, J. R. B. Vancleave, David J. Whitmer (son of David the Witness), George Schweich (grandson of David), Colonel Childs and others, David Whitmer brought out the manuscripts of the Book of Mormon. We examined them closely and those who knew the handwriting pronounced the whole of them, excepting comparatively a few pages, to be in the handwriting of Oliver Cowdery. It was thought that these few pages were in the handwriting of Emma Smith and John and Christian Whitmer.

"We found that the names of the Eleven Witnesses were, however, subscribed in the handwriting of Oliver Cowdery. When the question was asked Mr. Whitmer if he and the other witnesses did or did not sign the testimonies themselves, Mr. Whitmer replied that each signed his own name. 'Then where are the original signatures?' D. Whitmer 'I don't know, I suppose Oliver copied them, but this I know is an exact copy.' * * *

"Joseph F. Smith suggested that perhaps there were *two copies* of the manuscripts, but Mr. Whitmer replied that, according to the best of his knowledge, there never was but the one copy. Herein, of course, he is evidently uninformed.

"Elder O. Pratt again felt closely after the subject of procuring the manuscripts, but we found that nothing would move him on this point. The whole Whitmer family are deeply impressed with the sacredness of this relic. And so thoroughly imbued are they with the idea and faith that it is under the immediate protection of the Almighty, that in their estimation, not only are the manuscripts themselves safe from all possible contingencies, but that they are a source of protection to the place or house in which they may be kept, and, it may be to those who have possession of them. Another reason why they cling to this relic is that David Whitmer has reorganized the 'Church of Christ' with six Elders and two priests, after the pattern of the first organization, the two priests, as we suppose, representing Joseph and Oliver as holding the Aaronic Priesthood from the hand of John the Baptist. David and John Whitmer were two of these six Elders, four others, viz. John C. Whitmer, W. W. Warren, Philander Page and John Short, having been ordained by David and John. And as the recent death of John has diminished the number to five Elders it would be interesting to know if, according to their strict construction, the vacancy can be filled. Their creed is to preach nothing but the Bible and the Book of Mormon."

The following was published in the Richmond (Mo.) *Conservator* of March 25, 1881:

Unto all Nations, Kindreds, Tongues and People, unto whom these presents shall come:

"It having been represented by one John Murphy, of Polo, Caldwell County, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the Three Witnesses of the Book of Mormon.

"To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time denied that

testimony or any part thereof, which has so long since been published with that book, as one of the Three Witnesses. Those who know me best well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published.

"'He that hath an ear to hear, let him hear;' it was no delusion; what is written is written, and he that readeth let him understand. * * *

"'And if any man doubt, should he not carefully and honestly read and understand the same before presuming to sit in judgment and condemning the light, which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God?'

"In the Spirit of Christ, who hath said: 'Follow thou me, for I am the life, the light and the way,' I submit this statement to the world; God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

"My sincere desire is that the world may be benefited by this plain and simple statement of the truth.

"And all the honor to the Father, the Son, and the Holy Ghost, which is one God. Amen! DAVID WHITMER, SEN.

Richmond, Mo., March 19, 1881.

"We, the undersigned citizens of Richmond, Ray County, Mo., where David Whitmer, sen., has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity.

"Given at Richmond, Mo., this March 20, A. D. 1881.

"A. W. Doniphan.

"Geo. W. Dunn, Judge of the Fifth Judicial Circuit.

"T. D. Woodson, President of Ray Co. Savings Bank.

"J. T. Child, Editor of *Conservator*.

"H. C. Garner, Cashier of Ray Co. Savings Bank.

"W. A. Holman, County Treasurer.

"J. S. Hughes, Banker, Richmond.

"D. P. Whitmer, Attorney-at-law.

"J. W. Black, Attorney-at-law.

"L. C. Cantwell, Postmaster, Richmond.

"Geo. I. Wasson, Mayor.

"James A. Davis, County Collector.

"C. J. Hughes, Probate Judge and Presiding Judge of Ray County Court.

"Geo. W. Trigg, County Clerk.

"W. W. Mosby, M. D.

"Thos. McGinnis, ex-Sheriff, Ray County.

"J. P. Quesenberry, Merchant.

"W. R. Holman, Furniture Merchant.

"Lewis Slaughter, Recorder of Deeds.

"Geo. W. Buchanan, M. D.

"A. K. Reyburn."

The *Conservator* made the following editorial comments on the 'notice.'

"Elsewhere we publish a letter from David Whitmer, sen., an old and well known citizen of Ray, as well as an endorsement of his standing as a man, signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him.

"There is no doubt that Mr. Whitmer, who was one of the Three Witnesses of the authenticity of the gold plates, from which he asserts that Joe Smith translated the Book of Mormon (a *fac simile* of the characters he now has in his possession with the original records), is firmly convinced of its divine origin, and while he makes no efforts to obtrude his views or belief, he simply wants the world to know that so far as he is concerned there is no 'variableness or shadow of turning.' Having resided here for near a half of a century, it is with no little pride that he points to his past record, with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the son of Mary to warrant such an attack on him, come from what source it may, and now, with the lilies of seventy-five winters crowning him like an aureole, and his pilgrimage on earth well nigh ended, he reiterates his former statements and will leave futurity to solve the problem that he was but a passing witness of its fulfilment."

Elder Edward Stevenson in a letter dated Feb. 16, 1886, and addressed to Pres. D. H. Wells, writes:

"After my visit to Independence I took a run down to Lexington Junction, 42 miles from Kansas City, and up the Lexington Railroad five miles to Richmond, Ray County, Mo., and

called on David Whitmer, desiring to see once more the only surviving witness of the visitation of the angel who commanded him with others to bear record of the truth of the coming forth of the Book of Mormon and this Gospel dispensation of the nineteenth century. Eight years ago I visited him, and 52 years ago I heard him bear his testimony, as also Oliver Cowdery and Martin Harris, when I was only a boy 14 years of age, and I am a witness that each time their testimony has been by the power of God, that thrills through the whole system like a two-edged sword. David Whitmer is now just past 81 years of age, and only by a hair's breadth has escaped from a death bed. He is very feeble, his frame weighing less then one hundred pounds. In this his last testimony he said to me, 'As sure as the sun shines and I live, just so sure did the angel appear unto me and Joseph Smith, and I heard his voice, and did see the angel standing before us, and on a table were the plates, the sword of Laban, and the ball or compass.' Although so weak and feeble, yet he fired up, so that after a time I was necessarily obliged to check him and let him rest, while in turn I talked to him."

For further information in relation to David Whitmer, the reader is referred to the *Mill. Star*, Vol. 45, page 538; Vol. 48, pages 35, 341, 420, 436, etc.

MARTIN HARRIS,

Was born May 18, 1783, in Easttown, Saratoga Co., New York, and moved with his father's family in his ninth year to the town of Palmyra, Wayne Co. In the fall of 1827 he made the acquaintance of the Prophet Joseph Smith, who at that time was severely persecuted by his enemies, he having received from the angel Moroni the holy plates, from which the Book of Mormon afterwards was translated. Martin Harris made Joseph a present of fifty dollars, which enabled the latter to remove from Manchester, N. Y., to Pennsylvania.

In February, 1828, Martin Harris visited Joseph Smith at his temporary home in Harmony, Penn. The latter had copied some of the ancient characters from the plates and translated them, which he gave to Martin Harris, who made a visit to New York City and showed the characters with their translation to the celebrated Prof. Anthon, skilled in ancient and modern languages. The learned professor, after examination, spoke favorably of the characters and of the translation and proffered his assistance; but on learning from Mr. Harris that the book was given to Joseph Smith by an angel and that a part of the book was sealed, etc., he sarcastically remarked that 'he could not read a sealed book,' and then demanded back a certificate, which he had given to Mr. Harris, testifying to the correctness of the translation. After getting it back he tore it to pieces. Mr. Harris then went to Dr. Mitchell, another man of learning, who sanctioned what Professor Anthon had said respecting both the characters and the translation.

Martin Harris having returned from his tour to New York City and reported the incidents of his journey to the Prophet, went home to Palmyra, arranged his affairs and returned again to Joseph in Pennsylvania about the 12th of April, 1828. Immediately after his arrival he commenced to write for the Prophet, thus becoming his first scribe. Joseph translated from the plates and Martin Harris wrote after his dictation, which work they continued until the 14th of June following, by

which time 116 pages of manuscript were written on foolscap paper. The Prophet writes:

"Some time after Mr. Harris had begun to write for me, he began to teaze me to give him liberty to carry the writings home and show them; and desired of me that I would inquire of the Lord, through the Urim and Thummim, if he might not do so. I did inquire, and the answer was, that he must not. However, he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more. After much solicitation I again inquired of the Lord, and permission was granted him to have the writings on certain conditions, which were, that he show them only to his brother Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than he had been directed. He did so. He bound himself as I required of him, took the writings, and went his way.

"Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did shew them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day."

For these doings Martin Harris was severely censured and called a "wicked man" in a revelation given through the Prophet shortly afterwards (Doc. & Cov., Sec. 3); and the Lord would not permit Joseph Smith to translate that part of the record again, because of the cunning and evil designs of wicked men. (Doc. & Cov., Sec. 10.)

After the Prophet's removal to Fayette in the summer of 1829, Martin Harris again visited him and was permitted to be one of the Three Witnesses. Subsequently he furnished $3,000 towards the expenses of printing the first edition of the book.

He was baptized shortly after the organization of the Church, and in June, 1831, was called by revelation to accompany the Prophet Joseph and other Elders to Missouri. (Doc. & Cov., Sec. 52.) He started on this journey on the 19th of June, and when Jackson County, Mo., two months later, was designated by the mouth of the Lord as a gathering place for the Saints--as the land upon which the new Jerusalem should be built, and where a full consecration of all properties should be required and the holy United Order of God established—Martin Harris was the first one called of God by name to set an example before the Church in laying his money before the Bishop. (Doc. & Cov., Sec. 58, Verse 35.)

He was a member of the first High Council of the Church, which was organized in Kirtland, Ohio, Feb. 17, 1834, and in 1835 he assisted in electing, ordaining and instructing the twelve Elders, who were called to constitute the first quorum of Twelve Apostles in this dispensation.

As long as the Saints remained in Kirtland, he continued active and assisted in the public labors of the Church, but when the Saints vacated that place and removed to Missouri Martin Harris remained in Ohio. This gave rise to many conjectures that he had apostatized. But notwithstanding his long absence from the head-quarters of the Church, he never faltered nor swerved in the

least degree from the great testimony given in the Book of Mormon. It is true that he went to England in 1846, while under the influence of the apostate James J. Strang, ostensibly for the purpose of opposing the Elders laboring there, but he returned to America without doing any harm to anybody, except, perhaps, to himself. (*Mill. Star*, Vol. 8, pages 124 and 128.)

After residing for many years in Kirtland, Ohio, he finally migrated to Utah, arriving in Salt Lake City Aug. 30, 1870, in care of Elder Edward Stevenson. He located in Smithfield, Cache Co., and later in Clarkston, where he died July 10, 1875, being nearly ninety-three years of age.

A few hours before his death, when prostrated with great weakness, Bishop Simon Smith came into his room; Martin Harris stretched forth his hands to salute him and said, "Bishop, I am going." The Bishop told him that he had something of importance to tell him in relation to the Book of Mormon, which was to be published in the Spanish language, by the request of Indians in Central America. Upon hearing this, Martin Harris brightened up, his pulsation improved, and, although very weak, he began to talk as he formerly had done previous to his sickness. He conversed for about two hours, and it seemed that the mere mention of the Book of Mormon put new life into him.

His son Martin Harris, jun., in a letter addressed to Pres. Geo. A. Smith and dated Clarkston, July 9, 1875, says:

"He (Martin Harris) was taken sick a week ago yesterday, with some kind of a stroke, or life became so weak and exhausted, that he has no use in his limbs. He cannot move, only by our aid. * * * He has continued to talk about and testify to the truth of the Book of Mormon, and was in his happiest mood when he could get somebody to listen to his testimony; if he felt dull and weary at times, and some one would come in and open up a conversation and give him an opportunity of talking, he would immediately revive and feel like a young man for a little while. We begin to think that he has borne his last testimony. The last audible words he has spoken were something about the Three Witnesses of the Book of Mormon, but we could not understand what it was."

At his funeral every respect that could be paid to him was manifested by the people. In dressing him, a Book of Mormon was put in his right hand and the book of Doctrine and Covenants in his left hand. On the head board of his grave was placed his name, date and place of his birth and death, with the words, "One of the witnesses of the Book of Mormon." Also their testimony.

From a letter of Elder Edward Stevenson, dated Salt Lake City, Nov. 30, 1881, and published in the *Mill. Star*, Vol. 44, page 78, etc., we make the following interesting extracts in relation to Martin Harris:

"While I was living in Michigan, then a Territory, in 1833, near the town of Pontiac, Oakland Co., Martin Harris came there, and in a meeting, where I was present, bore testimony of the appearance of an angel exhibiting the golden plates, and commanding him to bear a testimony of these things to all people whenever opportunity was afforded him to do so; and I can say that his testimony had great effect in that vicinity. Martin had a sister living in our neighborhood. About this tim

Oliver Cowdery, another of the Three Witnesses, also, in company with Joseph Smith, the Prophet, bore the same testimony, and further, Joseph, the Prophet, promised those who with honest hearts obeyed the Gospel should receive the Holy Ghost, and signs would follow them.

"As a proof of their testimony, several of that branch of the Church enjoyed various gifts; one, Elijah Fordham, who recently died in this Territory, spoke in tongues, and as two French travelers were passing they heard him speaking and said to a boy outside the house, where they were, that he was speaking in French, bearing testimony to the Gospel, he having no knowledge of that language. Martin often bore his testimony while in that neighborhood.

"In the year 1869 I was appointed on a mission to the United States. Having visited several of the Eastern States, I called at Kirtland, Ohio, to see the first Temple that was built by our people in this generation. While there, I again met Martin Harris, soon after coming out of the Temple. He took from under his arm a copy of the Book of Mormon, the first edition, I believe, and bore a faithful testimony, just the same as that I heard him bear 36 years previous. He said that it was his duty to continue to lift up his voice as he had been commanded to do in defence of the book that he held in his hand, and offered to prove from the Bible that just such a book was to come forth out of the ground, and that, too, in a day when there were no Prophets on the earth, and that he was daily bearing testimony to many who visited the Temple.

"After patiently hearing him, I felt a degree of compassion for him, and in turn bore my testimony to him, as I had received it through obedience to the Gospel, and that the work was still onward, and the words of Isaiah, second chapter, were being fulfilled, that 'the house of the Lord' was in the tops of the mountains, and that under the leadership of President Young all nations were gathering to Zion to learn of God's ways and to walk in his paths, and that the worst wish that we had, was for him to also prepare himself and go up and be a partaker of the blessings of the House of the Lord. My testimony impressed him. A Mr. Bond, who held the keys of the Temple, and who had been present at the dedication, and then a faithful Latter-day Saint, said to me he felt as though he would have been far better off if he had kept with the Latter-day Saints, and that if I would preach in the Temple, he would open the doors to me. I promised to do so at some future time.

"After my arrival in Utah in 1870, I was inspired to write to Martin Harris, and soon received a reply, that the Spirit of God, for the first time prompted him to go to Utah. Several letters were afterwards exchanged. Pres. Brigham Young, having read the letters, through Pres. Geo. A. Smith requested me to get up a subscription and emigrate Martin to Utah, he subscribing twenty-five dollars for that purpose. Having raised the subscription to about two hundred dollars, I took the railroad cars for Ohio, on the 19th of July, 1870, and on the 10th of August, filled my appointment, preaching twice in the Kirtland Temple, finding Martin Harris elated with his prospective journey.

"A very singular incident occurred at this time. While Martin was visiting his friends, bidding them farewell, his pathway crossed a large pasture, in which he became bewildered. Dizzy, faint and staggering through the blackberry vines that are so abundant in that vicinity, his clothes torn, bloody and faint, he lay down under a tree to die. After a time he revived, called on the Lord, and finally at 12 o'clock midnight found his friend, and in his fearful condition was cared for and soon regained his strength. He related this incident as a snare of the adversary to hinder him from going to Salt Lake City. Although in his 88th year he possessed remarkable

vigor and health, having recently worked in the garden, and dug potatoes by the day for some of his neighbors.

"After visiting New York and calling to visit the sacred spot from where the plates of the Book of Mormon were taken, I found there an aged gentleman, 74 years old, who knew Martin Harris, and said that he was known in that neighborhood as an honest farmer, having owned a good farm three miles from that place. He farther said he well remembered the time when the Mormons used to gather at Mormon Hill, as he termed it, where it was said the plates came from.

"Aug. 19, 1870, in company with Martin Harris, I left Kirtland for Utah, and on the 21st he was with me in Chicago, and at the American Hotel bore testimony to a large number of people, of the visitation of the angel, etc. * * *

"While in Des Moines, the capitol of Iowa, Brother Harris had opportunity of bearing testimony to many, and at a special meeting held in a branch of our Church (Brother Jas. M. Ballinger, President) Martin Harris bore testimony as to viewing the plates, the angel's visit, and visiting Professor Anthon.

"On the following day I baptized a sister to Pres. Ballinger, in the Des Moines River. The branch here contributed a new suit of clothes to Brother Harris, for which he felt to bless them. On the 29th of August we arrived in Ogden, and the following day in Salt Lake City. Two members of the Des Moines branch of the Church accompanied us to Utah."

On Sunday, Sept. 4, 1870, Martin Harris addressed a congregation of Saints in Salt Lake City. He related an incident which occurred during the time that he wrote that portion of the translation of the Book of Mormon which he was favored to write direct from the mouth of the Prophet Joseph Smith, and said that the Prophet possessed a seer stone, by which he was enabled to translate as well as from the Urim and Thummim, and for convenience he then used the seer stone. Martin explained the translation as follows: By aid of the seer stone, sentences would appear and were read by the Prophet and written by Martin, and when finished he would say, "Written," and if correctly written, that sentence would disappear and another appear in its place; but if not written correctly it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used. Martin said that after continued translation they would become weary, and would go down to the river and exercise by throwing stones out on the river, etc. While so doing, on one occasion, Martin Harris found a stone very much resembling the one used for translating, and on resuming their labor of translation, he put in place the stone that he had found. He said that the Prophet remained silent, unusually and intently gazing in darkness, no traces of the usual sentences appearing. Much surprised, Joseph exclamed, "Martin! What is the matter! All is as dark as Egypt!" Martin's countenance betrayed him, and the Prophet asked Martin why he had done so. Martin said, to stop the mouths of fools, who had told him that the Prophet had learned those sentences and was merely repeating them, etc.

Martin said further that the seer stones differed in appearance entirely from the Urim and Thummim obtained with the plates, which were two clear stones set in two rims, very much resembling spectacles, only they were larger. Martin said,

there were not many pages translated while he wrote, after which Oliver Cowdery and others did the writing.

In an article written by Elder Edward Stevenson and published in the *Mill. Star*, Vol. 48, pages 367 and 389, the following additional particulars are given:

"Many interesting incidents were related by Martin on our journey (from Ohio to Utah in 1870), one of which I (Stevenson) will relate. He said that on one occasion several of his old acquaintances made an effort to get him tipsy by treating him to some wine. When they thought he was in a good mood for talk, they put the following question very carefully to him: 'Well, now, Martin, we want you to be frank and candid with us in regard to this story of your seeing an angel and the golden plates of the Book of Mormon that is so much talked about. We have always taken you to be an honest, good farmer and neighbor of ours, but could not believe that you ever did see an angel. Now, Martin, do you really believe that you did see an angel when you were awake?' 'No,' said Martin, 'I do not believe it.' The anticipation of the delighted crowd at this exclamation may be imagined. But soon a different feeling prevailed, when Martin Harris, true to his trust, said, 'Gentlemen, what I have said is true, from the fact that my belief is swallowed up in knowledge; for I want to say to you that as the Lord lives I do know that I stood with the Prophet Joseph Smith in the presence of the angel, and it was in the brightness of day.' Martin Harris related this circumstance to me substantially as I give it, adding that, although he drank wine with them as friends, he always believed in temperance and sobriety.

"While on our journey, and more particularly at the Des Moines River, at the baptism of the woman spoken of, I took occasion to teach Brother Martin the necessity of his being rebaptized. At first he did not seem to agree with the idea, but I referred him to the scriptural words, 'Repent and do the first works,' having lost the first love, etc. (Rev., 2, 5.) Finally, he said if it was right, the Lord would manifest it to him by His spirit, and He did do so, for Martin, soon after his arrival in Salt Lake City, came to my house and said the spirit of the Lord had made it manifest to him, not only for himself personally, but also that he should be baptized for his dead, for he had seen his father seeking his aid. He saw his father at the foot of a ladder, striving to get up to him, and he went down to him taking him by the hand and helped him up. The baptismal font was prepared, and by arrangement I led Martin Harris down into the water and rebaptized him. Five of the Apostles were present, viz., John Taylor, Wilford Woodruff, Orson Pratt, Geo. A. Smith and Joseph F. Smith; also J. D. T. McAllister and others. After baptism, Orson Pratt confirmed him, being joined with the rest of the brethren, by the laying on of hands; after which he was baptized for some of his dead friends, and to add to the interest of the occasion, Martin's sister also was baptized for their female friends. * * * I wish to add that Brother Harris having been away from the Church so many years did not understand more than the first principles taught in the infantile days of the Church, which accounts for his not being posted in the doctrine of the Gospel being preached to the spirits who are departed, which was afterwards taught by Joseph Smith, the Prophet. * * *

"The economy of Martin Harris was particularly illustrated on the occasion of our visit to the Fifteenth Ward of Salt Lake City. The meeting was crowded, as usual, with those anxious to see him and to hear his constant, undeviating testimony. Sister S. M. Kimball, of the Fifteenth Ward, eminent in the Relief Societies,

on their behalf offered to have a new set of artificial teeth made for Brother Harris, to which he replied, 'No, sisters, I thank you for your kindness, but I shall not live long. Take the money and give it to the poor.' This calls to my mind a little incident or two that he related to me while we were on our journey from Ohio to Utah. He said that Joseph Smith, the Prophet, was very poor, and had to work by the day for his support, and he (Harris) often gave him work on his farm, and that they had hoed corn together many a day, Brother Harris paying him fifty cents per day. Joseph, he said, was good to work and jovial and they often wrestled together in sport, but the Prophet was devoted and attentive to his prayers.

"Brother Martin Harris gave Jo-Joseph $50 on one occasion to help translate the Book of Mormon. This action on the part of Martin Harris, so displeased his wife that she threatened to leave him. Martin said that he knew this to be the work of God, and that he should keep the commandments of the Lord, whatever the results might be. His wife, subsequently, partially separated from him, which he patiently endured for the Gospel's sake. * * *

"At an evening visit of some of my friends at my residence in Salt Lake City, to see and hear Brother Harris relate his experience (which always delighted him), Brother James T. Woods, who is now present while I am writing this article, reminds me that himself and G. D. Keaton were present on that occasion, and asked him to explain the manner in which the plates, containing the characters of the Book of Mormon, were exhibited to the witnesses. Brother Harris said that the angel stood on the opposite side of the table on which were the plates, the interpreters, etc., and took the plates in his hand and turned them over. To more fully illustrate this to them, Brother Martin took up a book and turned the leaves over one by one. The angel declared that the Book of Mormon was correctly translated by the power of God and not of man, and that it contained the fullness of the Gospel of Jesus Christ to the Nephites, who were a branch of the lost sheep of the House of Israel, and had come from the land of Jerusalem to America. The witnesses were required to bear their testimony of these things, and of this open vision to all people, and he (Harris) testified, not only to those present, but to all the world, that these things were true, and before God whom he expected to meet in the day of Judgment he lied not. Brother Woods testifies that he was present at the time above mentioned, and to him it was marvelous to see the zeal that was manifested by Martin Harris, and the spirit of the Lord that accompanied his words.

"That Martin Harris was very zealous, somewhat enthusiastic, and what some would term egotistical, is no doubt the case; but the Lord has shown this generation that He can carry on His work independently of all men, only as they live closely and humbly before Him. I will give one or two instances of Martin's enthusiasm. When President Geo. A. Smith and others of us were being driven by John Henry Smith in a carriage to take a bath in the Warm Springs, near Salt Lake City, while passing over a high hill President Smith directed the curtains of the carriage to be raised, giving a magnificent view of the city below. The immense Tabernacle and the Temple—and in fact the beautiful city in full view—looked wonderful to Brother Harris, who seemed wrapped in admiration and exclaimed, 'Who would have thought that the Book of Mormon would have done all this?' On one occasion, while celebrating a baptism, several persons being in attendance, Brother Harris with joyful feelings said, 'Just see how the Book of Mormon is spreading.' Having been absent so long from the body of the Church and considering his great age, much charity was necessarily exercised in his behalf.

His abiding testimony, and his assistance with his property to publish the Book of Mormon, have earned a name for him that will endure while time shall last. Soon after he had received his endowments and performed some work for his dead, he retired to live with his son, Martin Harris, jun., at Smithfield, Cache Valley, where he was comfortably cared for in his declining old age. On the afternoon of his death he was bolstered up in his bed, where, with the Book of Mormon in his hand he bore his last testimony to those who were present."

PLURAL MARRIAGE.

As a number of apostates and other opponents of the truth are continually attempting to deny certain facts connected with the introduction of plural marriage among the Latter-day Saints by Joseph Smith, the Prophet, it has been deemed proper, in connection with our other historical labors, to compile and republish in the RECORD the following statements, testimonies, affidavits, etc., from truthful and reliable parties, who have been eye and ear witnesses to the circumstances and incidents of which they speak; and also to add new proofs and testimonies to those already made public. By way of introducing the subject we quote the following from a communication written by Pres. Jos. F. Smith and published in the *Deseret News* of May 20, 1886:

"The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the Gospel, at that time, he confided the facts to only a very few of his intimate associates. Among them were Oliver Cowdery and Lyman E. Johnson, the latter confiding the fact to his traveling companion, Elder Orson Pratt, in the year 1832. (See Orson Pratt's testimony.) And this great principle remained concealed in the bosom of the Prophet Joseph Smith and the few to whom he revealed it, until he was commanded, about 1842, to instruct the leading members of the Priesthood, and those who were most faithful and intelligent, and best prepared to receive it, in relation thereto, at which time, and subsequently until his martyrdom, the subject, in connection with the great principles of baptism, redemption and sealings for the dead, became the great themes of his life, and, as the late Pres. Geo. A. Smith repeatedly said to me and others, 'The Prophet seemed irresistibly moved by the power of God to establish that principle, not only in theory, in the hearts and minds of his brethren, but in practice also!' he himself having led the way. While this doctrine was thus being taught by the Prophet to those whom he could trust—those who had faith, righteousness and integrity, to believe and accept it, with all its consequences (which are no trifling things), it remained an 'unwritten law' and commandment of the Almighty to the faithful *only* of His Saints, designed to be enlarged as intelligence and fidelity to the laws of God increased, until the 12th day of July, 1843, when a *portion* of the revelation was written in the manner, and (at that time) for the purpose set forth in the statement of Elder Clayton, now submitted to the world, and as indicated in the revelation itself, as follows: 'And now, as pertaining to this law, verily, verily I say unto you, *I will reveal more unto you hereafter*, therefore let this suffice for the present.' (Verse 66.)

"Let all the Latter-day Saints *know*

that Joseph Smith, the martyred Prophet, is responsible to God and the world for this doctrine, and let every soul know that he and his brother Hyrum did practice the doctrine in their lifetime, and until their death, notwithstanding their *seeming* denials as published in the *Times and Seasons*, and which are so fervently relied upon as evidence against the fact by a certain class of anti-polygamists. Those denials can be explained, and have been, and while they are true in the sense, and for the purpose for which they were designed, they are not denials of plural or celestial marriage as taught by Joseph and Hyrum Smith and practiced at the time by both of them, and many others in prominent standing in the Church. These seeming denials themselves are specific proofs of the existence of the *true coin*, the counterfeit of which they denounced.

"Let every Saint *know* by unimpeachable testimony, as well as by the spirit of inspiration, to which each *Saint* is entitled, that God Almighty revealed this doctrine to Joseph the martyr, and that under God *he* was and is the founder, by precept and example, of the same in the Church.

"Praying God to bless this testimony to the comforting of the Saints and the confusion of their enemies, I have the heartfelt pleasure to remain eternally yours for the truth, 'if it wake the dead.'

JOSEPH F. SMITH."

Emma Bidamon, widow of Joseph Smith, the Prophet, died in Nauvoo, Ill., April 30, 1879. Shortly afterwards an article was published in the *Saints' Advocate*, a monthly periodical published by the reorganized Church, at Plano, Ill., under the heading "Last Testimony of Sister Emma," in which that lady is made responsible for a statement to the effect that Joseph Smith, the Prophet, never in his lifetime taught nor practiced the principle of plural marriage. This statement, given in the shape of a dialogue or colloquy, which was said to have taken place between Emma Bidamon and her son (Joseph), brought forth the following from the pen of Apostle Joseph F. Smith:

"SALT LAKE CITY, Oct. 17, 1879.

"*Editor Deseret News:*

"Dear Sir.—While I am aware of your disinclination to publish the many foolish fabrications of backsliders from the faith, and your general reticence on this subject, yet some statements contained in a paper lately forwarded me, being of no ordinary kind, demand the publication of certain facts which I have in my possession, which must be my apology for presenting this matter.

"No one can regret more than myself the necessity of presenting to the numerous readers of the *News*, certain facts relative to Joseph Smith (the Prophet) in connection with the revelation on celestial or plural marriage and the inauguration of that doctrine in the Church; and were it not for the cause of truth in which I and my children and the Church are deeply interested, and in which the whole world should feel vitally concerned, I would seek to avoid this unpleasant task.

(Here follows the dialogue above referred to.)

"In reply to the foregoing, I will give you the sworn statements and affidavits of a few reliable persons—among whom are two of the wives of the Prophet Joseph Smith, which I think, will assert quite as strong claims for belief and present a much better appearance of veracity than the published dialogue between Joseph Smith and his mother, for this reason, if no other, these people, well known to this community, are mostly still living and can be cross-examined, while 'Sister Emma,' whose lips are sealed in death, is represented as denying facts which, it can

be abundantly proven, were well known to her, and to many now living in these mountains, besides those whose affidavits and statements accompany this communication. It is but fair to note that these affidavits were given many years ago, in view of the denials then being made by the representatives of that faction known as the 'Reorganized Church,' and before 'Sister Emma,' it is hoped, ever dreamed of denying facts which no one knew better than she did herself, and as I have good reason to believe, from admissions made to me by Alexander H. Smith, in 1866, and subsequently by Joseph Smith himself, before even Joseph could muster the courage or dared to venture upon the hazardous and untenable ground his mother, now she is dead, is made to assume; which ground, if her memory of facts had failed, she should have assumed, herself, years ago. But to the proof.

"JOSEPH BATES NOBLE'S TESTIMONY.

"Territory of Utah, } ss.
County of Salt Lake. }

"Be it remembered, that on this twenty-sixth day of June, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, Joseph Bates Noble, who was by me sworn in due form of law, and upon his oath saith, that in the fall of 1840, Joseph Smith taught him the principle of celestial or plural marriage, or a plurality of wives; and that the said Joseph Smith declared that he had received a revelation from God on the subject, and that the angel of the Lord had commanded him (Joseph Smith) to move forward in the said order of marriage; and further, that the said Joseph Smith requested him (Joseph B. Noble) to step forward and assist him in carrying out the said principle, saying, 'In revealing this to you, I have placed my life in your hands, therefore do not in an evil hour betray me to my enemies.'

"Subscribed and sworn to by the said Joeph B. Noble, the day and year first above written.

JOSEPH B. NOBLE.
[SEAL.] JAMES JACK,
Notary Public."

"Elder Noble is still living at Bountiful, Davis County, Utah, and can be examined again on this and other points connected with this subject, with which he is familiar. I will here further state that Elder Joseph B. Noble swears (the affidavit I have on hand) before a notary public, on June 6, 1869, that he did on April 5, 1841, seal to Joseph Smith, the Prophet, Miss Louisa Beaman, according to the revelation on plural marriage."

"BENJAMIN F. JOHNSON'S TESTIMONY.

"The following affidavit was sworn to before James Jack, a notary public, in Salt Lake City, March 4, 1870:

"On the first day of April, A. D. 1843, President Joseph Smith, Orson Hyde and William Cla ton, and others, came from Nauvoo to my residence in Macedonia or Ramus, in Hancock County, Ill., and were joyfully welcomed by myself and family as our guests.

"On the following morning, Pres. Smith took me by the arm for a walk, leading the way to a secluded spot within an adjacent grove, where, to my great surprise, he commenced to open up to me the principle of plural or celestial marriage; but I was more astonished by his asking me for my sister Almera to be his wife. I sincerely believed him to be a Prophet of God, and I loved him as such and also for the many evidences of his kindness to me, yet such was the force of my education, and the scorn that I felt towards anything unvirtuous, that under the first impulse of my feelings, I looked him calmly, but firmly in the face and told him that 'I had always believed him to be a good man and wished to believe it still and would try to; and that I would take for him a message to my sister, and if the doctrine was true, all would be well, but if I should afterwards learn that it was offered to insult or prostitute my sister, I would take his life.' With a smile he replied, 'Benjamin, you will never see that day, but you shall live to know that it is true and rejoice in it.'

"He wished me to see my sister and talk to her. I told him I did not know what I could say to convince her. He replied, 'When you open your mouth you shall be able to comprehend, and you shall not want for evidence nor words.' He also told me that he would preach a sermon that day for me which I would understand, while the rest of the congregation would not comprehend his meaning. His subject was the ten talents, 'unto him that hath shall be given, and he shall have abundantly, but from him

that hath not *(or will not receive)*, shall be taken away that which he hath (or might have had).' Plainly giving me to understand that the talents represented wives and children, as the principle of enlargement throughout the great future to those who were heirs of salvation.

"I called my sister to private audience, and with fear and trembling and feelings I cannot express, commenced to open the subject to her, when, just as he had promised, the light of the Lord shone upon my understanding and my tongue was loosed, and *I*, at least, was convinced of the truth of what I was attempting to teach.

"My sister received my testimony, and in a short time afterwards consented to become the wife of President Smith.

"Subsequent to this I took her to the city of Nauvoo, where she was married, or sealed for time and eternity, to President Joseph Smith, by his brother Hyrum Smith, in the presence of myself and Louisa Beaman, who told me she had also been sealed or married to the Prophet Joseph. This was at the residence of my sister, the widow of Lyman R. Sherman, who also was a witness.

"After a short period, President Smith and company, viz., George Miller, Wm. Clayton, J. M. Smith, and Eliza and Emily Partridge (who were the wives of the Prophet) came again to Macedonia (Ramus), where he remained two days, lodging at my house with my sister as man and wife (and to my certain knowledge he occupied the same bed with her). This visit was on the 16th and 17th of May, 1843, returning to Nauvoo on the 18th.

"Again, on the 19th of October, the same year, President Smith made us another visit at Macedonia and remained till the 21st. He was accompanied by Wm. Clayton. At this time (Oct. 20th, 1843), he sealed my first wife to me for time and all eternity. * * *

"He also visited my mother at her residence in Macedonio and taught her in my hearing the doctrine of celestial marriage, declaring that an angel appeared unto him with a drawn sword, threatening to slay him if he did not proceed to fulfill the law that had been given to him. And counseled my mother to be sealed to his uncle, Father John Smith (father of Geo. A. Smith), to which she consented, and to my certain knowledge was subsequently sealed to him by the Prophet. * *

"After the death of the Prophet, I told President Brigham Young what he (Joseph Smith) had said to me relative to my taking Mary Ann Hale to wife. Pres. Young said it was right and authorized Father John Smith to seal her to me, which he did on the 14th of November, 1844.

(Signed) B. F. JOHNSON.

"APOSTLE LORENZO SNOW'S TESTIMONY.

"The following affidavit was made before J. C. Wright, clerk of Box Elder County, Utah, Aug. 28, 1869:

"In the month of April, 1843, I returned from my European mission. A few days after my arrival at Nauvoo, when at President Joseph Smith's house, he said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening, we walked a little distance and sat down on a large log that lay near the bank of the river; he there and then explained to me the doctrine of plurality of wives.

"He said that the Lord had revealed it unto him and commanded him to have women sealed to him as wives, that he foresaw the trouble that would follow and sought to turn away from the commandment, that an angel from heaven appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.

"He further said that my sister Eliza R. Snow had been sealed to him as his wife for time and eternity.

"He told me that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged, I think, one hour or more, in which he told me many important things.

"I solemnly declare before God and holy angels, and as I hope to come forth in the morning of the resurrection, that the above statement is true.

(Signed) LORENZO SNOW.

"JOHN BENBOW'S AEFIDAVIT.

"Territory of Utah, } ss.
County of Salt Lake. }

"Be it remembered that on this twenty-eighth day of August, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, John Benbow, who was by me sworn in due form of law, and upon his oath said that in the spring or forepart of the summer of 1843, at his house, four miles from Nauvoo, County of Hancock, State of Illinois, President Joseph Smith taught him and his wife, Jane Benbow, the doctrine of celestial marriage, or plurality of wives, Hyrum Smith being present.

"And further, that Hannah Ells Smith, a wife of the Prophet, boarded at his house two months during the summer of the same

year; and the said Hannah E. Smith also lived at his house several months in 1844, after the Prophet's death. And further, that President Smith frequently visited his wife Hannah at his (J. B's.) house.

(Signed) JOHN BENBOW.

"Subscribed and sworn to by the said John Benbow, the day and year first written.

[SEAL.] JAMES JACK,
Notary Public.

"I might continue to multiply those statements and testimonies both of the living and the dead until your paper could not contain them, but the foregoing is sufficient to prove that Joseph Smith did teach the doctrine of plural marriage several years before his death, and not only so, but that he did also practice what he taught. Further, the fact is established that Joseph Smith received the revelation on celestial or plural marriage, and the eternity of the marriage covenant, prior to July 12th, 1843, the time when a portion of said revelation was written. * * *

"ELIZA M. PARTRIDGE'S AFFIDAVIT.

"Territory of Utah, } ss.
County of Millard. }

"Be it remembered that on the first day of July, A. D. 1869, personally appeared before me, Edward Partridge, probate judge in and for said county, Eliza M. (Partridge) Lyman, who was by me sworn in due form of law, and upon her oath saith, that on the 11th day of May, 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, * * * in the presence of Emma (Hale) Smith and Emily D. Partridge.

(Signed) ELIZA M. (P.) LYMAN.

"Subscribed and sworn to by the said Eliza Maria Lyman, the day and year first above written.

[SEAL.] EDWARD PARTRIDGE,
Probate Judge.

"EMILY DOW PARTRIDGE'S TESTIMONY.

"Territory of Utah, } ss.
County of Salt Lake. }

"Be it remembered that on this the first day of May, A. D. 1869, personally appeared before me, Elias Smith, probate judge for said county, Emily Dow (P.) Young, who was by me sworn in due form of law, and upon her oath said, that on the 11th day of May, A. D. 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, * * * in presence of Emma (Hale) Smith, (now Emma Bidamon) and Eliza M. Partridge Smith, (now Eliza M. Lyman.)

(Signed) EMILY D. P. YOUNG.

"Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

[SEAL.] ELIAS SMITH,
Probate Judge.

(Sister Young, in her autobiography, published in the *Woman's Exponent*, Vol. 14, page 38, says: "The first intimation I had from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1843. I was married to him on the 11th of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph with Emma's consent. Emma, about this time, gave her husband two other wives—Maria and Sarah Lawrence.")

"One more statement will suffice for the present, although, if necessary, many more sworn statements of reliable individuals could be furnished upon the subject, besides the testimonies of scores of living witnesses in absolute denial of the alleged 'last testimony of Sister Emma.'

"LOVINA WALKER'S CERTIFICATE.

"I Lovina Walker (eldest daughter of Hyrum Smith), hereby certify, that while I was living with Aunt Emma Smith, in Fulton City, Fulton County, Illinois, in the year 1846, she told me that she, Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto.

(Signed) LOVINA WALKER.

"We hereby witness that Lovina Walker, made and signed the above statement, on this 16th day of June, A. D. 1869, at Salt

Lake City, Salt Lake Co., U. T., of her own free will and accord.

(Signed) HYRUM S. WALKER,
SARAH E. SMITH,
JOSEPH F. SMITH.

"Again, the foregoing is but a small part of the testimony that can be brought forward in relation to Sister Emma's knowledge of this principle. But is not this sufficient to convince any honest inquirer that the alleged 'Last testimony of Sister Emma,' is incorrect? That Joseph did, not only teach, but practice this doctrine, and that too, with the full knowledge and consent of his first wife, Emma Smith. Indeed, if there is anything wanting to establish this fact, the ladies (except Lovina Walker, who is now dead) whose testimonies are given above are still living, one in this city and the others in Fillmore, Millard Co., Utah, and can testify that Emma Smith (late Emma Bidamon) did herself teach them the principle, and with her own hand gave them to wife to her husband. Respectfully,

JOSEPH F. SMITH."

ELIZA R. SNOW'S TESTIMONY.

The following was also published in the *Deseret News* (weekly) of Oct. 22, 1879:

"Recently, to my great astonishment, I read an article headed 'Last Testimony of Sister Emma,' published in the *Saints' Advocate*, a pamphlet issued in Plano, Ill.

"In the article referred to, her son Joseph reports himself as interviewing his mother on the subject of polygamy, asking questions concerning his father. Did his father teach the principle? Did he practice or approve of it? Did his father have other wives than herself? To all of these and similar inquiries, Sister Emma is represented as answering in the negative, positively affirming that Joseph, the Prophet, had no other wife or wives than her; that he neither taught the principle of plurality of wives, publicly or privately.

"I once dearly loved 'Sister Emma,' and now, for me to believe that she, a once highly honored woman, should have sunk so low, even in her own estimation, as to deny what she *knew* to be true, seems a palpable absurdity. If what purports to be her 'last testimony' was really her testimony, she died with a libel on her lips—a libel against her husband—against his wives—against the truth, and a libel against God; and in publishing that libel, her son has fastened a stigma on the character of his mother, that can never be erased. It is a *fact* that Sister Emma, of her own free will and choice, gave her husband four wives, two of whom are now living, and ready to testify that she, not only gave them to her husband, but that she taught them the doctrine of plural marriage and urged them to accept it. And, if her son wished to degrade his mother in the estimation of her former associates, those familiar with the incidents of the period referred to, he could not do it more effectually than by proving her denial of any knowledge of polygamy (celestial marriage), and its practice by her husband. Even if her son ignored his mother's reputation for veracity, he better had waited until his father's wives were silent in death, for now they are here living witnesses of the divinity of plural marriage, as revealed by the Almighty, through Joseph Smith, who was commanded to introduce it by taking other wives.

"So far as Sister Emma personally is concerned, I would gladly have been silent and let her memory rest in peace, had not her misguided son, through a sinister policy, branded her name with gross wickedness—charging her with the denial of a sacred principle which she had heretofore not only acknowledged but had acted upon—a principle than which there is none more important comprised in the Gospel of the Son of God.

"It may be asked, Why defend plurality of wives, since the United States government forbids its practice? The action of the executors of this government can neither change nor annihilate a fundamental truth; and this nation, in preventing the practice of plural marriage, shoulders a heavier responsibility than any nation has ever assumed, with one exception—that of the ancient Jews. If the government can afford it, we can. The controversy is with God—not us. ELIZA R. SNOW.

A wife of Joseph Smith, the Prophet.

WILLIAM CLAYTON'S TESTIMONY.

The following statement was sworn to before John T. Caine, a notary public, in Salt Lake City, Feb. 16, 1874:

"Inasmuch as it may be interesting to future generations of the members of the Church of Jesus Christ of Latter-day Saints to learn something of the first teachings of

the principle of plural marriage by President Joseph Smith, the Prophet, Seer, Revelator and Translator of said Church, I will give a short relation of facts which occurred within my personal knowledge, and also matters related to me by President Joseph Smith.

"I was employed as a clerk in President Joseph Smith's office, under Elder Willard Richards, and commenced to labor in the office on the 10th day of February, 1842. I continued to labor with Elder Richards until he went east to fetch his wife to Nauvoo.

"After Elder Richards started east I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, receiving and recording tithings and donations, attending to land and other matters of business. During this period I necessarily became well acquainted with Emma Smith, the wife of the Prophet Joseph, and also with the children—Julia M. (an adopted daughter), Joseph, Frederick and Alexander, very much of the business being transacted at the residence of the Prophet.

"On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, 'When I have any revelations to write, you are the one to write them.'

"During this period the Prophet Joseph frequently visited my house in my company, and became well acquainted with my wife Ruth, to whom I had been married five years. One day in the month of February, 1843, date not remembered, the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England, to whom I was very much attached. I replied there was, but nothing further than an attachment such as a brother and sister in the Church might rightfully entertain for each other. He then said, 'Why don't you send for her?' I replied, 'In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses.' To this he answered, 'I give you authority to send for her, and I will furnish you with means,' which he did. This was the first time the Prophet Joseph talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and hat it was a doctrine which pertained to celestial order and glory. After giving me lengthy instructions and informations concerning the doctrine of celestial or plural marriage, he concluded his remarks by the words, 'It is your privilege to have all the wives you want.' After this introduction, our conversations on the subject of plural marriage were very frequent, and he appeared to take particular pains to inform and instruct me in respect to the principle. He also informed me that he had other wives *living* besides his first wife Emma, and in particular gave me to understand that Eliza R. Snow, Louisa Beman, Desdemona W. Fullmer and others were his lawful wives in the sight of Heaven.

"On the 27th of April, 1843, the Prophet Joseph Smith married to me Margaret Moon, for time and eternity, at the residence of Elder Heber C. Kimball; and on the 22nd of July, 1843, he married to me, according to the order of the Church, my first wife Ruth.

"On the 1st day of May, 1843, I officiated in the office of an Elder by marrying Lucy Walker to the Prophet Joseph Smith, at his own residence.

"During this period the Prophet Joseph took several other wives. Amongst the number I well remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he acknowledged to me, were his lawful, wedded wives, according to the celestial order. His wife Emma was cognizant of the fact of some, if not all, of these being his wives, and she generally treated them very kindly.

"On the morning of the 12th of July, 1843, Joseph and Hyrum Smith came into the office in the upper story of the 'brick store,' on the bank of the Mississippi River. They were talking on the subject of plural marriage. Hyrum said to Joseph, 'If you will write the revelation on celestial marriage, I will take and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace.' Joseph smiled and remarked, 'You do not know Emma as well as I do.' Hyrum repeated his opinion and further remarked, 'The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity or heavenly origin,' or words to their effect. Joseph then said, 'Well, I will write the revelation and we will see.' He then requested me to get paper and prepare to write. Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph, in reply, said he did not need to, for he knew the revelation perfectly from beginning to end.

"Joseph and Hyrum then sat down and Jo-

seph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write, on the same subject, but what was writen was sufficient for the present.

"Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

"Joseph quietly remarked, 'I told you you did not know Emma as well as I did' Joseph then put the revelation in his pocket, and they both left the office.

"The revelation was read to several of the authorities during the day. Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation; Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph C. Kingsbury. Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation perfectly, and could rewrite it at any time if necessary.

"The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the temporary location of the Camps of Israel at Winter Quarters, on the Missouri River, in 1846.

"After the revelation on celestial marriage was written Joseph continued his instructions, privately, on the doctrine, to myself and others, and during the last year of his life we were scarcely ever together, alone, but he was talking on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief in having a few to whom he could unbosom his feelings on that great and glorious subject.

"From him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory.

(Signed) WILLIAM CLAYTON.

"Salt Lake City, February 16th, 1874."

JOSEPH C. KINGSBURY'S TESTIMONY.

The following statement was given under oath before Charles W. Stayner, a notary public, in Salt Lake City, May 22, 1886:

"In reference to the affidavit of Elder William Clayton, on the subject of the celestial order of patriarchal marriage, published in the *Deseret Evening News* of May 20th, 1886, and particularly to the statement made therein concerning myself, as having copied the original revelation written by Brother Clayton at the dictation of the Prophet Joseph, I will say that Bishop Newel K. Whitney handed me the revelation above referred to on either the day it was written or the day following, and stating that it was asked me to take a copy of it. I did so, and then read my copy of it to Bishop Whitney, who compared it with the original which he held in his hand while I read to him. When I had finished reading, Bishop Whitney pronounced the copy correct, and Hyrum Smith coming into the room at the time to fetch the original, Bishop Whitney handed it to him. I will also state that this copy, as also the original, are identically the same as that published in the present edition of the Book of Doctrine and Covenants.

"I will add that I also knew that the Prophet Joseph Smith had married other women besides his first wife—Emma; I was well aware of the fact of his having married Sarah Ann Whitney, the eldest daughter of Bishop Newel K. Whitney and Elizabeth Ann Whitney, his wife. And the Prophet Joseph told me personally that he had married other women, in accordance with the revealed will of God, and spoke concerning the principle as being a command of God for holy purposes.

(Signed) JOSEPH C. KINGSBURY."

THOMAS GROVER'S TESTIMONY.

"FARMINGTON, Davis Co., Utah,
Jan. 10, 1885.

"*A. M. Musser:*

"Your note is before me, and I answer with pleasure.

"Now, concerning the matter about which you ask information, I don't know of any member of that High Council living except myself. Leonard Soby may still be living.

He apostatized on the strength of that revelation.

"The High Council of Nauvoo was called together by the Prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not.

"The Presidency of the Stake, Wm. Marks, Father Cowles and the late Apostle Charles C. Rich were there present. The following are the names of the High Council that were present, in their order, viz: Samuel Bent, William Huntington, Alpheus Cutler, Thos. Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Soby, James Allred, Henry G. Sherwood and, I think, Samuel H. Smith.

"Brother Hyrum was called upon to read the revelation. He did so, and after the reading said, 'Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned.'

"We saw this prediction verified in less than one week. Of the Presidency of the Stake, Wm. Marks and Father Cowles rejected the revelation; of the Council that were present Leonard Soby rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceivable to every member that kept the faith.

"From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed.

"After this the Prophet's life was constantly in danger. Being one of his life guard, I watched his interests and safety up to the time of his death.

"Wm. Marks died in Illinois. C. C. Rich died in Paris, Bear Lake County, Idaho, in full faith. Samuel Bent died in Garden Grove, Iowa, in full faith. Wm. Huntington died in Pisgah, Iowa, in full faith. Alpheus Cutler apostatized, and died in Iowa. Lewis D. Wilson died at Ogden, in full faith. David Fullmer died in Salt Lake City, in full faith. Aaron Johnson died at Springville, in full faith. Newel Knight died at Ponca, Nebraska Leonard Soby went with Sidney Rigdon from Nauvoo. James Allred died in Sanpete, in full faith. Henry G. Sherwood came here with the Pioneers and died in San Bernardino, Cal., out of the Church, I understand. Samuel H. Smith died at Nauvoo, in full faith.

THOMAS GROVER."

DAVID FULLMER'S TESTIMONY.

"Territory of Utah, } ss.
County of Salt Lake. }

"Be it remembered that on this fifteenth day of June, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, David Fullmer, who was by me sworn in due form of law, and upon his oath saith, that on or about the twelfth day of Aug., A. D. 1843, while in meeting with the High Council (he being a member thereof), in Hyrum Smith's brick office, in the city of Nauvoo, County of Hancock, State of Illinois, Dunbar Wilson made enquiry in relation to the subject of a plurality of wives, as there were rumors about respecting it, and he was satisfied there was something in those remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned bringing with him a copy of the revelation on celestial marriage, given to Joseph Smith, July 12th, A. D. 1843, and read the same to the High Council, and bore testimony to its truth. The said David Fullmer further saith that, to the best of his memory and belief, the following named persons were present: Wm. Marks, Austin A. Cowles, Samuel Bent, Geo. W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson, Thos. Grover, David Fullmer, Phinehas Richards, James Allred and Leonard Soby. And the said David Fullmer further saith that Wm. Marks, Austin A. Cowles and Leonard Soby were the only persons present who did not receive the testimony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of the said Hyrum Smith. And further, that the copy of said revelation on celestial marriage, published in the *Deseret News* extra of September 14th, A. D. 1852, is a true copy of the same.

(Signed) DAVID FULLMER.

"Subscribed and sworn to by the said David Fullmer the day and year first above written.

[SEAL] JAMES JACK,
Notary Public."

LEONARD SOBY'S TESTIMONY.

The following was published in the *Ogden Herald*, in January, 1886:

"Our readers will remember, that in the correspondence which passed between Elder Littlefield and Joseph Smith, jun., of the reorganized church, some time since, Mr. Smith challenged Elder Littlefield to give the names of parties who were present and heard the revelation on celestial marriage

read before the High Council at Nauvoo. Among the names given by Elder Littlefield was that of Leonard Soby. The prophet of the reorganized church knew where Mr. Soby resided, and instructed a member of his church in high standing to draw up an affidavit, stating that Mr. Soby was not present at such meeting, and never heard the revelation read.

"The affidavit was drawn up under the instructions of Joseph Smith, jun., and Mr. Gurley, who was something of a lawyer, called on Mr. Soby at his home in Beverly, New Jersey, and requested him to sign it. The affidavit stated that Mr. Soby was present at the High Council meeting referred to, but did not hear the revelation read. When Mr. Gurley requested Mr. Soby to sign the document, Soby objected, saying he was present at the meeting, and *did* hear the revelation read, and could not sign an affidavit to the contrary. This considerably disconcerted his interlocutor, and Mr. Soby added: 'If you will draw up an affidavit setting forth that I was there and did hear the revelation read, I will sign it for you.' Mr. Gurley, however, did not want that kind of testimony, and retired rather crestfallen, but wiser, and has since apostatized from the reorganized church.

"Mr. Soby, quite recently, had business in the State of Pennsylvania, and while there related the occurrence to a gentleman named Samuel Harrison.

"Leonard Soby is about the only person now living who was present at the High Council meeting at which the revelation on celestial marriage was read. His home is at Beverly, New Jersey.'

We annex the following extracts from a communication written to the *Deseret News* by James S. Brooks, of San Bernardino, Cal., and dated March 26, 1886.

"I saw an account in January last, in the Ogden *Herald*, wherein Mr. Leonard Soby, of New Jersey, is made to testify that he was present at the High Council in Nauvoo, and that he heard the revelation upon celestial marriage there read; also that an affidavit had been represented to him by Mr. Gurley, dictated by Mr. Joseph Smith, the leader of the Josephite faction, which he, Mr. Soby, was requested to sign, stating that he was not present at that council, and did not hear the revelation read, which he refused to do, but offered to sign one to the contrary. Knowing that to be one of the props upon which the Josephites build their excuse for rejecting the revelation, I showed the article to one of their members in this place. He said: 'Mr. Gurley will say anything now that he has left our church.'

"I saw immediately that they were no more ready to accept that evidence than any other; indeed they do not want the truth; it is not facts that they are seeking after. In order to do away with that quibble I wrote to Mr. Soby myself, informing him of the statement of the interview between himself and Mr. Gurley, as published in the Ogden *Herald*, asking him if it was correct, and below is a copy of the letter I received from him. It is well to have such evidence on record, as Mr. Soby is now the only living witness that was present at the council, as I see by the *Deseret News* that Mr. Thomas Grover died last month, he too having left his testimony as to being present and hearing it read.

"LEONARD SOBY'S LETTER.

"BEVERLY, N. J., Feb. 26, 1886.

"*James S. Brooks:*

"DEAR SIR—Yours of 12th at hand, and would state the facts given in the *Herald* in regard to myself and Mr. Gurley are true. I was present at the High Council in Nauvoo when that revelation was read, and know it to be *true*, and I hope the Lord will bless you to see the *truth* as I do.

Respectfully, your humble servant,
LEONARD SOBY, (a witness)."

HOWARD CORAY'S TESTIMONY.

"Territory of Utah, } ss.
County of Salt Lake. }

"As many false statements have been made in relation to the authorship of the revelation on celestial marriage, I deem it but justice to all lovers of truth for me to express what I know concerning this very important matter.

"On the 22nd day of July, A. D. 1843, Hyrum Smith, the martyred Patriarch, came in a carriage to my house in Nauvoo; he invited me and my wife to take a ride with him; accordingly, as soon as we could make ourselves ready, we got into the carriage and he set off in the direction of Carthage. Having gone a short distance, he observed to us that his brother, Joseph Smith, the Prophet, had received a revelation on marriage, that was not for the public yet, which he would rehearse to us, as he had taken pains to commit it to memory. He then commenced rehearsing the revelation on celestial marriage, not stopping till he had gone quite through with the matter. After which he reviewed that part pertaining to plurality of wives, dwelling at some length

upon the same in order that we might clearly understand the principle. And on the same day (July 22nd, 1843) he sealed my wife, formerly Martha Jane Knowlton, to me; and when I heard the revelation on celestial marriage read on the stand in Salt Lake City in 1852, I recognized it, as the same as that repeated to me by Brother Hyrum Smith. Not long after this I was present when Brother David Fullmer and wife were sealed by Brother Hyrum Smith, the martyred Patriarch, according to the law of celestial marriage. And, besides the foregoing, there was quite enough came within the compass of my observation to have fully satisfied my mind that plural marriage was practiced in the city of Nauvoo.

(Signed) HOWARD CORAY.

"Subscribed and sworn to before me this 12th day of June, A. D. 1882.

[SEAL.] JAMES JACK,
"Notary Public for Salt Lake County, Utah."

MERCY R. THOMPSON'S TESTIMONY.

"SALT LAKE CITY, Jan. 31, 1886.

"*A. M. Musser:*

"DEAR BROTHER—Having noticed in the *Deseret News* an enquiry for testimony concerning the revelation on plural marriage, and having read the testimony of Brother Grover, it came to my mind that perhaps it would be right for me to add my testimony to his on the subject of Brother Hyrum reading it to the High Council. I well remember the circumstance. I remember he told me he had read it to the brethren in his office. He put it into my hands and left it with me for several days. I had been sealed to him by Brother Joseph a few weeks previously, and was well acquainted with almost every member of the High Council, and know Brother Grover's testimony to be correct. Now if this testimony would be of any use to such as are weak in the faith or tempted to doubt, I should be very thankful. Please make use of this in any way you think best, as well as the copy of the letter addressed to Joseph Smith, at Lamoni. Your Sister in the Gospel. MERCY R. THOMPSON."

"SALT LAKE CITY, Sept. 5, 1883.

"*Mr. Joseph Smith, Lamoni, Ill.:*

"DEAR SIR—After having asked my Father in heaven to aid me, I sit down to write a few lines as dictated by the Holy Spirit.

"After reading the correspondence between you and L. O. Littlefield I concluded it was the duty of some one to bear a testimony which could not be disputed. Finding from your letters to Littlefield that no one of your father's friends had performed this duty while you were here, now I will begin at once and tell you my experience.

"My beloved husband, R. B. Thompson, your father's private secretary to the end of his mortal life, died August 27th, 1841, (I presume you will remember him.) Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to live such a lonely life, and wished him to request your uncle Hyrum to have me sealed to him for time. Hyrum communicated this to his wife (my sister) who, by request, opened the subject to me, when everything within me rose in opposition to such a step, but when your father called and explained the subject to me, I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God; and especially when he told me the last time my husband appeared to him he came with such power that it made him tremble. He then enquired of the Lord what he should do; the answer was, 'Go and do as my servant hath required.' He then took an opportunity of communicating this to your uncle Hyrum who told me that the Holy Spirit rested upon him from the crown of his head to the soles of his feet. The time was appointed, with the consent of all parties, and your father sealed me to your uncle Hyrum for time, in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Blaskel Thompson, with whatever offspring should be the result of that union, at the same time counseling your uncle to build a room for me and move me over as soon as convenient, which he did, and I remained there as a wife the same as my sister to the day of his death. All this I am ready to testify to in the presence of God, angels and men. * * *

MERCY R. THOMPSON."

LUCY W. KIMBALL'S TESTIMONY.

"When the Prophet Joseph Smith first mentioned the principle of plural marriage to me I became very indignant, and told him emphatically that I did not wish him ever to mention it to me again, as my feelings and education revolted against any thing of such a nature. He counseled me, however, to pray to the Lord for light and understanding in relation thereto, and promised me if I would do so sincerely, I should receive a testimony of the correctness of the principle. At length I concluded to follow this advice, and the consequence was that the Prophet's promise unto me was fulfilled to the very letter. Before praying I felt gloomy and

downcast; in fact, I was so intirely given up to dispair that I felt tired of life; but after I had poured out my heart's contents before God, I at once became calm and composed; a feeling of happiness took possession of me, and at the same time I received a powerful and irresistible testimony of the truth of plural marriage, which testimony has abided with me ever since. Shortly afterwards I consented to become the Prophet's wife, and was married to him May 1, 1843, Elder William Clayton officiating. I am also able to testify that Emma Smith, the Prophet's first wife, gave her consent to the marriage of at least four other girls to her husband, and that she was well aware that he associated with them as wives within the meaning of all that word implies. This is proven by the fact that she herself, on several occasions, kept guard at the door to prevent disinterested persons from intruding, when these ladies were in the house.

LUCY W. KIMBALL."

ORSON PRATT'S TESTIMONY.

"At a meeting held in Plano, Illinois, Sept. 12, 1878, Apostle Orson Pratt explained the circumstances connected with the coming forth of the revelation on plural marriage. He refuted the statement and belief of those present that Brigham Young was the author of that revelation; showed that Joseph Smith, the Prophet, had not only commenced the practice of that principle himself, and further taught it to others, before President Young and the Twelve had returned from their missions in Europe, in 1841, but that Joseph actually received revelation upon that principle as early as 1831. He said, 'Lyman Johnson, who was very familiar with Joseph at this early date, Joseph living at his father's house, and who was also very intimate with me, we having traveled on several missions together, told me himself that Joseph had made known to him as early as 1831, that plural marriage was a correct principle. Joseph declared to Lyman that God had revealed it to him, but that the time had not come to teach or practice it in the Church, but that the time would come.' To this statement Elder Pratt bore his testimony. He cited several instances of Joseph having had wives sealed to him, one at least as early as April 5, 1841, which was some time prior to the return of the Twelve from England. Referred to his own trial in regard to this matter in Nauvoo, and said it was because he got his information from a wicked source, from those disaffected, but as soon as he learned the truth he was satisfied."

LYMAN O. LITTLEFIELD'S TESTIMONY.

"The doctrine of celestial marriage, I have the best of reasons for believing, was understood and believed by him (Joseph Smith, the Prophet) away back in the days when he lived in Kirtland, when he and the Saints, in their poverty, were toiling to erect that sacred edifice (the Kirtland Temple), wherein you (referring to Joseph Smith, the son of the Prophet) now falsify him, seeking, by your unsupported declarations, to nullify his most sacred doctrines. Even there, as I believe, he was instructed of the Lord respecting the sacred ordinance of plural marriage; but he was not required to reveal it to the Church until some time during the residence of the Saints at Nauvoo, where he received a revelation from the Lord setting forth in detail the results to be obtained by keeping inviolate all the laws connected with this sacred condition of things. And in consequence of the prejudices of the Saints and the tide of persecution which he well knew he would have to encounter from the outside world, wherein his life would be endangered, he delayed, as long as possible, to make this principle known, except to a few of the most faithful and humble of the Saints."

For further information the reader is referred to Elder L.O. Littlefield's correspondance with Joseph Smith, of the reorganized church, published in the *Mill. Star*, Vol. 45, pages 385, 443, 561, etc.

ALLEN J. STOUT'S TESTIMONY.

"At a meeting held at Rockville, Washington Co., Utah, Dec. 23, 1885,

in commemoration of the Prophet Joseph Smith's birthday, Allen J. Stout, sen., testified, that while acting as one of the Prophet's body guard in the Nauvoo Mansion, only a single door separating him from the family, he listened to a conversation which took place between Joseph and Emma Smith, on the much vaunted subject of plural marriage. This impulsive woman from moments of passionate denunciation would subside into tearful repentance and acknowledge that her violent opposition to that principle was instigated by the power of darkness; that Satan was doing his utmust to destroy her, etc. And solemnly came the Prophet's inspired warning 'Yes, and he will accomplish your overthrow, if you do not heed my counsel.'" (From a letter published in the *Deseret Evening News* of Jan. 20, 1885.)

BISHOP S. A. WOOLLEY'S TESTIMONY.

"In September, 1843, at Nauvoo, Ill., I was taken very sick, so much so that most of my folks thought I could not recover. During the time of my illness the Prophet Joseph and Patriarch Hyrum Smith came and administered to me frequently. Father Joseph Smith, in a blessing previously given me, had made me a certain promise in regard to living, in which I had the most implicit confidence; and when I heard friends say (although so far gone that I did not recognize any one) that I would never get well, I would whisper 'Yes, I will, Father Smith promised that I should live to see the coming of the Son of Man.' Brother Hyrum said, because of my faith in that blessing, I would not die at that time. The house, in which we lived, was a two-story one, and on the east side was built a store, from which a door opened into the sitting room. During my sickness I occupied one of the up-stair rooms.

One afternoon in the month of October, A. D. 1843, I think on a Tuesday, about 2 o'clock (I cannot explain just how I knew it was 2 o'clock, but I knew it), I found myself in the sitting room down stairs, and walking to the door leading into the store, I saw my brother Edwin D. putting up the shutters of the store as though it was night. I turned around, saw Mary, his wife, putting down the blinds of the windows in the sitting room. I stood and looked and wondered what was to be done. I saw two or three other persons there; and presently some others, including Patriarch Hyrum Smith, came in. The fireplace was in the north end of the room, and Hyrum sat down at the east end of the grate with his face turned to the northwest. Presently I saw him take a paper out of his coat pocket, and I walked up to his left hand side, looked over his shoulder, and, as he opened the paper, I read 'A Revelation on Eternal Marriage and Plurality of Wives,' etc. He then commenced to read what is now known as the revelation on plural marriage. I also read it myself as fast as he did. He stopped and explained as he went along. There was a sister present by the name of German, who, when he had read to a certain point, went to the southwest window, raised the curtain, looked out, then turned around and said, 'Brother Hyrum, don't read any more, I am full up to here,' drawing her hand across her throat. It was there told me by the same power that informed me it was 2 o'clock, that that revelation was of God, and that no man could or would receive a *fulness of celestial glory and eternal life, except he obeyed that law, and had more than one living wife at the same time.* From this time I commenced to get well, and did so very speedily. In the course of a few days I was down in the sitting room, and one day, as we sat by the fire, my sister-in-law (Mary) and Sister German, who boarded there, were taking about that principle allegorically. I remarked, 'Mary, thee need not be afraid to talk right out about that principle, for I know more about it than thee does.' 'What principle?' said she. 'Why, that principle about

a man having more wives than one,' I replied. She looked with amazement and said, 'What does thee mean?' (We were raised Quakers.) 'I mean,' said I, 'that I stood right there (pointing to the place) when Brother Hyrum read that revelation the other day.' 'What revelation?' said she (seeming very incredulous). 'Why, the one on plural marriage.' I answered. My brother Edwin D. testified in a public meeting in Manti, Sanpete Co., a number of years ago, that the revelation was read by Bro. Hyrum just as I said, but he (Edwin D.) did not see me there, and he could not relate it as accurately as I have done. Were I to go back on every other principle of what the world call 'Mormonism,' I would have to acknowledge that the principle of plural marriage is of God. I, like Paul of old, whether in the body or out, saw and heard things which were unlawful to utter at that time, for I understood that I was not to tell anyone, or to talk to anyone about it, except those who already knew about it.''

APOSTLE ERASTUS SNOW'S TESTIMONY:

''The Prophet Joseph Smith first taught me the doctrine of celestial marriage, including a plurality of wives, in Nauvoo, Ill., in April, 1843. He also told me of those women he had taken to wives. My wife's sister, Louisa Beman, was his first plural wife, she being sealed to him by my brother-in-law, Joseph B. Noble, April 5, 1841. She was the daughter of Alva and Sarah Burtt Beman. The Prophet Joseph also gave me the privilege of taking another wife, which I did in March, 1844, the Patriarch Hyrum Smith officiating under the Prophet's direction.''

SARAH M. KIMBALL'S TESTIMONY.

''Early in the year 1842, Joseph Smith taught me the principle of marriage for eternity, and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life; but God had revealed it to him many years before as a privilege with blessings, now God had revealed it again and instructed him to teach it with commandment, as the Church could travel (progress) no further without the introduction of this principle. I asked him to teach it to some one else. He looked at me reprovingly, and said, 'Will you tell me who to teach it to? God required me to teach it to you, and leave you with the responsibility of believing or disbelieving.' He said, 'I will not cease to pray for you, and if you will seek unto God in prayer, you will not be led into temptation.'''

ADDITIONAL TESTIMONY.

''At a quarterly Stake conference held at Centreville, Davis Co., Utah, June 11, 1883, Elder Arthur Stayner read an affidavit made by Elder Thomas Grover. The substance of the document was that the affiant was a member of the High Council of the Church, that in 1843 Hyrum Smith, the Patriarch, appeared at the meeting of that body and presented the revelation on celestial marriage, at the same time declaring it to be from God.

''After the reading of this paper Elder Grover made a statement to the effect that Hyrum there and then asserted that those brethren who received the revelation should be blessed and preserved, while those who rejected it would go down. Nine members of the Council accepted and three took a stand against it. Those three subsequently apostatized, were excommunicated from the Church and are all now dead (except one).

''Elder Joseph B. Noble next addressed the conference. He stated that the Prophet Joseph told him that the doctrine of celestial marriage was revealed to him while he was engaged on the work of translation of the Scriptures, but when the communication was first made the Lord stated that the time for the practice of that principle had not arrived. Subsequently, he stated, the angel of the Lord appeared to

him and informed him that the time had fully come. Elder Noble sealed his wife's sister to Joseph, that being the first plural marriage consummated. The Prophet gave the form of the ceremony, Elder Noble repeating the words after him. Elder Noble bore testimony to the purity of character of his sister-in-law, who was a woman of irreproachable morality, who entered into the plural marriage relation on a deep-seated conviction that the doctrine was from God.

"President Taylor spoke briefly, stating that he was present at a meeting of the leading authorities of the Church in Nauvoo, at which the subject of the revelation on celestial marriage was laid before them and unanimously received as from God. Joseph declared that unless it was received the Church could progress no further. Soon after he met the Prophet Joseph, who, addressing the speaker, said the time had come when he must embrace the doctrine of plural marriage.

"President George Q. Cannon delivered a thrillingly powerful discourse on the subject of plural marriage, showing that while those who had entered into that relation properly had, as a rule, been greatly blessed, men who had tampered with the other sex outside of the 'marriage relation,' had wilted and gone down in every instance. Those who had embraced the doctrine were the leading men of the Church, possessing the Holy Spirit to a much more than ordinary degree. The speaker showed how the Lord had not confined His blessing to any class, or special families, but men of humble origin had been selected as his instruments to forward his purposes. It would yet transpire, he said, that God would take men out of the humbler walks of life and of them make Apostles and Prophets, who would perform mighty works in His name. The discourse was reported in full."

We could produce hundreds of other testimonies of a similar nature to these given above, were it necessary, but what we have already given must be deemed fully sufficient to prove, beyond a shadow of doubt, that Joseph Smith, the Prophet, did teach and practice the principle of plural marriage in his lifetime. Summing up the information received from the parties already mentioned and from other sources, we find that the following named ladies, besides a few others, about whom we have been unable to get all the necessary information, were sealed to the Prophet Joseph Smith during the last three years of his life. Biographical sketches of some of these ladies are published in this number of the RECORD, and others will be published hereafter:

Louisa Beman, married to the Prophet April 5, 1841, Joseph B. Noble officiating. *See sketch, page* .

Fanny Alger, one of the first plural wives sealed to the Prophet. *See sketch, page* .

Lucinda Harris, also one of the first women sealed to the Prophet Joseph. *See sketch, page* .

Zina D. Huntington, afterwards the wife of Pres. Brigham Young, sealed to the Prophet Oct. 27, 1841, Dimick B. Huntington officiating. Her sister Fanny was present as a witness. *See sketch, page* .

Prescindia L. Huntington, afterwards the wife of Heber C. Kimball, sealed to Joseph Dec. 11, 1841, Dimick B. Huntington officiating and Fanny A. Huntington present as a witness. *See sketch, page* .

Eliza Roxcy Snow, married to the Prophet June 29, 1842, Pres. Brigham Young officiating. *See sketch, page* .

Sarah Ann Whitney, afterwards

the wife of Pres. Heber C. Kimball, married to Joseph July 27, 1842, her father Newel K. Whitney officiating. *See sketch, page* .

Desdemona W. Fullmer, married in 1842. *See sketch, page 235.*

Helen Mar Kimball, daughter of Pres. Heber C. Kimball and afterwards the wife of Horace K. Whitney, married to Joseph in May, 1843. *See sketch, page* .

Eliza M. Partridge, afterwards the wife of Amasa M. Lyman, married to Joseph May 11, 1843, Elder James Adams officiating. *See sketch, page 236.*

Emily D. Partridge, afterwards the wife of Pres. Brigham Young, married to the Prophet May 11, 1843, Elder James Adams officiating. *See sketch, page 240.*

Lucy Walker, afterwards the wife of Pres. Heber C. Kimball, married to the Prophet May 1, 1843, Elder Wm. Clayton officiating. *See sketch, page 236.*

Almera W. Johnson, married to the Prophet in August, 1843. *See sketch, page 235.*

Malissa Lott, afterwards the wife of Ira Jones Willes, married to Joseph Sept. 20, 1843. *See sketch, page 119.*

Fanny Young, a sister of Pres. Brigham Young, married to Joseph Nov. 2, 1843. Brigham Young officiating. *See sketch, page* .

Maria Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married in 1843. *See sketch, page* .

Sarah Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married to Joseph in 1843. *See sketch, page* .

Hannah Ells, sister of Dr. Josiah Ells, of Nauvoo. *See sketch, page*

Flora Ann Woodworth, daughter of Lucien Woodworth. *See sketch, page* .

Ruth D. Vose, known as the wife of Edward Sayers. *See sketch, page* .

Mary Elizabeth Rollins, now living in Minersville, Beaver Co., Utah. *See sketch, page* .

Olive Frost, afterwards the wife of Pres. Brigham Young. *See sketch below.*

Rhoda Richards, daughter of Joseph and Rhoda Richards. *See sketch, page* .

Sylvia Sessions, daughter of David and Patty Sessions. *See sketch.*

Maria Winchester, daughter of Benjamin Winchester, sen. *See sketch, page* .

Elvira A. Cowles, afterwards the wife of Jonathan H. Holmes. *See sketch, page* .

Sarah M. Cleveland. *See sketch, page* .

MISCELLANEOUS.

FROST, (OLIVE GREY,) daughter of Aaron Frost and Susan Grey, was born in the town of Bethel, Oxford Co., Maine, July 24, 1816. She possessed a happy and genial disposition, and gained many friends, whose friendship grew stronger as time advanced and they learned to appreciate her good qualities. When quite young she was religiously inclined, and would often retire to some private place, with a chosen companion, to pour out her soul in secret prayer to that Being, who rewards openly, and frequently she incurred ridicule thereby from those who were less sober minded. When about eighteen years of age she and her particular friend, Miss Louisa Foster, learned the tailoress trade, and they went together from place to place, among their acquaintances, to work at this business, thereby being able to lighten the labors of the busy housewives. While engaged at this work in the neighboring town of Dixfield, Elder Duncan Mc-

Arthur visited that place and preached the Gospel as taught by the Latter-day Saints, in such plainness that her willing mind, already prepared by earnest prayer, soon comprehended its vast importance, and she received it joyfully. She was baptized by Elder McArthur, and she always looked upon him with reverence as her "father in the Gospel." She endured much opposition on account of the new religion she had embraced, but she never faltered, and upon her return home, she and Sister Lucy Smith, who had also joined the Church, found great strength and consolation in retiring to the grove to pray, even when the weather was so severe that they had to take a quilt or blanket to protect them from the cold. Unity of faith was now added to the tie of friendship. Their prayers took new form, for they now had something more tangible to ask for and a more perfect Being to address God had respect unto their integrity and petitions, and led them in the way of salvation and life eternal. Sister Olive continued thus, working at her trade and contending for her religion until the fall of 1840, when, at the earnest solicitation of her sister Mary Ann and brother-in-law Parley P. Pratt, she accompanied them to England, where she remained two years. She willingly forsook father and mother, brothers and sisters, and braved the dangers of the great deep, to aid in spreading the Gospel in a foreign land. These two sisters were the first missionary woman of this dispensation to cross the sea in the interest of this Church. They were fifteen weeks on the sea going and coming. Sister Olive was not afflicted with seasickness, and was therefore enabled to devote herself to her sick sister, and the care of the family. Her health, however, was never robust, and often while in England, if she walked a long distance to and from meeting, she would spit blood. She made many warm friends among the Saints on the British Isles. On the return voyage the measles broke out among the passengers, and after going on board the steamer on the Mississippi River, Sister Olive was stricken with this desease. She was very sick the rest of the journey up to Chester, Ill., where she tarried with the family of her sister through the winter. In the spring she continued her journey to Nauvoo, where she arrived April 12, 1843. In the following summer her heart was gladdened by the arrival of her father and mother and two sisters, this making six of the family who had embraced the newly revealed Gospel. She joined the first organization of the Female Relief Society at Nauvoo, and took great interest in it. She was very zealous in soliciting aid for and in visiting those who were needy and in distress. Her heart was always tender towards suffering of every kind, and it gave her unbounded joy and satisfaction to be able to alleviate it. She seemed to realize and appreciate the magnitude of the great and important mission allotted to woman in the perfect plan of this Gospel dispensation, and she desired to do her part in the good work. She freely accorded to man the title of king, and joyfully accepted the place of queen by his side, for it was at this time that the principle of plurality of wives was taught to her. She never opposed it, and, as in the case of baptism, soon accepted it to be her creed, in practice as well as theory. She was married for time and all eternity to Joseph Smith, some time previous to his death and martyrdom. After the death of the Prophet she was sealed to Pres. Brigham Young for time. Sister Olive died at Nauvoo, Ill., Oct. 6, 1845, after two weeks' suffering with the chills and fever and pneumonia. She died, as she had lived, in full faith of the Gospel of Christ, and awaits the glorious resurrection day. MARY ANN PRATT.

FULLMER, (DESDEMONA WADSWORTH,) daughter of Peter Fullmer and Susannah Zefers, and sister of the late David Fullmer, was born in Huntington, Luzerne County, Penn., Oct. 6, 1809. She embraced the Gospel about the close of the year 1836, in Richland County, Ohio, being baptized by Elder John P. Greene. Soon afterwards she removed to Kirtland, Ohio, and from that time forward shared in the persecutions to which the Church was subjected in Ohio, Missouri and Illinois. She was living with her brother David, near Haun's Mill, Mo., at the time when the massacre of the Saints occurred at that place, and she and other members of the family were under the necessity of secreting themselves in the woods to escape the mob. She was among the first to enter into the order of celestial marriage, being married to the Prophet Joseph Smith in Nauvoo in 1842. She remained at Nauvoo until the final expulsion of the Saints. In 1848 she came to Utah and located in Salt Lake City. For many years she resided in the Sixth Ward, where she died Feb. 9, 1886, in the 77th year of her life. She was a quiet, unassuming, faithful woman, and was greatly respected by all who had the pleasure of her acquaintance.

JOHNSON, (ALMERA WOODWARD,) daughter of Ezekiel Johnson and Julia Hills, was born at Westford, Chittenden Co., Ver-

mont, Oct. 21, 1812, and raised principally at Pomfret, near Fredonia, Chautauqua Co., New York. She joined the Church in 1832 and moved to Kirtland, Ohio, in 1833. From that time she shared in the persecutions raging against the Saints until 1840, when she removed to Nauvoo, where she was married to the Prophet Joseph Smith in August, 1843. The ceremony was performed by Elder William Clayton at the house of Almera's sister, Mrs. Delcena D. Sherman. Patriarch Hyrum Smith was present and remarked at the time to Sister Almera, "The Lord has revealed the principle of plural marriage to me, and I know for myself that it is true. I will have you for a sister, and you shall be blest." After the Prophet was killed, and when the Church was leaving Nauvoo, Sister Almera married Reuben Barton, and removed to Council Bluffs, Iowa, where she buried five girls. In 1861 she came to Utah with her brother Joseph E. Johnson. Previous to this her husband had apostatized; and he never came to the valleys. She lived a short time in Salt Lake City, then resided three years in Utah County, since which she has lived in Iron County, principally in Parowan, which is her present home.

KIMBALL, (LUCY WALKER,) daughter of John Walker and Lydia Holmes, was born at Peacham, Caledonia Co., Vermont, April 30, 1826, and was baptized by Elder Abraham Palmer, at Ogdensburgh, N. Y., while in her ninth year. In 1838 she removed with her parents and the Ogdensburgh branch of the Church to Missouri, passing through Kirtland, Ohio, which had just been evacuated by most of the Saints. Before crossing the line into Caldwell County, Mo., the little company of Saints fromOgdensburgh,traveling in seven wagons, was surrounded by a mob, consisting of about forty men with painted faces, who searched the wagons thoroughly, took away all the arms and ammunition which they could find, and ordered some of the women and children out into the snow, among whom was Lucy's mother, a frail and delicate woman. All this happened on a cold and unpleasant day, early in the morning. The company then traveled on until they reached a point within five miles of Haun's Mills, where they formed a camp. Brother Walker then proceeded to the Mills to counsel with President Joseph Young and some other brethren who were stopping there temporarily. This was on Oct. 30, 1838, the memorable day on which the massacre took place. During the shooting Bro. Walker was wounded in the arm, and subsequently suffered considerable from the effects thereof. Immediately after the massacre a young man came running across the prairie to the little camp of immigrants and told them what had happened at the Mills, adding that the mob would soon also attack them. Upon hearing this some of the women picked up their babes and tried to wade through the deep snow, towards the neighboring woods, but after suffering almost beyond description from cold and exposure they were obliged to return to the wagons and trust in God for protection. The next morning early a young officer, with a pleasant, open face, came riding into the camp and told the travelers that the mob was coming down to destroy them, but if they would consent to follow him, he would lead them to a place of safety. At first they were not inclined to believe him, but finally concluded to follow him and risk the consequences. The young man, who appeared not to be in sympathy with the mob, then led the little company on a back trail to a secluded place, where they scattered and found temporary shelter among the settlers. In a couple of weeks, Bro. Walker, who had been reported killed, rejoined his family, and the following spring most of the little party continued their journey until they reached Quincy, Ill. In the spring of 1840 the Walker family removed to Nauvoo, where they became intimately acquainted with Pres. Joseph Smith and lived in his family for a number of years. On May 1, 1843, Sister Lucy was married to the Prophet as a plural wife. After the martyrdom of Joseph and Hyrum Smith she lived with her eldest brother, William, and in 1846 left Nauvoo to come west. After spending two winters at Winter Quarters she arrived in Great Salt Lake Valley in 1848, in the company of Heber C. Kimball, to whom she was married in 1845, and subsequently had nine children by him. She resided in Salt Lake City until 1868, when she accompanied her husband to Provo. Soon afterwards Pres. Kimball died, but she remained in Utah County for several years, where she took an active part in the Provo Fourth Ward Female Relief Society, filling also many important positions of trust. She now resides with her youngest daughter in the Ninth Ward, Salt Lake City.

LYMAN, (ELIZA M. PARTRIDGE,) eldest daughter of Bishop Edward Partridge and Lydia Clisbee, was born at Painesville, Geauga (now Lake) Co., Ohio, April 20, 1820. She became a member of the Church of Jesus Christ of Latter-day Saints in 1831, which action changed the prospects of her whole life. From having been in easy circumstances before, her subsequent life was

to be one of privation and self-sacrifice. Becoming identified with the Saints in her youth, she was early imbued with a love for the principles of the Gospel and a reverence for truth and honesty. Having to suffer the privations incident to the persecutions endured by the Saints in Missouri and Illinois, she was deprived of those advantages of education generally considered necessary to qualify a young woman to appear to advantage in company; at the same time her inherent qualities of modesty and good sense, coupled with a studious disposition, enabled her to surmount obstacles and gain sufficient book learning to become a teacher, and she was able to appear to advantage in the best society. With no ostentation she was generally self-possessed under all circumstances. Although filling honorable positions in connection with the benevolent institutions among the Saints, her life labor was most appreciated by her intimate friends and relatives. She was one of the first to receive the doctrine of celestial marriage being taught that principle by the Prophet Joseph Smith, to whom she was married as a plural wife, March 8, 1843, by Apostle Heber C. Kimball. About two months later, on May 11, 1843, the marriage ceremony was repeated in the presence of Emma Smith, the Prophet's first wife, Elder James Adams officiating. In those days it required considerable self-sacrifice as well as faith to enter into that order. After the death of the Prophet, Sister Eliza was married to Apostle Amasa M. Lyman, by whom she had five children; three of them survived her. Her son Platte D. Lyman was born in a wagon on the Platte River, near Fort Laramie, while journeying to the valleys of the mountains; the parents having been driven out by mob violence with the rest of the Saints from Nauvoo. She accompanied her son Platte D. Lyman to San Juan, where he was sent to take charge of a company of settlers, having to make a road through an almost impassable country in the winter time. The suffering and anxiety consequent upon that journey, and the residence in the San Juan country (where her son Joseph A. was shot in the knee by a horse thief and lay helpless between life and death for about a year, being surrounded by Indians, Utes on the one side, and Navajos on the other), no doubt served to break down a constitution by no means robust. Upon the release of her son from the Presidency of the San Juan Stake, she returned to her old home in Oak City, Millard Co., Utah, where she appeared to feel unusually contented. Although enjoying the society of the Saints and always rejoicing in the principles of the Gospel, her lot in life was not an easy one; but it was one of self-sacrifice almost from infancy, and she was never happier than when ministering to the comfort of others. She died at Oak City, March 2, 1886.

NOBLE, (JOSEPH BATES,) a son of Ezekiel Noble and Theodotia Bates, was born in Egremont, Berkshire Co., Mass., Jan. 14, 1810. When he was about five years old his parents removed to Penfield, Monroe Co., N. Y. From 1827 to 1834 he was engaged in the flouring mill business, and with the means earned he rendered his parents considerable assistance, they being poor and having a large family of children. Notwithstanding the many religious revival meetings held in the neighborhood at that time, he never connected himself with any of the sects, as he held different views to those entertained by the majority of the people. Especially did the absence of the gifts and blessings of the Gospel, as manifested among the early Christians, cause him serious reflections. Some time in the spring of 1832 Elders Brigham and Joseph Young and Heber C. Kimball came to Avon, Livingston Co., N. Y., where the Noble family resided at that time, and commenced preaching the fulness of the Gospel. At their first meeting at that place, which was held in a private house, the spirit of God was poured out in a great measure, and Elder B. Young spoke in tongues. After listening to the first sermon, young Noble was convinced of its truth. A few weeks later he was baptized by Elder Young. In the summer of 1833 he traveled about two hundred miles to Kirtland, Ohio, to visit Joseph Smith. He met the Prophet going out to work in the hay field, and in order to receive instructions from his inspired lips Bro. Noble labored together with him in the field six days out of the nine he remained in Kirtland. During his stay there Elder Brigham Young came in from Canada; five or six very interesting meetings were held, in which the gift of tongues and prophecy was enjoyed by several of the brethren present, and much instruction was given by the Prophet. In the beginning of July Bro. Noble returned home, traveling with Elder Brigham Young part of the way. Early in 1834 a call was made upon the young men of the Church in the East to accompany the Prophet to Missouri for the purpose of assisting the Saints, who had been driven out of Jackson County, to return to their homes, Bro. Noble was among the two hundred who responded to this call. He accordingly bid farewell to his father's family and all his

acquaintances (notwithstanding the earnest solicitation of his friends, who tried to persuade him to remain at the mill, where his labors were much needed) and started on his journey May 1, 1834. Traveling by stage and steamer he arrived in Kirtland on the 6th to find that the Prophet with a number of the brethren had already started for Missouri the day previous. Bro. Noble immediately hired Father John Johnson to take him to Wooster, Wayne Co., where he fell in with other brethren with whom he continued the journey and finally overtook the main company of Zion's Camp, with which he then traveled to Clay County, Mo. When the cholera broke out in the camp, Bro. Noble was appointed to take care of four of the sufferers. He remained with them in a small room until they were all dead, after which he accompanied Elders Brigham Young and Heber C. Kimball to Liberty, about two miles from the camp. There he was violently seized with the dreadful malady himself. For 48 hours he suffered the most severe pains with vomiting and purging, while a burning fever in the bowels and distressing cramps, such as are peculiar to cholera, threatened him with momentary death. His voice also failed and his hearing nearly left him. While laying in this painful condition, Elders Brigham and Joseph Young, Heber C. Kimball, Orson Hyde, Peter Whitmer and some two or three others came in and administered to him. While they were praying for him he was blessed with a glorious vision, in which he, among other things, saw the holy city (the New Jerusalem), and while gazing upon its glory and admiring its beauty, he heard a voice saying, "Behold, the blessed abode of the Saints." The power of God rested upon him in a most marvelous manner; he was almost instantly healed from his sickness, and while the brethren were yet with him he arose and dressed himself. Two days later he started on his return trip to Ohio, in company with Lyman E. and Luke S. Johnson, Sylvester Smith, Zebedee Coltrin, Zerubbabel Snow and others. They arrived in Kirtland about the 1st of August. A few days later Elder Noble continued his journey to his home in New York State, where he married Miss Mary Adeline Beman, Sept. 11, 1837. He had been engaged to this lady for two years previous. She was the daughter of Alva Beman, a well-to-do farmer, who lived a short distance from the Noble family residence. This Alva Beman was well acquainted with Joseph Smith before the coming forth of the Book of Mormon, and on one occasion he assisted the young Prophet in hiding the plates from a mob, who were trying to get them in their possession. Mr. Beman was permitted to handle the plates wrapped in a thin cloth covering, but did not see them. A few days after his marriage, Bro. Noble returned to Ohio with his young wife, where they commenced housekeeping. During the winter of 1834–35 he attended the Elders' school in Kirtland, while he was engaged as miller in the neighboring village of Willoughby. In the beginning of 1835, when the first quorum of Seventies was organized in Kirtland, he was ordained a member thereof. Some time afterwards he was called to go on a mission, but was released in order to attend the Hebrew School, taught by a Mr. Seixas, at Kirtland. He was present at the dedication of the Kirtland Temple in 1836 and witnessed some of the glorious manifestations of the power of God in that building, where he also received his washings and anointings. After this he performed a mission to southern Ohio, and in 1838 removed to Caldwell Co., Mo., traveling thither with a small company of Saints from Canada. He located temporarily at Far West after the persecutions against the Saints there had commenced, and took an active part in the defense of the town until he, in connection with his brethren, was compelled to deliver up his arms to the commanders of the mob militia. He visited Joseph Smith and fellow-prisoners in Liberty jail several times, and was among the number of visitors present when the attempt to break jail was made in February, 1839. Previous to this Elder Noble had been very active in removing the Saints from Adam-ondi-Ahman to Far West, and in the spring of 1839 left Missouri agreeable to the exterminating order of Gov. L. W. Boggs. After a short stay in Quincy, Ill., he assisted to remove Hyrum Smith and family and others to Commerce, after which he located with his own family at Montrose, Iowa, where he was set apart to act as a Counselor to Bishop Elias Smith. While living in one of the old military barracks at Montrose, he was taken sick and brought near the point of death from the effects of chills and fever. Nearly all the Saints located on the river bottom at that time were suffering from severe sickness because of the unhealthfulness of the locality. After having administered to the Saints on the Nauvoo side, the Prophet Joseph and several other brethren came to pay the sick in Montrose a visit. Finding Elder Noble in a dying condition, the Prophet, immediately after entering the hut, took him by the hand and said, "Brother Noble, you have been

acquainted with me too long to lie here thus prostrated," and raising his voice he rebuked the disease, saying, "In the name of Jesus Christ arise and walk." Bro. Noble immediately leaped out of bed, but in attempting to dress he fainted. When he again regained consciousness he found the Prophet standing by his side, who, after a few moments said, "Bro. Noble, why didst thou doubt." He then rebuked the disease a second time, and Elder Noble was healed in an instant. Agreeable to the wish of the Prophet, Elder Noble removed to Nauvoo in 1841. There he was ordained a High Priest and appointed to act as a Bishop of the Nauvoo Fifth Ward. He continued to act in this capacity until the exodus in 1846. Previous to this the Prophet had taught him the principle of plural marriage, Brother Noble being one of those trusted men in whom Joseph placed the utmost confidence. On various occasions he assisted Joseph to cross the Mississippi River when his enemies were on the alert to kidnap or arrest him. A young, intelligent woman by the name of Louisa Beman, a sister of Elder Noble's wife, was at that time living in the family. To her the Prophet paid his attentions with a view of yeilding obedience to the principle of plural marriage. The girl, after being convinced that the principle was true, consented to become the Prophet's wife, and on April 5, 1841, she was married to him, Elder Noble officiating. Brother Noble also obeyed this higher law on April 5, 1843, when Sarah B. Alley was sealed to him for time and all eternity, the Prophet himself officiating. The first issue of this marriage was George Omner Noble (now an Elder in the Church), who was born in Nauvoo Feb. 2, 1844. He is supposed to have been the first polygamous child born in this dispensation. Subsequently Elder Noble married other women, and he is now the father of 33 children by six different wives. Elder Noble has also figured prominently as a military man. While living in Iowa he was duly commissioned (July 29, 1841) second lieutnant in a company of mounted dragoons of the Iowa militia, and subsequently (April 27, 1843) he was commissioned by Governor Thomas Ford as quartermaster sergeant in the second cohort of the Nauvoo Legion. He was also one of the Prophet's body guard and was with the company who escorted the Prophet in his journey towards Carthage, June 24, 1844. While the company was returning to Nauvoo after the State arms, having met Capt. Dunn, Elder Noble turned aside from his companions and rode into a ravine or hollow which led towards Nauvoo and was several miles long. A few moments later the Prophet and his brother Hyrum also came riding into the ravine, and Joseph, seeing Elder Noble, invited him to come and ride with them. He did so, and while the three were traveling towards the city together, the Prophet asked Hyrum, "What signifies the Holy Ghost in relation to the outcome of this difficulty?" Hyrum, in a very sober and thoughtful manner, replied, "If they kill us, it will be all right." This was the first intimation that Elder Noble had of the possibility of the Prophet being slain, and the mere thought of such a thing caused him to weep like a child, for he loved Brother Joseph as he loved his own life. Joseph did not reply at once to Hyrum's significant remarks, but rode on in silence and apparently in deep meditation. At length he brightened up and spoke with his usual characteristic emphasis, "If they kill me, they will kill an innocent man, and my blood be upon them." Having reached the Temple in advance of the company, and while riding down the hill towards the Mansion, the Prophet instructed Elder Noble to inform Capt. Dunn, on his arrival, that the State arms would be delivered to him at the Masonic Hall, where they were stored away. To deliver this message Elder Noble parted with the Prophet for the last time, as he, being unwell, did not accompany the party to Carthage in the evening. When the exodus commenced in 1846 Elder Noble assisted the authorities of the Church to move across the river, and a few weeks later he, with his family, also bid farewell to the "beloved city of the Saints," and started for the unknown West. He journeyed to the Missouri River, in charge of a small company of exiles, and after the location of Winter Quarters, he was appointed Bishop of one of the principal wards, continuing to act in that capacity until the spring of 1847, when he followed the Pioneers to G. S. L. Valley as captain of the first Fifty in Jed. M. Grant's Hundred. On the journey one of his wives gave birth to a daughter. That same fall he built three houses in the North Fort, over which he was called to preside as Bishop. When G. S. L. City was divided into 19 wards in February, 1849, he was appointed first Counselor to Bishop Edward Hunter of the Thirteenth Ward, continuing to act in that capacity until the entire Bishopric of the ward was changed. In 1862 Elder Noble removed to Bountiful, Davis Co., where he previously had been engaged in farming, he being one of the first who claimed land in that section of the country, as early

as 1848. When the Davis Stake of Zion was organized in 1877, he was chosen as a member of the High Council of the Stake, in which capacity he is still acting. In 1872 he performed a mission to the United States, laboring principally in the States of New York, Pennsylvania, Michigan and Iowa. In 1886 he visited his relatives in New Mexico and Arizona. Ever since he has been engaged in home missionary labor, traveling in nearly all parts of the Territory. He has filled nearly all local positions of honor and trust within the gifts of the people, and is to-day highly respected as one of the faithful and tried veterans of the Church.

YOUNG, (EMILY DOW PARTRIDGE,) daughter of Edward Partridge and Lydia Clisbee, was born in Painesville, Geauga (now Lake) Co., Ohio., Feb. 28, 1824. She wrote the following on her 63rd birthday, Feb. 28, 1887, in Salt Lake City: "My parents joined the Church of Jesus Christ of Latter-day Saints when I was about seven years old. Soon after my father removed with his family to Independence, Jackson Co., Missouri, where I was baptized by Elder John Corrill, when about eight years of age. I was with the Saints in their persecutions in Jackson, Clay and Caldwell Counties, Mo. After being driven from Far West, in 1839, we went to Illinois. We stayed a short time in Quincy and later in Pittsfield, Pike Co., Ill., and when Commerce, in Hancock County, was selected as a gathering place for the Saints, we removed thither and found temporary shelter in a tent. We suffered much with sickness at that then unhealthy place, and there also my father died, May 27, 1840. Our family were in the depths of poverty. My sister Eliza and I, having now arrived at an age in which we might earn our own living and perhaps contribute something to help our mother and the smaller children, were considering what we had better do, when the Prophet Joseph and his wife Emma offered us a home in their family, and they treated us with great kindness. We had been there about a year when the principle of plural marriage was made known to us, and I was married to Joseph Smith on the 4th of March, 1843, Elder Heber C. Kimball performing the ceremony. My sister Eliza was also married to Joseph a few days later. This was done without the knowledge of Emma Smith. Two months afterwards she consented to give her husband two wives, provided he would give her the privilege of choosing them. She accordingly chose my sister Eliza and myself, and to save family trouble Brother Joseph thought it best to have another ceremony performed. Accordingly on the 11th of May, 1843, we were sealed to Joseph Smith a second time, in Emma's presence, she giving her free and full consent thereto. From that very hour, however, Emma was our bitter enemy. We remained in the family several months after this, but things went from bad to worse until we were obliged to leave the house and find another home. Emma desired us to leave the city, but after considering the matter over, we decided to remain with our friends. After the Prophet Joseph's death I was married to Pres. Brigham Young, according to the laws of proxy. I received my blessings in the Nauvoo Temple, and in 1846, in the middle of February, I left Nauvoo, crossing the Mississippi River, and was again a wanderer without home or shelter, with a wildernes full of Indians and wild beasts before me, and cruel and heartless beings behind me. The day after crossing the river I might have been seen sitting on a log in a blinding snow-storm, with a three-months-old babe in my arms. I will not attempt to describe my feelings at that time, but cold and hungry I surely was, and the prospect looked rather dismal. At this time I was almost 22 years old. My childhood had been spent amidst mobs and mobbings, until they almost seemed as a matter of course, for this was the fourth time I had been driven by mobs. After a tedious journey of nearly three years, of which I spent one winter at Mount Pisgah, Iowa, and another at Winter Quarters, I arrived in the Great Salt Lake Valley in the fall of 1848. I have often seen the dark clouds gather over our people, and as many times have I witnessed the hand of God in dispelling dangers, and in sustaining and delivering the Saints, even in their darkest and most distressing hours. And although at this time (1887) the dark clouds are gathering over us once more, and our enemies are exerting their energies to the utmost for our destruction, yet I do know that the Lord is our God, and that he in his own time will deliver his people from the yoke of oppression and tyrrany. I do know that this is God's work, and that this Gospel is true; God will bear off His Kingdom, let what will oppose. I am the mothor of seven children, by President Young, two sons and five daughters. The eldest, a son, and the youngest, a daughter, are dead. The rest are married and have children of their own. My children's names are a follows: Edward P., Emily Augusta, Caroline, Joseph Don C. Meriam, Josephine and Lura. I have 27 grand children." (See her authobiography in the *Woman's Exponent*, Vols. 13 and 14.)

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THE TWELVE APOSTLES.

BRIGHAM YOUNG, (JUNIOR),

A son of President Brigham Young and Mary Ann Angell, was born in Kirtland, Geauga Co., Ohio, Dec. 18, 1836; removed with his parents to Missouri and afterwards to Illinois in the midst of persecution, and was baptized by his father in the Mississippi River, at Nauvoo, Ill., in 1844, when about eight years old. When the exodus from Nauvoo took place, in 1846, he accompanied his father's family into the wilderness, arriving in G. S. L. Valley in September, 1848. His early years in the valley were spent in herding stock, going into canyons and performing considerable hard manual labor. He was also one of the "minute men" who spent much of his time on guard, watching and fighting hostile Indians, and participated in several dangerous expeditions to the mountains. Nov. 15, 1855, he married Catherine Curtis Spencer, a daughter of the late Orson Spencer, and about sixteen months later (early in 1857) he yeilded obedience to the principle of plural marriage by marrying Jane Carrington, a daughter of Albert Carrington. During the Echo Canyon war he did excellent service as a scout, and when out reconnoitring in the mountains he often suffered untold hardships. He was also one of a relief party sent back to meet a hand-cart company of emigrants, on which trip he was attacked by inflammatory rheumatism, which came near killing him, and from the effects of which he suffered many years afterwards.

At the April Conference, 1861, he was called to act as a member of the High Council of the Salt Lake Stake of Zion, and in the spring of 1862 he accompanied Delegate Bernhisel to the States. Having arrived in New York, he received a letter from his father, who wished him to go on a mission to Europe. He complied with this call, sailed for England and arrived in Liverpool July 26, 1862. He labored principally in London, in connection with Elder Wm. C. Staines, and visited Scandinavia and other parts of Europe; returned home in 1863, sailing from Liverpool Sept. 1st of that year

In 1864 he was called on another mission to Europe for the purpose of assisting Pres. Daniel H. Wells in the Presidency of the European Mission. Accompanied by his wife

Catherine, he left his mountain home in April of that year and arrived in Liverpool, England, July 25th. He located at 42 Islington, and in August, 1865, succeeded Daniel H. Wells in the Presidency of the Mission. While acting in that capacity, he traveled extensively in the British Isles, and also made several trips to the Continent, visiting France, Switzerland, Germany, Denmark, Sweden, Norway, Russia and other countries. Agreeable to a request of his father to return to Utah on a visit, he sailed from Liverpool Sept. 19, 1865, with the steamship *City of Paris*, leaving Apostle Orson Pratt in charge of the mission. In crossing the Atlantic a fearful storm came up. Part of the ship's rigging was blown away, one man was washed overboard, and the vessel came near going to the bottom. Elder Young and a sister who emigrated to Utah were the only Latter-day Saints on board. While the storm was raging a big burly Irishman, a sort of a religious crank, ascribed the cause of the storm to the fact that there was a Jonah on board in the shape of a "Mormon" Elder. He made a terrible fuss and insisted that Elder Young should be thrown overboard, in order to save the ship from destruction. At last the captain had to interfere and compel the Irishman to hold his peace. After a hazardous journey Elder Young arrived in G. S. L. City Oct. 25th.

The following spring he returned to England to bring his family home. He arrived in Liverpool March 20, 1867, resumed the Presidency of the Mission, visited the world's exhibition, at Paris, France, and finally, leaving the affairs of the Mission in charge of Apostle Franklin D. Richards, embarked, with his family, on board the Cunard steamer *Scotia* and sailed from Liverpool June 29, 1867; they arrived safely home in the fall. On this mission of Elder Young and wife to Europe two children (Mabel A. and Joseph A.) were born to them.

In 1868, when Pres. B. Young took the big grading contract from the Union Pacific Railway Company, Elder Young and his brother John W. acted as Agents for their father in letting out jobs to sub-contractors. Until the disorganization of the Nauvoo Legion, in 1870, Elder Young also held prominent positions as a military man, and did valuable service at the annual drills of the Territorial militia.

Having previously been ordained to the Apostleship, he was set apart as one of the Twelve Apostles in Salt Lake City, Oct. 9, 1868. From that time until the present he has been chiefly engaged in labors pertaining to that high and holy calling. After the death of Apostle Ezra T. Benson, he was called by his father to take charge of the affairs of the Church in Cache Valley, for which purpose he located at Logan. He presided there until 1877, when the Cache Stake of Zion was organized.

At the General Conference held in Salt Lake City in April, 1873, he was chosen as one of the assistant five Counselors to Pres. Brigham Young, and acted in that capacity until his father's death, necessarily spending considerable of his time in St. George, or southern Utah.

After the death of Pres. Young he was appointed one of administrators of the estate, in the settlement of which he showed a just and amicable disposition, for which he won the

respect and confidence of the Saints generally. On July 12, 1879, for refusing to deliver certain Church property into the hands of Receiver W. S. McCornick, he was adjudged guilty of contempt of court, by Judge Boreman, in the Third District Court, and arrested, in connection with John Taylor, Geo. Q. Cannon and Albert Carrington. On the following Aug. 4th he, together with Elders Cannon and Carrington, was confined in the Utah Penitentiary for not complying with the court's order of exorbant bail. After more than three week's confinement, the order of Judge Boreman was reversed by the Utah Supreme Court, and the prisoners were released Aug. 28, 1879.

In 1881 Elder Young went on a visit to Arizona, taking his wife Catherine along. They remained one year and returned to Utah in time for Elder Young to wait upon his sick mother during her last moments. She died in Salt Lake City June 27, 1882.

Elder Young has served several terms in the Utah Legislature, made several trips to the East in the interest of the Church, and occupied numerous other positions of honor and trust. Of late years he has traveled extensively in Utah, Arizona, New Mexico, Colorado, Old Mexico, etc., visiting the various Stakes of Zion and assisting his brethren of the Twelve in the many duties and responsibilities resting upon that quorum. While visiting the Yaqui Indians, in Mexico, he was attacked with yellow fever, which brought him near the point of death. He was healed by the power of God. He is now in exile on account of religious persecutions raging against the Saints.

ALBERT CARRINGTON.

A member of the quorum of Twelve Apostles from 1870 to 1885, was born in Royalton, Windsor Co., Vermont, Jan. 8, 1813. He graduated at Dartmouth College in the class of 1833, and for two or three years subsequently taught school and studied law in Pennsylvania. From that State he removed to Wisconsin, where he engaged in lead mining until 1844. In 1841 he joined the Church of Jesus Christ of Latter-day Saints, in Wiota, Wis., and on the abandonment of his business in 1844 gathered to Nauvoo. This was at the very crisis of the troubles then occurring there, and just previous to the martyrdom of the Prophet. He was with the Saints in their exodus, crossing the Mississippi River with his family, Feb. 9, 1846, thus being one of the first to start for the Rocky Mountains. From the camp on Sugar Creek he went to Council Bluffs and was the following year a member of the Pioneers, who went to the G. S. L. Valley. He returned with Pres. Brigham Young to gather the main body of the Saints, and journeyed to the mountains with them in 1848.

At the organization of the wards of G. S. L. City, in February, 1849, Elder Carrington was chosen as second Counselor to Bishop Heywood of Ward No. 17, which position he held for about six years. When the Provisional State of Deseret was organized, he was elected assessor and collector. He also acted as the first clerk of the High Council in the Salt Lake Stake of Zion. After the organization of Utah Territory he was repeatedly elected a member of the council until 1868, when he was sent to England to preside over the European Mission. After his return to Utah in 1870 he was (July 3, 1870) ordained one of the Twelve Apostles, to fill the vacancy caused by the death of Ezra T. Benson. Since then he has presided three times over the European Mission, namely 1871–73, 1875–77 and 1880–82.

From April, 1873, until President Young's death he acted as assistant

Counselor to the President of the Church, and for more than twenty years he was Pres. Brigham Young's secretary, and having been appointed one of the administrators of Pres. Young's estate, he labored in that capacity, after the President's death, until all the business connected with the estate was settled and the many difficulties adjusted. For refusing to comply with Judge Boreman's unjust demands, he was imprisoned in the Utah Penitentiary from the 4th to the 28th of August, 1879, together with Geo. Q. Cannon and Brigham Young, jun.

Some years' ago he fell into transgression, which, when it came to light, resulted in his excommunication from the Church for lewd and lascivious conduct and adultery on the 7th of November, 1885. This action was taken by the quorum of the Apostles, after a thorough examination of his case.

MOSES THATCHER,

The sixth of the eight sons of Hezekiah Thatcher and Alley Kitchen, was born in Sangamon County, Ill., Feb. 2, 1842. Pending the final expulsion of the Saints from Nauvoo, and while his father was constantly engaged in defending his leading brethren from the encroachments of persecuting and despoiling bands of unscrupulous men, the earliest reflections of the boy were rudely awakened by mobs repeatedly threatening to burn the house from over the head of his defenseless mother, who, with her younger children, was kept in constant dread, during those troublous times when many fled by the light of their burning dwellings. The gloomy thoughts naturally attending such sad scenes could not fail to profoundly impress the sensitive mind of the boy. But relief was found, even at the tender age of four years, in contemplating the goodness of God, as in contrast with the wickedness of man. Thus, early religious impressions were made in the heart of the child who, from a distance, watched the sunlight play on the spire of the Nauvoo Temple and thought the brightness emanated from God's holy angels. His memory faintly grasps the misery, sickness and death that hung like a cloud over the wandering camps of an expelled people. But the hot sands that blistered his feet when walking the sun-scorched plains, while lolling cattle hauled their heavy loads towards the setting sun, as they wearily followed the trail of the Pioneers, are still remembered. The snows and frosts of the winter of 1847–48 and the hunger that gnawed for a whole year as he herded sheep and digged roots are not forgotten; nor are other early valley scenes, wherein Indians caught the bleating lambs of his flock with their rawhide ropes and enforced an exchange of their cricket-pies for the boy's corn-cakes.

The first feast held in the "Old Fort" was not only deeply impressed upon his mind by the thought that all, for at least one meal, would have enough to eat, but vividly so by the death of a playmate who was crushed that day by a log rolling down the sheds of a saw pit. During that season, "roasting-ears" were by the boys esteemed a luxury, whose quantity seemed never to equal the quality. With other members of his father's family, Moses was taken to California in the spring of 1849, reaching what is now Sacramento City in June of that year. It was then only a village of rude huts and tents.

Going to the mining regions near Auburn, he became quite a capitalist,

frequently receiving from travelers from one to five dollars for riding a horse to water. His father kept an eating house on the Auburn road, and silver dollars sewn up in gunny sacks and thrust under beds, unprotected from thieves, save by the walls of a canvas house, were common sights to him in those times, when "Judge Lynch" tried, convicted and hanged the robber, all in one day. No safes, vaults and iron boxes were needed when pork and beans were worth a dollar a pound and the forfeiture of life was the price for stealing. Having followed close on the heels of the Pioneers, he attended his first school when eleven years of age. Being large for his years and awkward, his bashfulness and the knowledge that boys much younger than he were educationally far in advance of him, became sources of daily annoyance and humiliation, but did not discourage him. Seeking learning earnestly he made rapid advancement and quickly laid a foundation for a good common school education. When not at school his experience as a practical miner consisted chiefly in extracting moss and gold from the crevices of rocks along the banks of the American River, into which the floods had made deposits. His implements consisted of a butcher-knife and a milk pan. With the former he extracted the moss-bound gold and with the latter he washed away foreign substances, while the cows in his charge grazed near by. The reward frequently amounted to several dollars per day.

During evenings he had often listened with wrapt attention to religious discussions between traveling ministers of various sects and his mother. His father being a man of few words, seldom engaged in extended conversations on religious or other subjects; but the boy used to marvel at the ease with which his mother confused and silenced professed teachers, who frequently demonstrated their utter ignorance of the holy Scriptures, with which his mother was so familiar.

The Elders on their way to missions often called upon and received aid from the father of Moses, who, when they held meetings, attended with delight; for the principles of the Gospel sounded like sweet music to him, and often, when they portrayed the truth by the power of God, the spirit bore testimony, and he felt that he had known that before. Thus, the divine Gospel message falling on his ears sunk into his heart, not as something new, but as something beautiful, priceless, eternal and known before. When, therefore, Elders Henry G. Boyle, David M. Stewart and William H. Shearman came with authority to baptize as well as preach, he embraced the truth, being baptized in the Rio Puta, Yolo County, Cal., Dec. 29, 1856, by Elder Boyle, who also confirmed him the evening of the same day, and on March 23rd following ordained him an Elder.

One month later he was called to fill a mission and became the companion of Elder Boyle. He was then fifteen years of age—a beardless boy. To undertake to preach to many who knew him as a rider of wild horses and the lassooer of wilder calves, was a task for which he felt himself wholly unqualified and the very thought of attempting it made him ill. In a small meeting of Saints he had tried, by request, to express gratitude for the restoration of the

Gospel; and while he felt that if he did not praise God, the very stones must, yet when he attempted to speak, not a word could he utter. His two elder brothers having been assigned to missions in another part of the State, and his father, mother and other brothers and sisters having arranged to gather to Zion, his feelings were indescribable. A sense of loneliness and of dread seemed to unnerve and utterly prostrate him. It was to the boy an hour of supreme trial, one in which it seemed to him his heart would fail, and yet, in that hour of weakness, he was taught reliance on the Lord, who was able to make the weak strong for His glory and for the salvation of men.

Moses had plead with Elder Boyle not to call him to preach or pray in public, saying that if he could be excused from that, he would be Brother Boyle's obedient and willing servant, blacking his boots, waiting on him, caring for his horse and in every possible manner rendering himself useful to his friend. For several weeks his appeals were regarded mercifully, when, having attended a Methodist meeting, the Saints and especially the characters of the Prophets, Joseph Smith and Brigham Young, were cruelly and unmercifully vilified by the minister, one Reverend Blythe. Being the only one of the faith present, Moses was profoundly moved and in humble, earnest inward prayer besought the Lord to manifest to him his duty and give him strength to perform it. In answer he was impressed to reply. Securing permission to speak, the spirit of God came upon him powerfully,and,without the least hesitation or manifestation of timidity, he disproved many of the assertions of the "reverend" vilifier and confounded and put him to shame; so much so,that swelling with wrath and high sounding words, Blythe exclaimed, with a sneer, that he was grieved and astonished that one so young and apparently good, should admit himself to be a "Mormon." Whereupon Moses replied: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to all who believe." And further said he, "Christ declared that those who believed on him should do the works He did and greater works, because He went to the Father. Now our Reverend friend has declared that such works are done away, being no longer necessary, and that all who claim to do them or any part of them are impostors; does it not follow, therefore, that he is no believer in Christ? Judge ye between the Lord and this Reverend gentleman claiming in His name to be a teacher. The sheep knowing the voice of their shepherd will not follow strangers seeking to lead them estray." Thus, did the Almighty with the weak confound the mighty, vindicate truth and unmistakably demonstrate that, however inadequate the instrument, He was able to make truth triumph over error. Thereafter Moses made the Lord the "rock of his refuge" and, as the boy-missionary, preached as earnestly, as fearlessly and as effectively as at any time since. Wrapt in the spirit he sometimes spoke for an hour, often correctly quoting Scripture he had never read, the words and sentences as he declared, appearing before his spiritual eyes were read, as from an open book. The first mission was terminated by the "call home" pending the approach to Utah of the U. S.

army. John B., Aaron D. and Moses Thatcher, using means left by their father, fitted up teams and wagons, provided themselves with arms and ammunition, and started from Yolo County Oct. 14, 1857, for Salt Lake City, *via* the coast route to San Bernardino, thence across the deserts; the season being too far advanced to undertake the journey *via* the Carson and Humboldt routes. The party reached Salt Lake City, Jan. 1, 1858. Joseph W. Thatcher, the eldest brother of Moses, had been sent on a mission to aid in establishing a settlement on Salmon River. John B., Aaron D. and Geo. W. Thatcher joined the Utah Militia and served in Echo and other parts of the Territory, while Moses, not yet sixteen years of age, went to school, and, after the establishment of Camp Floyd, became a member of the special police force of Salt Lake City and did service as night street guard. He went south in the move as far as Payson; accompanied his father and others to Cache Valley in the winter of 1860 and assisted in locating canal and mill sites and labored during the spring and summer of that year in getting out timber for the Union Mills.

During the winter of 1860–61 he attended the University of Deseret, Prof. Orson Pratt, jun., and James Cobb, being his instructors. In April, 1861, he was married to Miss Lettie Farr by her uncle Lorin Farr and was sealed to her by President Brigham Young, in the autumn of the same year. He had been previously ordained a Seventy by President B. Young and was attached to the second quorum.

He located in Cache Valley shortly after his marriage, built the first frame house in Logan and was given a mission by Bishop Peter Maughan to herd cattle on the Promontory during the winter of 1861–62. He was one of the "minute men" under Captain Thomas E. Ricks and for several years held himself ready day and night to protect the lives and property of citizens. In the discharge of that duty he frequently guarded horses all night, and assisted in apprehending some Indians who had killed several brethren at Smithfield. When the county was organized into Cache Military District he was elected captain of fifty cavalry men, was promoted subsequently and served on the staff of Col. T. E. Ricks and later on that of Gen. Hyde.

He became second salesman in the firm of U. S. Ransohoff & Co., at Salt Lake City. Having made himself familiar with the details of a general mercantile business, he returned to Logan and engaged in that line with his father.

During the winter of 1865–66 Bishop Peter Maughan called him on a mission to Salt Lake City to acquire the art of telegraphy; but in the spring of the latter year President Young notified him of his wish, that he should fill a mission to Europe For that mission President Young personally blest and set him apart. He left home in April, 1866, and returned August 1868. During his absense on that mission he presided first over the Cheltenham then over the Birmingham Conference. Owing to exposure his health was considerably impaired; but his work was successful. On his return he again entered the mercantile field, his father and he forming the firm of "Thatcher & Son." Their business, with the counsel of Apostle Ezra T.

Benson and Bishop Maughan, was consolidated with that of Wm. H. Shearman, and the Logan Co-operative Institution was incorporated, he becoming its general manager. Later the Logan Institution became a branch of the parent Z. C. M. I. of Salt Lake City, and he was its superintendent until 1879. Upon the organization of the Utah Northern Railroad Company, in August, 1870, he was chosen a director and secretary and subsequently became superintendent as well.

Immediately on his return from his British mission he was elected Superintendent of the Cache Valley Sunday Schools, continuing in that calling until April, 1877. He served Cache and Rich Counties ten years in the Territorial Legislative Council and was an active member of the Constitutional Convention of 1872, and became one of the delegates authorized to present the state constitution to Congress, praying that honorable body to pass an enabling act admitting the Territory of Utah into the Union as a State.

When President Young organized the Cache Valley Stake of Zion, May 21,1877,he nominated Elder Thatcher for the Presidency. Being unanimously sustained, Pres. Young set him apart and blessed him for that calling and office. He held that position until April, 1879, when he was called to fill the vacancy in the Quorum of Twelve Apostles, occasioned by the death of Elder Orson Hyde. He was ordained to the Apostleship April 9, 1879, by Pres. John Taylor. During his business experience he organized the Cache Valley Board of Trade and successfully protected the interests of the people, directed the extension of the Utah and Northern Railway, northward from Franklin, Idaho, under its just and equitable co-operative provisions and was largely instrumental in forming Zion's Central Board of Trade, of which Elder John Taylor was President. The latter was organized with the view of harmonizing the business interests of the Territory, advancing the manufacturing, mercantile and agricultural pursuits of the citizens and enhancing their general prosperity by placing as far as possible, without the intervention of "middle men," the products of the country in the hands of consumers, and by securing for home consumption imported goods direct from the manufacturers.

Zion's Central Board of Trade was designed to be the hub and the Stake Boards the spokes of a wheel, that in the future must become a positive protective necessity. Selfish and conflicting interests have largely retarded its progress and jealousy has temporarily blocked its way, but when the clouds of persecution shall have passed away, the future progress of the Territory or State, will demand the revival of a system of trade calculated to unite the people as thoroughly in temporal as in spiritual matters; and to place the avenues of traffic in the hands of the many instead of in the hands of the few. During the latter part of 1878 and the beginning of 1879 Pres. John Taylor called and authorized Moses Thatcher to organize Stake Boards of Trade in the southern counties of the Territory and to explain to the officers and members thereof the objects had in view. The work was promptly and thoroughly accomplished.

Letters having been received by Pres. Taylor from a Dr. Rhodacanaty residing in the City of Mexico, enquiring about the principles of the Gospel, some of the Church publications were sent him as early as the autumn of 1878, and through these some fifteen or twenty Mexican citizens had come to believe the truths of the Gospel, as far as they were informed respecting them. Considering this matter the Council of Apostles called Elder Thatcher to proceed to Mexico and open the door of salvation to that nation. In company with Elder James Z. Stewart, who joined him at Chicago, and Milton G. Trejo, who joined him at New Orleans, he proceeded to the national capital, leaving Utah Oct. 26, 1879, and, taking steamer at New Orleans, crossed the Gulf of Mexico and reached Vera Cruz (City of the True Cross) Nov. 14th, of the same year. As fellow-voyagers he had, besides the Elders named, Baron Grenidl, Belgian Minister to Mexico, his secretary Count Chastel and Gwyn Foster, nephew of U. S. Minister Foster. The party reached the City of Mexico on the evening of Saturday Nov. 16th, and, being entire strangers put up at the principal hotel, "The Iturbide." They spent the following Sunday in viewing the cathedral, rebuilt by Cortez on the ruins of the great Aztec temple, and afterwards remodeled and finished A. D. 1631. They also spent a few hours at the "Zocolo," a beautiful public garden fronting the cathedral, and enjoyed the sweet strains of an excellent military brass band. The day was as pleasant and mild as any May day in Utah.

During the afternoon Dr. Platino C. Rhodacanaty, a Greek on the side of his father, but of Mexican decent from his mother, called and greeted them warmly. He was found to be a cultured and well educated gentleman. During the past few months he had published a monthly periodical called *Voz del Desierto*, advocating the principles of the Gospel.

On the evening of Tuesday following, Elder Thatcher, on the invitation of Mrs. Foster, attended Minister Foster's reception in company with Mr. Amos W. Butler, a young ornithologist from Evansville, Indiana, and met there Minister Foster, Major Clark, editor of the *Two Republics*, Messrs. Holden and McClay from New York, the secretary of the Minister from Germany, and a number of others—ladies and gentlemen. On invitation of Mrs. Foster he visited, the next day, the private department of the national museum, and in company with herself and guests examined with much interest a fine twenty-fold maguey map, the most valuable of any of the kind extant. It exhibits the migrations of the Aztecs from the regions of the north to Mexico. Some of its hieroglyphic writings resemble those found in the Pearl of Great Price. Other maps showing the City of Mexico before the conquest A. D. 1520, and pictures exhibiting the landing of the Spaniards at Vera Cruz in 1519, as executed by native artists at the time, were found of historical interest, as they had been spread before Montezuma previous to the fall of his empire. In the art gallery a scene of the Valley of Mexico with Popocatepetl in the distance attracted attention as a gem of art costing the government of Mexico two thousand dollars. Elders Stewart and Trejo having visited and preached to a number

of people, some believed. In the baths of the garden of Olives, located near the fatal causeway "Noche Treste"(Melancholy night), so called because of the disaster to Cortez and his army on July 1, 1520, Elder Thatcher baptized Platino C. Rhodacanaty and Silviano Artiago, the latter a pure Aztec and, therefore, a descendant of Joseph. Six other male members were added to the Church by baptism, two days later. At the meeting for confirmation, the objects of the Mexican mission were fully explained by him. At that meeting Elder Thatcher earnestly invoked blessings upon Porferio Diaz, President of the Mexican Republic, upon all constituting the legislative and judicial and administrative departments of the government and upon all the inhabitants of the land, to the end that the honest and good throughout Mexico, Central and South America might hear the Gospel of Christ and receive the tidings of great joy. Three Elders were ordained and a branch organized at that meeting. Elder Rhodacanaty was authorized to preside over it. By the close of the year sixteen persons had been baptized, the Voice of Warning had been partially translated into the Spanish language, and several articles written and published in the newspapers of the capital, defending the faith and practices of the Saints. During January the Spanish translation of the "Voice of Warning" was completed and the manuscripts placed in the hands of the printer.

On the 3rd of that month, while enjoying the grateful shades of the cypress groves of Chapultepec, Elder Thatcher wrote his "Tribute to the Memory of Montezuma" as published in Vol. I, p. 145, of the *Contributor* and which was subsequently dedicated to his friend, the honorable and learned Ygnacio M. Altamirano of pure Aztec blood, and then one of the judges of the Supreme Court of the Republic, an author of eminence, one of the greatest orators of the age, and in many respects a remarkable man.

The New York *Sun* having published an article respecting Elder Thatcher's mission to Mexico, numerous papers of the capital made extracts therefrom and comments thereon, mostly favorable. But the *Two Republics* under the headings, "Yankee Diplomacy," "Fillibusterism," and "The Spread of Mormonism," attacked violently the "Mormon" people generally. Through *El Tribuna* Elder Thatcher replied refuting the slanderous stricture of the *Two Republics*. Thereafter that paper handled the "Mormon" question more carefully. In the Sunday issue of Jan. 11th, *El Monitor Republican*, one of the most powerful and influential journals published in Mexico, appeared a ridiculously, scurrilous editorial article about the Saints. It greatly incensed Elder Trejo, who had imagined that those speaking his native tongue would never stoop to vilify the "Mormons," as others had done in the United States and Europe. His hopeful dream having been dispelled, he was exceedingly anxious to hunt up and punish the "Juvenal" editorial author of the defamatory article, but was restrained by counsel given in the interest of patience and moderation. The publication led William Pritchard, an intelligent and educated English gentleman, a newspaper correspondent and magazine author of merit, to seek the acquaintance of the missionaries from Utah.

And through his aid, Elders Thatcher and Trejo became acquainted with the wealthy proprietor of *El Monitor Republicano*, Signor Vicente Garcia Torres, who wrote for his paper over the nom de plume "Fancrido," while his son used that of "Alcestes," and "Juvenal" proved to be one Senor Eurigre Chavara, who, after a long interview with the Elders, published in the following Sunday's issue an article retracting the scurrilous assertions of the former one and giving an excellent account of the sobriety, honesty, industry and morality of the "Mormons" generally; and Elder Trejo admitted that the result would be more favorable to the cause than any physical chastisement given by him to the writer could possibly have produced. Through favorable and unfavorable newspaper comments and strictures, the replies and retractions, the interests of the "Mormon" mission were greatly forwarded, and the Elders made numerous acquaintances and friends of eminent men, through whom they extended their influence to government officials.

General Alan G. Greenwood of Roanoke, Virginia, who fought in the war of the rebellion on the side of the South, secured interviews for Elder Thtatcher with Senor Sarate, minister of foreign affairs, M. Fernandez Leal, minister of Fomento (public works and of colonization), and Senor Don Carlos Pacheco, minister of war. They found Minister Sarate, a gentleman of about forty years of age, affable, polite and exceedingly graceful, a fine conversasationalist, speaking with a slight French intonation, well informed on general topics as upon national governmental affairs. In sympathy with the expressed views of Elder Thatcher, respecting the Mexicans and their ancestors, he spoke feelingly about the high degree of civilization among the Indians of Mexico previous to the Spanish conquest. In Minister Leal the Elders met a man of some fifty years, of commanding presence, strong character, marked features with large Roman nose, grey eyes and bald head, manners cordial, conversation frank. He had visited Utah and greatly admired the pluck of her enterprising and prosperous communities, regarded the "Mormons" as the most successful colonizers in the world; and as such said that Mexico would gladly welcome any of them choosing to make homes in the Republic.

Minister Don Carlos Pacheco, the hero of Pueblo, lost a leg and arm while assaulting that city, during the French Intervention. He is a man of indomitable courage, hard to read, nervous temperament and abrupt manners, his half closed eyes seem to see everything. Direct and pointed himself, he requires only the "key words," brooking no detailed explanations; familiar with the history of others, he knows the needs of his own country. War has made of him a physical wreck, yet he is a power in the land and next to Diaz is the leading government official. He was frank and cordial to Elder Thatcher, to whom he granted the interview while scores of army officers were waiting, and conferred upon him distinguished honor by freely and voluntarily tendering him letters of introduction and recommendation to the Executives of the various States of the Union, in the event of his desire to visit them. Later Elder Thatcher had an extended interview

with Senor Ignacio Mariscal, minister of justice, many years the accredited representative of the Mexican government at Washington, D. C., and at the Court of St. James, now Mexican minister of foreign affairs. He it was who so successfully conducted, in behalf of Mexico, the "Cutting affair." He is the ablest statesman and diplomat of the nation without doubt. A brainy man of brilliant attainments and a perfect gentleman, the master of several languages. He is familiar with the history of the Saints from the beginning. The organ of the government officially noticed all these interviews. Through Mr. Pritchard Elder Thatcher became acquainted with Emelio Biebuyck, a Belgian gentleman of influence in Mexico and familiar with Utah affairs, having been thrice in the Teritory—the first time when Col. Steptoe was at Salt Sake City. He was personally acquainted with Pres. Young, having enjoyed several pleasant interviews with him. His influence (which was considerable) over the Mexican press was largely due to the connection of his father with the Press Association of Europe. He was a warm advocate of "Mormon" colonization in Mexico, and having a colonization contract with the Mexican government, conceding free public lands in any State of the Union, eighty dollars subsidy for adults, and forty dollars each for children, twenty years exemption from military duty and from taxation; free entry from tariff duty on teams, wagons, agricultural implements, building materials and provisions, pending the establishment of the colony and numerous other subventive privileges; he was desirous to endorse the contract to the "Mormon" people with the approval of the government officials. "With the 'Mormons' in Mexico," said Mr. Biebuyck, "will come stable government and consequent peace and prosperity and, therefore, success to my business, and that is all I ask." Having thoroughly reflected upon and prayed about this matter, and feeling strongly impressed that the success of the mission must ultimately largely depend on "Mormon" colonization in Mexico and the careful, judicious gathering thereto of native Saints for care and instruction, it was finally determined that Elder Thatcher should return and, meeting Mr. Biebuyck on a given date, lay the whole matter, with all its bearings, before Pres. Taylor and the Council of Apostles and abide their decision.

Having arranged payment for publishing the Voice of Warnings he joined with Elders Stewart and Trejo in dedicating the land of Mexico to the end that the Gospel might spread among her people. They besought the Lord to rid the nation of revolutionary elements and the disposition to shed blood, to break the shackles from the bodies and minds of the poor Lamanites, that they might be free in the law of Christ. And that, as the coming of the Spanish conqueror foreshadowed their bondage, so might the Gospel forshadow their deliverance; that as the first overcame them with the sword, so might the proclamation of divine truth subdue and soften their hearts. To this end blessings upon the state and governmental officials and people were besought, that intrigues, plottings and rebellions might cease, and peace and prosperity reign instead thereof.

This accomplished, Elder Thatcher, receiving many expressions of friendship and confidence, leading men assuring him that "Mormon" colonists would be welcome in the Republic, left for Utah Feb. 4, 1880, leaving Elder Stewart in charge of the mission. Reaching Salt Lake City on the 22nd of the same month, he reported to Pres. Taylor,and having on the same day fully explained the causes leading to his return, his action was endorsed by unanimous vote of the Quorum of Apostles.

Ten days later Mr. Biebuyck arrived and explained in detail the nature and advantage of his valuable concessions as embodied in his contract with the Mexican government. These being discussed and carefully considered and taken under advisement, the Council finally reached the conclusion that the colonization of Latter-day Saints in Mexico at that time, even under the generous concessions of the contract mentioned, would be premature. Mr. Biebuyck's offer was therefore rejected. He was disappointed and a few days later departed for San Francisco, thence to New York and Europe. During his stay in Salt Lake City, he was a part of the time the guest of Pres. Taylor, who was much pleased with his frank manners, unassuming deportment and general understanding of men and things. So also were the other members of the Quorum of Apostles who became acquainted with him.

During the summer of 1880 Elder Thatcher visited Chicago and New York on important business matters involving interests of the Church, of the people of Cache Valley and of himself. During that trip he went to Virginia and visited relatives there. Returning to Utah he went in company with Apostle C. C. Rich, Wm. B. Preston, Lorin Farr, his brother Joseph W. Thatcher and others, to Salt River Valley,in Wyoming,where a few families of the Saints had settled. The supervision of settlement in that county having by vote of the Apostles been placed in the care of Elders Rich and Thatcher, the object of their trip was to organize those already settled in the valley. That was accomplished and the name of the valley was changed by vote from Salt River to Star Valley. It had been blest and dedicated to the Lord for the Saints on August 29, 1878, by Apostle Brigham Young, Moses Thatcher and William B.Preston, Elder Young offering the prayer. It is the finest and most beautiful valley in all the mountains, and is now rapidly filling up with Saints.

Having assisted in the organization of the Quorum of the First Presidency of the Church in October, 1880, Elder Thatcher, accompanied by Elder Feramorz L. Young, who had been called on a mission to Mexico, again left Utah, Nov. 17th, and reached the Mexican capital on the evening of Dec. 5, 1880. On the 10th of the same month he presented to the Mexican Geographical Society, for its library, the following Church works in full gilt morocco: Book of Mormon, Doctrine and Covenants, Pearl of Great Price, Key to Theology, Voice of Warning, Spencer's Letters, Hymn Book, Bound Book of Pamphlets, My First Mission, Catechism and String of Pearls. On the 18th he presented a similar set to the National Museum Library and received handsome acknowledgments from the officials of those library organizations. The Voice of

Warning in Spanish had been extensively circulated, and 4,000 copies of Elder John Nicholson's "Means of Escape" had been translated, published and mostly distributed. During February, 1881, *El Abogado Christiano*, the monthly illustrated organ of the Methodists north, and *Evangelista Mexicano*, organ of the same sect south, published articles against the Saints. They were promptly replied to through the daily papers. During February and January Elder Thatcher also wrote a 32-page pamphlet entitled "Divine Origin of the Book of Mormon," which was translated into the Spanish and published. He also wrote a series on the same subject for publication in the *Contributor*, drawing evidence principally from historical works—mainly from the early Spanish historians and from Lord Kingsburne's "Mexican Antiquities." During March, Elder Thatcher wrote "Mormon Polygamy and Christian Monogamy Compared;" treating the subject from a biblical, hygienic, physiological and moral standpoint. It was published in the Spanish language and subsequently appeared in serial form in the *Contributor*. Quite a number had been added to the Church since the new year, and a branch was organized at Ozumba, at the base of Popocatepetl, 40 miles from the capital. On April 6, 1881, conference—the first Latter-day Saint gathering of the kind in Mexico—was held on that mountain about seventeen thousand feet above sea level. It required a day and a half of great exertion to reach the point, but all were richly repaid. "The rich may find the Lord in temples, but the poor can find Him on the mnoutains." Elder Thatcher also published several thousand copies of Elder Stewart's "Coming of the Messiah" and widely distributed them. During the summer the Elders continued to add new members to the Church; on one occasion Elder Thatcher baptized eight persons. Success created some animosity and jealousy, and as a result a plot was formed to test the divinity of the Elders' calling aud discipleship by means of poison. One party agreed to furnish the poison, the other was to place it in the water from which the Elders drank. The heart of the latter failing him, he came to Elder Thatcher and confessed the whole thing.

Elder Thatcher was released from this mission in August, notice being received by telegraphic message on the 6th of that month. Sixty-one persons had been baptized. Accompanied by Elder Feramorz L. Young, he left the City of Mexico for home, *via* Vera Cruz, Havana and New York. Elder Young was ill, it was thought with malarial fever, but the disease developing into typhoid pneumonia, he died on the night of Sept. 27th, between Havana and the coast of Florida. There being insufficient ice on board the steamer to preserve the body, the weather being extremely oppressive, and no means of embalming, necessity compelled his burial at sea, which was done on the following day at 1 p. m., within about twenty miles of the coast of Florida, in Lat. 27, Long. 29. The care and subsequent death of this young missionary companion, and his burial at sea far from his mother, relatives and friends, was a trial under which Elder Thatcher's physical and mental powers encountered a test that greatly impaired his health

and depressed his spirits. He reached home Oct. 8th, bringing with him Fernanda Lara, a young Mexican convert.

While in the Council of the Legislative Assembly and pending the passage of the Edmunds Bill, Elder Thatcher was called to Chicago, New York and Washington, D. C., being accompanied by Elder John Henry Smith. They carried with them numerously signed petitions askingCongress to pass no further proscriptive laws against Utah's people before sending a commission of investigation. They reached Washington Feb. 23, 1882; returned and attended the April Conference of the Church. At the following October Conference Elder Thatcher was called, in connection with Elder Erastus Snow, to explore in Mexico with the view of finding and purchasing some place suitable for a settlement of our people in that republic. They explored the head-waters of the Rio San Pedro and examined the San Bernidun Ranch on one of the tributaries of the Bivispa and Yagine Rivers in Sonora. Elder Snow, owing to illness, having returned home early in January, Elder Thatcher took a small company and a guide and explored the Santa Cruz, Cocosperu and Magdalina Valleys. He expected to cross into Mexico at La Noria, near San Raphial, but finding no Mexican custom-house there, he had to go out of the way, nearly one hundred miles, to Nogales. The guide was greatly annoyed by reason thereof and desired the company to go in without the necessary official permit, but his wishes were not complied with. Later the party learned that fifteen Mexican citizens had been killed by Apaches on the road, as near as could be calculated, at the point where the company would have been about the hour of the same day when the killing was done. Elder Thatcher returned to Utah in February, 1883, and in July following went on a mission to the northern Indians, having for missionary companions Elders Wm. B. Preston, Junius F. Wells, Bishop Gruwell, Amos Wright, James Brown (Indian), Moses Thatcher, jun., and Oscar Gruwell. They traveled *via* Beaver Canon, the Yellowstone National Park, down the Yellowstone River and across the Stillwater and Rosebud Rivers, visiting the Crow Indians at the latter place, delivering to some of the chiefs the message of peace and advising obedienc eand industry. They crossed the country mainly on an Indian trail to the Wind River, Washakie Agency, where council was held and similar advice given to the leading men. The party returned in September, having traveled some twelve hundred and fifty miles.

In December, 1883, Elder Thatcher was called to assist Delegate Caine at Washington, D. C., by soliciting the influence of personal friends and through them that of influential parties. He left home Jan. 4th, and returned early in April, 1884. In October of the same year he filled another mission to the Shoshones, who were disposed to be turbulent, sent presents and word, urging Washakie and his people to be at peace and not war. The advice was observed.

In January, 1885, he accompanied Pres. Taylor and party to Arizona and Mexico, and again explored on the Magdalina River in Sonora. He was appointed chairman of an exploringand purchasingcommittee of lands in Mexico, Pres. A. F. MacDonald,

Christopher Layton, Jesse N. Smith and Lot Smith being the other members of the committee. He reached home Jan. 27th., assisted in gathering funds, and, ten days later, started again for Mexico, going into Chihuahua, reached Ascension, on the Rio Casas Grandes Feb. 20th, found several families of Saints there from Arizona, who, having received the impression that a purchase had been made in Chihuahua, came there by reason of the violent persecutions of courts, then prevailing in Arizona. He went to San Jose on the Mexican Central Railway, thence to El Paso, Texas. In company with Elder MacDonald, Anton Andersen, and Mr. Glenn(surveyor), explored the upper Rio Janas, in the Sierra Madres, and visited the strong holds of the Apache chiefs, "Victoria" and "Ju" and saw their fortifications and caves, in which they felt and were secure. They ascended "Cook's Peak" and saw the Rio Virdie Valleys and Corrales Basin since purchased. Elder Thatcher made himself familiar with Mexican land matters and gained knowledge respecting property for sale; located Saints on leased lands and returned.

Under the influence of Americans at the City of Chihuahua the governor of the State issued, in April, an order of expulsion against the Saints on the Rio Casas Grandes. Through the efforts of Elders Teasdale and MacDonald the executive was appealed to and finally consented to have the matter referred to the national officials at the capital. Elders Brigham Young and Thatcher being called to confer with those officials on the subject, reached the national capital May 11, 1885. They had interviews with Minister Mariscal of foreign affairs, Carlos Pacheco of Forento, minister of the interior and colonization, and with Pres. Proferio Diaz. The order of the governor of Chihuahua was revoked. When under pressure of enemies he subsequently reaffirmed it, he was removed.

Elder Thatcher reached home in June, and in July, 1886, was again called into Mexico to assist Elder Erastus Snow, who had been given charge of the settlement of our colony there, and to help in adjusting titles of purchases already made and to purchase other lands. This work was promptly seen to, Elder Thatcher again visiting the national capital in October, and while there, in company with Elder Snow, arrangements were made that resulted in the purchase of Corrales Basin, including Hop and Strawberry Valleys, comprising nearly 75,000 acres of timber, grazing and agricultural lands. The young colony needing machinery, Elder Thatcher visited St. David and the Gila settlements in January, 1887, and securing some assistance went to St. Louis and purchased a 25 horse-power engine, boiler and saw mill, shingle mill, sash mill and a combined planer and moulder,all of which are in operation and which, with cattle and necessary wagons, tools, etc., cost some $6,000. Since the first of the present year, the Saints have built a road costing nearly $2,000, and the Juarez town canal, 3½ miles long, costing about the same amount.

On the 1st of January, 1887, Elder Thatcher dedicated the Juarez townsite on the request of Apostle Snow. He has since explored somewhat extensively in the Sierra Madre Mountains and is still actively engaged, wherever directed, in the work of the Lord. For a number of years he has acted as Pres. W. Woodruff's assistant in the superintendency of the Young Men's Mutual Improvement Associations, and has also been an earnest writer for the *Contributor*.

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"What thou seest, write in a book." Rev. 1, 11.

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THE TWELVE APOSTLES.

FRANCIS MARION LYMAN,

The eldest son of Amasa Mason Lyman and Louisa Maria Tanner, was born Jan. 12, 1840, near the town of McComb, McDonough Co., Illinois. His grand-parents were: paternal, Roswell* Lyman and Martha Mason; maternal, John Tanner and Lydia Stewart. His parents, being homeless, spent the winter with an old friend, Justus Morse, where Francis Marion was born. In the spring the family removed to Iowa on the halfbreed tract, where a cabin was built. In the spring of 1841 they moved into Nauvoo, in the winter of 1842 to Shockequon in Henderson County, and in 1843 to the town of Alquina, Fayette Co., Indiana. After the martyrdom of the Prophet Joseph and Patriarch Hyrum Smith in 1844, they moved back to Nauvoo.

In January, 1846, Francis M. with his sisters Mathilda and Ruth Adelia were taken into the Nauvoo Temple and were sealed to their parents in that holy house by President Brigham Young and Heber C. Kimball. In the following June he left Nauvoo for the west with his mother and three other children under the care of his grandfather John Tanner, his father having gone on ahead in the Pioneer corps. Francis M. remained in Winter Quarters, on the west bank of the Missouri River, till the spring of 1848. This year, when he was eight years of age, he was baptized and confirmed by his father, in the Elk Horm on the first day of July. He also drove a team of one yoke of cattle to a wagon, in which several members of his father's family rode from the Missouri River to Great Salt Lake Valley, where they arrived Oct. 19, 1848.

In 1851 he went to southern California with the family and was a "full hand" in driving loose stock all the way, to the San Bernardino Ranch, which was purchased by Amasa M. Lyman, C. C. Rich and their companions for a temporary home and outfitting point for the gathering Saints. He was given some chances in school at Winter Quarters, in Great Salt Lake City and in South Cottonwood, (Salt Lake Co.), but most of his school days were spent in the Cajon Pass under a large Sycamore tree, with James H. Rollins as teacher, and in San Bernardino, Cal.

In the fall of 1852 he went to Great Salt Lake City in company with his father and Elders C. C. Rich, John Murdock, Taylor Crosby and many others, where he spent the winter in school, and returned to San Bernardino in the spring of 1853, after witnessing the laying of the corner stones of the Salt Lake Temple in April. He was generally employed in the care and handling of cattle and horses and in freight-

ing. He crossed the deserts between Utah and California sixteen times, and also spent about a year and a half at the joiners trade with Thomas W. Whittaker. At the time of the reformation in 1856 in San Bernardino he was rebaptized. At the same time he was ordained an Elder under the hands of his father.

In the spring of 1857, in company with his father, Elder C. C. Rich and others he went to Great Salt Lake City intending to go to England on a mission, but the coming of the army of the United States against the Saints caused a change in the programme. All misssionaries were called home, and also the Saints from San Bernardino. Instead of going to Europe, Brother Lyman's mission was changed to return to San Bernardino to close up business and move his father's family home to Utah. He returned early in October and entered fully into moving the people from that lovely place.

On the 18th of November, 1857, he received to wife Miss Rhoda Ann Taylor at the hands of President Wm. J. Cox. During the following winter he made two trips across the deserts in moving his own and his father's family.

At Cedar City, in 1858, an exploring party was organized by his father composed of the following brethren: Amasa M. Lyman, Robert Clift, Ira Hatch, Freeman E. Tanner, John D. Holliday, David H. Holliday, Henry G. Boyle, Walter E. Dodge, Wm. S. Warren, M. L. Shepherd, E. C. Mathews, E. T. Mills, F. T. Perris, Henry Jennings, Taylor Crosby, Nounon Taylor, Harvey Clark, Wm. H. Shearman and F. M. Lyman. Shearman was the able secretary and historian of the company. They started from Cedar City March 31st, crossed the great southern desert and went down the Colorado River as far as the Beal and Bishop Crossing and returned to Cedar City May 7th.

In the fall of 1859 Francis M. moved to Farmington, in Davis County, intending to take care of the farm while his father would be gone to England on a mission. Jan. 7, 1860, in Farmington, he was ordained a Seventy in the 40th quorum by Elder John S. Gleason. On the 9th he was chosen by Bishop John W. Hess as President of the Young Mens Literary Association of Farmington, which office he held during the winter.

That winter witnessed the beginning of his very active public life, which has continued ever since. Early next spring he was called on a mission to England, and he moved his family, consisting of a wife and one child, to Beaver, where he built a log room, the first he ever owned, in which he left them. He started from Great Salt Lake City May 1, 1860, for England, literally without purse or scrip, to preach the Gospel, in company with Elders Amasa M. Lyman, C. C. Rich and many others. On the way to New York, in company with Elder Reuben A. McBride, he visited Kirtland and the Temple, through which they were kindly shown by Martin Harris. With his father he also paid a visit to his grandmother, Martha, who was then the wife of Isaiah Emerson, and many more of the relatives on the Mason side of the family, in the States of New Hampshire, Vermont and Massachusetts. He sailed from New York, July 14th, on the steamship *Edinburgh*, in company with Elders Amasa M. Lyman, C. C. Rich, John Brown, James S. Brown, Jos. F. Smith, S. H. B. Smith, W. H. Dame, Jos. C. Rich, Reuben A. McBride, David M. Stuart, S. L. Adams and John Tobin, and arrived in Liverpool July 27th.

July 30th Elder F. M. Lyman was appointed to labor as a traveling Elder in the London Conference with Elder John Brown, under the Presidency of John Cook and went to his field of labor that day. On new year's day, 1862, he was appointed to preside over the Essex Conference, where he labored until April 30th, when he was released to return home.

He sailed from Liverpool May 13, 1862, on the *William Tapscott*, with a company of over eight hundred Saints, as second Counselor to Pres. Wm. Gibson. Elder John Clark was his first Counselor. They arrived in New York June 25th after a tedious passage of 42 days. Elders Clark and Lyman had to take entire charge of the company two weeks out from New York because of Pres. Gibson's incompetency. They at once took stock of all the companies' supplies and found it necessary to put all on half rations of water, flour, potatoes, pork, and in fact everything except junk and sea biscuit.

At New York Elder Lyman was put in sole charge of the company by Horace S. Eldredge and O. E. Bates and arrived in Florence in the beginning of July. He was busy on the camp ground of the Saints in Florence till August 15th, when he started for home in company with Elders Amasa M. Lyman, C. C. Rich, Joseph W. Young, Capt. Wm. H. Hooper and others, and arrived in Great Salt Lake City Sept. 16th and at his home in Beaver Oct. 16th. Under instructions from Pres. B. Young in March, 1863, he removed to Fillmore, which was destined to be his fixed home for more than fourteen years. From that time until June, 1877, he was very intimately connected with all principal political, Church and business matters of Millard County.

March 23, 1866, he was appointed U. S. assistant assessor of internal revenue for District No. 6, of the collection district of the Territory of Utah by Hugh McCulluck, secretary of the treasury. He served under the following assessors: Col. J. C. Little, A. L. Chetlain, John E. Smith, R. V. Morris and Dr. John P. Taggart. This same year (1866) he joined his father and built what is now known in Fillmore as the O. K. Flouring Mill. He engaged largely in the flour and grain trade as well as in other business enterprises.

In September, 1867, he was commissioned by Gov. Durkee as lieut.-colonel of the first regiment of militia in the Parowan Military District. In 1869 he was elected a member of the House of Representatives of the general assembly of the state of Deseret for Millard County. He subsequently represented Millard County in the Territorial Legislature in the 17th, 18th, 22nd and 23rd sessions, and Tooele County in the 24th and 25th sessions. During the last session (1882) he was speaker of the House. At the organization of the Millard Stake of Zion, March 9, 1869, he was chosen a member of the High Council, and was ordained a High Priest and set apart as a High Councilor, March 13th, by Pres. Thomas Callister. He also held the offices of prossecuting attorney and superintendent of common schools for Millard County, and was for many years the county clerk and recorder. He was secretary and treasurer of most of the county co-operative companies, and did nearly all the business connected with the entering of lands in that county, including homesteading, pre-empting and entering of townsites, in conjunction with Judge Edward Partridge and Mayor Jos. V. Robison.

Oct. 4, 1869, in Salt Lake City, he received to wife Miss Clara Caroline Callister, under the hands of Pres. D. H. Wells. On the 6th of October, 1873, he was called on his second mission to England; on the 16th he left his home and on the 20th left Salt Lake City, in company with R. V. Morris and thirteen other Elders. He sailed from New York Nov. 1st on the steamship *Oceanic*, of the White Star Line, being one of eighteen Elders, and landed in Liverpool Nov. 12th. On the following day Elder Lyman was appointed to succeed Elder John I. Hart in the presidency of the Nottingham Conference. He went to his field of labor on the 15th.

While on this mission he made a tour to Wales and Scotland. He also visited the Isle of Man, accompanied by Elder Lafayette Holbrook. On

May 19. 1875, in company with Pres. Jos. F. Smith and Elders John Henry Smith, E. H. Freeman and Milton H. Hardy, he started from London on a visit to Denmark, Germany, Switzerland and France, from which they returned to London June 12th.

June 13th Elder Lyman was selected to succeed Elder Robert I. Burton in the presidency of the London Conference. On this mission the following named brethren were associated with him as traveling Elders, A. B. Taylor, J. F. Wells, John Squires, G. L. Farrell, W. A. C. Bryan and A. D. Young, in Nottingham, and Wm. L. Binder, H. C. Fowler and David K. Udall, in London.

Sept. 9, 1875, he was released to return home and sailed from Liverpool September 15th, together with Pres. Joseph F. Smith and a company of three hundred Saints, including fourteen returning missionaries, in charge of Elder R. V. Morris with other Elders assisting him, on the steamship *Wyoming* of the Guion Line. Elders Lyman and Smith landed in New York September 26th and took train that same day for Salt Lake City, where they arrived Oct. 1st. The emigrants landed on the 27th.

Elder Lyman reached his home in Fillmore Oct. 11th.

In April, 1877, he attended the dedication of the St. George Temple, traveling thither in company with Elders Edward Partridge, Nephi Pratt and Christian Anderson.

At the organization of the Tooele Stake of Zion, in Tooele City, June 24, 1877, he was sustained as President of that Stake, with Elders Jas. Ure and Wm. Jefferies as Counselors; and at the annual election in August, 1878, he was elected county recorder and representative to the Territorial Legislature from Tooele County. Although the election was fairly won by the People's Party with a majority of 300 votes over all the Liberal frauds, the Liberal County Court as a board of canvassers, declared the minority Liberal candidates duly elected. Hon. Wm. C. Rydalch, as selectman of the People's Party, emphatically protesting against the villainy to the last. The case was taken to the District Court by Elder Lyman for the people, to compel a proper count, where the case was decided in his favor. The Liberal canvassers appealed to the Supreme Court of the Territory, and after an eight months' legal struggle the right triumphed, the court compelled them by mandamus, to truly count and deliver Tooele County once more to the control and care of the People's Party, which was duly accomplished on the 29th of March, 1879. The Liberal office holders at the time of the change were as follows: W. B. Schyler, probate judge, E. C. Chase and D. W. Rench, selectmen, D. W. Mitchell, sheriff and assessor and collector, W. B. Dods, coroner, Edward Bird, county treasurer, E. F. Martin, county clerk and recorder, Lawrence Bethune, county superintendent of district schools, and Lawrence A. Brown, prosecuting attorney.

Those of the People's Party who took office at the change were as follows: F. M. Lyman, representative to the legislature, Hugh S. Gowans, probate judge, S. W. Woolley and D. H. Caldwell, selectmen, John Pickett, sheriff, John Gillespie, coroner, Wm. R. Judd, assessor and collector, Thomas Atkin, jun., treasurer, F. M. Lyman, clerk and recorder, J. R. Clark, superintendent of schools, and Lysander Gee, prosecuting attorney.

The experience of Tooele County at that time may justly be quoted as a sample of Liberal carpet-bag rule. When the Liberals received the county, it was out of debt, $4,000 ahead and the county scrip worth 100 cts. on the dollar. At the end of four years of ruin rule of the Liberals, the $4,000 were gone, all current taxes expended, a debt of about $15,000 fastened upon the county, and the county scrip refused at 10 cts. on the dollar.

Aug. 12, 1880, Elder Lyman started from Tooele,in company with John Gillespie, and joined Elders E. Snow and B. Young in Sanpete, where their company was partially made up for a tour to the southeast and south. They started from Fairview, Sanpete Co., Aug. 19th, and were joined by brethren from Parowan and Panguitch, at Castle Dale, Emery Co. The company comprised ten persons, namely, Erastus Snow, Brigham Young, Wm. H. Dame, John Gillespie, Alonzo Knight, James Houston, Israel Butt, Ashby Snow, George Young and F. M. Lyman. There were three carriages, one baggage wagon, ten horses and two mules. They visited San Juan mission, crossed the Southern Ute-Reservation,in Colorado,and the Navajo and Zuni Reservations, in New Mexico, and visited the settlements of the Saints in the Eastern Arizona and Little Colorado Stakes. The company returned to Utah early in October, and Elder Lyman reached his home in Tooele, Oct. 23rd, after traveling about eighteen hundred miles with teams. While away on that tour he was chosen at the General Conference in Salt Lake City, Oct. 10th, as one of the Twelve Apostles to fill a vacancy in that quorum caused by the reorganization of the First Presidency. He received his ordination in the Endowment House, Salt Lake City, Oct. 27th, from Pres. John Taylor, assisted by his Counselors, George Q. Cannon and Joseph F. Smith, and Apostles Wilford Woodruff, Orson Pratt, Erastus Snow, F. D. Richards, and Brigham Young and Counselor D.H. Wells.

Elder Lyman's first mission as an Apostle was to the Goose Creek country, in Cassia Co., Idaho,where quite a number of the Saints from Tooele Stake were locating. His party, consisting of Edw. Hunter, jun., John W. Cooley, John Q. Knowlton, Samuel F. Lee, Thomas W. Morgan, Cyrus Bates and W. A. Critchfield, started from Grantsville, Nov. 8th, crossed the desert west of the Great Salt Lake and. by way of Grouse Creek, reached Oakley, on Goose Creek, Nov. 11th. Encouraging meetings were held with the new settlers; the resources and facilities of the valley were carefully examined, and suitable counsel given to Elder Wm. C. Martindale and his assistants, who were in charge of the new settlements. The party returned to Tooele, Nov. 19th.

On December 3rd, Elder Lyman preached the funeral sermon of Patriarch Thos. Callister in Fillmore.

In December Elders Lyman and John Henry Smith were sent to Parowan, Iron Co., to harmonize the Presidency of the Stake and High Council. They started from Salt Lake City, Dec. 22nd, and returned Dec. 29th, having attended meetings in Beaver and Minersville also. Feb. 17, 1881, they started on a mission through the Stakes of Juab,Sanpete, Sevier, Panguitch,Kanab,St. George, Parowan and Beaver, and returned March 29th, having been gone forty days, traveling 900 miles (700 miles with team) and held 86 meetings. In April they made a tour of Millard Stake, holding meeting in every settlement, and from April 29th to May 9th they made a tour of the Wasatch and Summit Stakes, attending conferences and holding meetings in most of the wards.

June 4th Elders Lyman, John Henry Smith and Junius F. Wells started on a mission south and were joined the next day, at Minersville, by Pres. John R. Murdock. They traveled through the Parowan, St. George, Panguitch, Beaver and Millard Stakes, and held meetings in most of the wards. On June 27th they organized a ward in Frisco, Beaver County, with Benjamin Bennett as Bishop,and S. H. Reeves and J. D. Irvine as his Counselors. They returned to Salt Lake City July 4th.

August 9th, Elder Lyman started from Salt Lake City for the Cassia County settlements, in Idaho, with the following brethren: John Henry Smith, H. J. Grant, Geo. S. Grant, O. P. Bates, Chas. L. Anderson, A.

H. Hale, A. W. Davis, John W. Cooley, F. M. Lyman, jun., A. J. Davis and Geo. A. Smith. They held meetings, gave additional organizations where such were required and returned to Salt Lake City Aug. 26th.

Oct. 20th, Elder Lyman and John H. Smith started on a tour to the Bear Lake Stake and held meetings in the settlements of Rich and Bear Lake Counties. They were called suddenly from this tour to join Pres. Taylor and company in a visit to the settlements of Millard, Beaver, Parowan and St. George Stakes.

Elder Lyman returned from St. George because of the death of his daughter Alta, and was thus prevented from returning with the company by way of the Kanab and Sevier Stakes. After the burial of his daughter, and having attended the Summit Stake conference Nov. 12th and 13th, in company with Pres. Jos. F. Smith and F. M. Lyman, jun., and also the Millard Stake conference on Nov. 26th and 27th, he hastened to meet Pres. Taylor and company at Gunnison, on their return from the south. The company attended the Sanpete Stake conference Nov. 30th and Dec. 1st, in Ephraim, and were joined by Pres. Jos. F. Smith, Elders John Henry Smith and C. W. Penrose. Meetings were held in different parts of Sanpete County by the Elders going out two and two, and all joined again and attended the Utah Stake conference Dec. 3rd and 4th, and reached Salt Lake City Dec. 5th. President Taylor was the only one of the Apostles who made the whole trip.

From the 21st of March to the 4th of April, 1882, Elder Lyman was on a mission in the Stakes of Sanpete and Millard, after which he moved part of his family to Provo and put his elder children in the B. Y. Academy for the following three years. On May 18th, he started south on a mission through the Stakes of Juab, Sanpete, Millard, Sevier, Panguitch and Beaver. He traveled in company with Pres. Woodruff, Elders F. D. Richards and John Henry Smith in Sanpete, was alone in Millard and with Bro. John H. Smith in Sevier, Panguitch and Beaver. They were joined by Elder Erastus Snow at Panguitch, and the three finished their labors together and returned to Salt Lake City June 21st. During this mission no less than half a dozen new wards or Bishoprics were organized. Jesse W. Crosby, jun., was sustained as President of the Panguitch Stake with M. M. Steele and Daniel Cameron as his Counselors. James Henrie was ordained a Patriarch. Daniel Thompson was sustained as first Counselor in the Presidency of the Millard Stake to fill the vacancy caused by the calling of Elder Edw. Partridge to preside over the Sandwich Islands Mission.

Between July 5th and 19th Elder Lyman attended the conferences of Parowan and Beaver Stakes and held meetings in the other settlements of those Stakes. He also spent a few days in the mountains east of Parowan with his brothers, Amasa M., Lorenzo S., Henry E., Charles R., William H., Solon E. and some of their families. Aug. 4th, he started from Provo, and joined Pres. Taylor's party at Salt Lake City, in a tour of the settlements of Cache and Bear Lake Valleys, attending conferences and holding meetings in the wards of those Stakes. The party consisted of Prests. John Taylor, Jos. F. Smith and W. Woodruff, Elders L. Snow, E. Snow, F. D. Richards, F. M. Lyman, John H. Smith and others. After the Cache Stake conference Pres. Taylor took Elders Moses Thatcher, F. M. Lyman and others with him to finish the rest of the northern mission. When they were nooning at the Temple Mill in the mountains between Cache and Bear Lake valleys, a message overtook them by express, requiring Pres. Taylor's immediate return to Salt Lake City. Pres. Taylor returned, and Elder Lyman continued his mission in company with his wife and daughter, Pres. C. O. Card and

wife, and was joined in his labors by Elders William W. and John W. Taylor. They attended conference and many other meetings in Bear Lake Valley, Gentile Valley and Cache Valley, going by way of Soda Springs, and returned to Salt Lake City, Aug. 19th.

Sept. 21st, Elder Lyman, in company with Elders John Henry Smith, H. J. Grant, Bishop Edw. Hunter, jun., and the latter's daughter Ettie, started from Salt Lake City for the Goose Creek or Cassia County settlements, in Idaho. They went by train as far as Terrace. On this mission they completed the organization of the branches of Oakley, Little Basin, Albion, Cassia and Almo; in the Cassia Ward, under the Bishopric of Horton D. Haight, with Wm. C. Martindale and George Whittle as Counselors. They returned to Salt Lake City Sept. 29th.

From Nov. 16th to 23rd Elder Lyman was in company with Prests. Taylor, Cannon and Woodruff, Elders George Teasdale, George Reynolds and John Irvine in a preaching tour of the Sanpete and Juab Stakes.

On Nov. 17th President Taylor anounced to Elder Lyman that his Lamanite missionary labors would be to the Shoshones, of Tooele County, and the Utes, of Uintah. From Dec. 15th to 20th Elder Lyman joined the Presidency and half of his quorum in the conference at Logan and held meetings in most of the large settlements in Cache and Box Elder Stakes. At this conference the Cassia Ward with all its branches was detatched from the Tooele Stake and made a part of the Box Elder Stake.

At Grantsville, Dec. 30th, Elder Lyman sat in council with President Chas. L Anderson, Bishop E. Hunter, jun., Wm. C. Rydalch, John T. Rich and Wm. H. Lee, and accepted the choice of the Presidency and Twelve of Bro. William Lee to take the Presidency of the Indian Mission in Tooele County. Owen H. Barrus and John A. Erickson were chosen as missionaries to the Lamanites. Subsequently Benjamin L. Bowen was also chosen for the same mission. They were to enter into this mission with their families.

From Jan. 6th to the 17th, 1883, Elder Lyman held meetings in all the wards of Millard Stake, assisted by the Presidency of the Stake. On Jan. 9th, he organized the Leamington Ward, with Lars Nielson Christensen as Bishop and Wm. A. Walker and B. P. Textorius as Counselors. Jan. 20th, he joined Prests. Taylor, Jos. F. Smith and W. Woodruff on their way from Salt Lake City to Ogden to attend the Weber Stake conference. Elder F. D. Richards joined the company in Ogden. At this conference Lewis W. Shurtliff was chosen as President of the Weber Stake, with C. F. Middleton and N. C. Flygare as Counselors. A new Bishopric for the Fourth Ward was organized with Bishop Edwin Stratford and Counselors Winthrop Farley and Thos. J. Stevens.

Jan. 22nd, Elder Lyman and Pres. Shurtliff held meeting in Plain City, when the Bishopric of that ward was given to George W. Bramwell, jun., with Counselors John Spiers and Peter C. Green. These brethren were ordained on the 23rd. Elders Lyman and Shurtliff also held meetings in Harrisville, Slaterville, North Ogden, West Weber and Hooperville, and returned to the City Jan. 24th.

From Feb. 16th to the 20th, inclusive, Elder Lyman and son F. M. Lyman, jun., attended the Sanpete Stake conference, in Ephraim, and also held meetings in Manti and Wales. At this conference he made arrangements with Bishop John Spencer and Indian Nephi, of Indianola, to accompany him in May or June of that year, on a mission to the Utes of Uintah. In March, accompanied by Elder Junius F. Wells, he made a preaching tour of the Emery Stake, holding meetings in all the settlements besides attending the conference in Huntington on the 3rd

and 4th. At this conference the High Council of that Stake was sustained and organized. George Frandsen was ordained Bishop of the Price Ward, with E. W. McIntire and C. B. Rhodes as his Counselors.

March 13th, Elder Lyman started on a trip to Deep Creek, Tooele Co., in the interest of the Indian Mission, in company with Pres. C. L. Anderson and Elders W. C. Rydalch, John T. Rich and S. S. Worthington. He received by purchase over a thousand acres of land with water, much of it fenced, and with some buildings and other improvements for the establishment of an Indian Mission. He and his brethren preached the Gospel to the Lamanites, taught them the doctrines and history contained in the Book of Mormon and bore testimony to them of the restoration of the Gospel through Joseph Smith. He returned to Tooele March 21st.

On May 4th, he started from Provo, accompanied by Bishop John E. Booth as far as Heber City on his way to the Ute Indians of Uintah, and attended the Wasatch Stake conference on May 5th and 6th, in Heber City, where he made all necessary preparations for his mission. On the 9th, he and party, consisting of Pres. A. Hatch, Frank A. Fraughton and Geo. T. Giles moved out into Strawberry Valley, after having been hindered some time on the way by the breaking of a king bolt. In that valley they were joined by Bishop John Spencer and Hyrum Seely from Sanpete. These brethren had crossed the mountains from Spanish Fork Canyon, and were compelled to leave their wagon on top of the mountains in four feet of snow, with Indian Nephi to guard it and the supplies, as it was impossible to get the wagon and supplies out, Bros. Giles and Seely returned to their homes, having started out only to help across the mountain. The party laid over one day on Currant Creek, waiting for Bishop Spencer and Indian Nephi to bring up their baggage from their deserted wagon. In the afternoon of the 10th of May Elder Lyman walked to the top of a sugar loaf mountain, about two miles and a half north of the camp, on Currant Creek, which is about one thousand feet above the table land, and there kneeled upon a large flat stone, facing the Indian country and offered up a prayer for the opening up of the mission to the Lamanites of that region, and particularly asked the Lord to soften the hearts of the Indian agents at Uintah and Ouray, on the Uncompahgre reservation. He had learned that these agents were very bitterly opposed to the "Mormon" people and their doctrines.

Early in the morning of the 12th, Elder Lyman was seized with what threatened to prove a fatal rupture, in the lower part of his body on the left side, which put him for two hours in the throes of death, from which he was only rescued by the power of God, through the laying on of hands by Pres. A. Hatch and the Elders of the camp. He was healed instantly as the hands were taken from his head. Up to this juncture, it seemed as if Satan were determined that the mission to the Utes should not be opened up. Immediately after the recovery of Elder Lyman, the company, now consisting of himself, Pres. Hatch, Bishop Spencer, Elders Fraughton and Indian Nephi, with two wagons and five horses, continued their journey without any further trouble. On the 15th, at the Uintah Agency, they were joined by Pres. A. K. Thurber, who had left Richfield on the 8th with his pack mule and riding horse and was alone till he fell in with A. C. Hatch, at Currant Creek, who was company for him to the agency.

Agents J. J. Critchlow, at Uintah, and J. F. Minniss, at Ouray, received the missionaries with marked kindness, and the white men at both agencies, including Agent Minniss, attended the meetings. The Gospel and the Book of Mormon were freely taught by Elder Lyman and his brethren, including Elder Nephi and Tabby and many more of the chief

Utes, who are firm Latter-day Saints. They bore very powerful and fearless testimonies. A conference was held at Ashley on the 19th and 20th of May, when the following Indian missionaries were selected, sustained and set apart: Bishop Jeremiah Hatch, President, Israel Clark, Jeremiah Hatch, jun., Thomas Karren, George Glines and Thomas Bingham, jun. The party returned to Heber City on the 27th and Elder Lyman to Provo on the 28th of May. From the 6th to the 14th of June Elder Lyman made a tour of Millard County holding meeting in the principal settlements. From the 16th to the 27th of June he was one of the party with Prests. Taylor and Cannon on a southern tour. They held meetings at Nephi, Deseret, Minersville and Beaver, and attended the Parowan Stake conference on the 23rd and 24th, at which point Elder Erastus Snow joined the company.

August 11th, Elder Lyman took his son (F. M., jun.) and went by rail and team to Indianola, Sanpete Co., which is an Indian Ward, where they held meetings; the singing and much of the praying were done by the Lamanites. At this place a small company was formed consisting of the two Lymans, Bishop J. Spencer, Henry E. Gardner, Jos. Nephi Seely with wife and two little children, with two wagons, and Indian Nephi (who had been surnamed "Lehi" by Elder Lyman while on their former mission to Uintah), on horse back. They started on the 13th for Strawberry Valley, where they met Pres. A. Hatch, Bishop Wm. Forman, Frank A. Fraughton and other brethren with quite a number of ladies out on a picnic. They held meeting with a small company of red men, preached the Gospel to them and baptized three; the others were already members of the Church. Elder Lyman and son returned to Provo on the 16th.

On the 17th, Elder Lyman joined Elders Erastus Snow, Brigham Young, Charles Wilcken and Andrew Jenson, at Provo, in a tour of the Sanpete Stake, attended conference at Mt. Pleasant, and many other meetings. Lyman held meeting in Fountain Green and inaugurated there a new Bishop, James Yorgason, and returned to Provo on the 22nd. On Aug. 30th Elder Lyman joined Elder John Morgan from Salt Lake City, at Provo, went east over the D. and R. G. Ry. to the Emery Stake, attended conference at Castle Dale, Sept. 1st and 2nd, and also held meetings in the other wards. They then continued their journey eastward to Denver, and into San Luis Valley, in Colorado, and held conference at Manassa on the 8th and 9th; they also held meetings in all the wards. Elder Morgan was stricken down with sickness so that he could do but little preaching in that Stake. They then continued their journey making a thorough tour of the San Juan Stake and held conference at Bluff on the 22nd and 23rd, when L. C. Burnham was sustained and ordained Bishop of Burnham Ward, with Joshua Stevens and A. S. Farnsworth as Counselors. They visited Burnham and Mancos, parts of the Stake, and returned, visiting Leadville on the way, to Provo, where they arrived on the 29th.

In November Elders Lyman and C. W. Penrose attended the Wasatch Stake Conference. He made a tour of all the branches in the Cassia Ward, in Idaho, and on November 21st started south, taking with him his daughter Annie. At Scipio he selected Pres. Daniel Thompson to accompany him. Pres. A. H. Cannon joined him in his labors in Millard Stake, where the Seventies were reorganized. Pres. Ira N. Hinkley took the party to Beaver, and Pres. J. R. Murdock to Parowan and Panguitch. Meetings were held by the way and conference at Panguitch. Elder John Houston accompanied the party through the Kanab, St. George and Parowan Stakes, where conferences or other meetings were held in most of the settlements. Pres. Woodruff, Erastus Snow and George

Teasdale were also present at the St. George conference on Dec. 15th and 16th. Elder Edw. M. Dalton accompanied the party to Milford from Parowan, and Elder Lyman returned to Provo Dec. 25th, after having traveled 905 miles, attended five quarterly conferences, and altogether 60 meetings in 35 days.

Dec. 27th, he joined company with Pres. Jos. F. Smith at Provo, on his way to the conference in Beaver, which they attended on the 29th and 30th, held meeting in Minersville on the 31st and returned to Provo Jan. 1, 1884.

April 17, 1884, Elder Lyman accompanied Prests. John Taylor and Geo. Q. Cannon with the committee on the Iron Works, viz: Wm. Jennings, Moses Thatcher, Erastus Snow, John R. Murdock, F. M. Lyman and Elias Morris, also Supt. John Sharp and many others—23 all told—to the south country. They held meetings through Beaver and Parowan Stakes, visited the iron mines and works at Iron City, and reported upon the changes of that interprise.

Elder Lyman returned by way of Parowan, Beaver, Fillmore and Deseret to Salt Lake City April 28th. On May 3rd he started with Elder B. Young on a mission to Arizona, by way of Denver, Pueblo and Albuquerque. They held conference in St. Johns, Apache Co., Arizona, May 17th and 18th, and in St. Joseph, in the Little Colorado Stake, May 31st and June 1st. They also visited and instructed the people of all the other settlements in those Stakes. In visiting Prescott, the capital of Arizona, they were joined by Pres. Lot Smith and by Daniel Seegmiller, where they were courteously received by Gov. F. A. Tritle, Secretary Van Arman, Judge Sumner Howard, Sheriff Henkle and members of the bar. They visited Fort Moroni, in the San Francisco mountains. Returning from the capital, they crossed the country from Holbrook, on the Atlantic and Pacific railway, by Woodruff, Snowflake, Erastus, St. Johns, Zuni village and Reservation Savoia and Fort Wingate, then to the railway again, and reached Salt Lake City on June 20th.

From July 9th to the 23rd Elder Lyman was off on a preaching tour through Millard Stake. August 5th, he joined President Taylor's party, including Pres. Geo. Q. Cannon, Elders L. John Nuttall, John Irvine and a number of sisters in a tour of the Bear Lake, Bannock, Oneida and Cache Stakes. Conferences or other meetings were held in the settlements *in detail*, including the Indian Mission and settlements in Malad Valley. The High Council of the Bannock Stake and several Bishoprics were organized, and a large amount of important business transacted in each Stake. Elder Geo. Teasdale joined the company at Evanston, and was with it the balance of the tour. Elders Erastus Snow and Sol. H. Hale, from Gentile Valley, joined the party at the conference in Paris on the 10th, also Pres. C. O. Card from Logan. They returned as soon as conference was over. After a laborious mission the party returned to Salt Lake City Aug. 28th and was met in Ogden by Pres. Jos. F. Smith, Elders Erastus Snow and John Morgan.

From Sept. 18th to 25th Elder Lyman was preaching in the Millard Stake settlements. On Nov. 14th, he joined Prests. Taylor, Geo. Q. Cannon, W. Woodruff and Elders Moses Thatcher, W. N. Dusenberry, L. John Nuttall and John Irvine in a tour of the Sanpete Stake and holding conference in Ephraim, and visiting the Temple in Manti. The party returned to Salt Lake City, while Elder Lyman continued his mission south, in company with Pres. A. K. Thurber, holding meetings by the way and conference in Richfield, Nov. 22nd and 23rd, where he was joined by Elder Geo. Teasdale and Pres. S. B. Young. The reorganization of the Seventies of the Sevier Stake was accomplished. Elders Lyman, Teasdale and Pres. Thurber

made a tour of Rabbit Valley and Grass Valley, attended the Panguitch Stake conference on the 29th and 30th, and visited the out-of-the-way settlements of Escalante and Cannonville, accompanied by Pres. Jesse W. Crosby, jun. At Cannonville they effected a ward organization with Wm. J. Henderson as Bishop, and Daniel Goulding and E. H. Thompson as his Counselors. The Elders with Pres. Crosby extended their mission through the Stakes of Kanab, St. George and Parowan, attended the conferences and held meetings in all the wards by the way. They shared their labors in St. George with Elder Erastus Snow and were taken from Parowan to Milford by Elder Edw. M. Dalton on the 22nd, and reached Salt Lake Dec. 23rd. On the 24th Elder Lyman took quite a number of his family to Payson, where he attended the reunion of the Tanner family, which lasted over the 25th, 26th and 27th. Elder F. D. Richards and members of his family were also in attendance.

On the 27th Elder Sidney Tanner was ordained a Patriarch to the family and promised five years more lease of life, if he would faithfully attend to the duties of his office, although he was at that time 75 years of age.

On the evening of the 27th Elder Lyman took train for Beaver, where he joined Elder Teasdale in conference at noon on the 28th. The two Elders were engaged with important business in Beaver on the 29th and 30th, and while holding meeting in Adamsville in the evening of the 30th, Elder Lyman received a message from Pres. Taylor requesting him to be in Salt Lake City on the 2nd of January, 1885, "prepared to take a few weeks' trip."

Jan. 3, 1885, Pres. Taylor's party started out over the Utah Central and Union Pacific Railways by way of Denver, Pueblo and Albuquerque. The party was made up as follows: Prests. John Taylor and Joseph F. Smith, Elders Brigham Young, Moses Thatcher, F. M. Lyman, John Q. Cannon, Jesse N. Smith, Lot Smith, C. W. Penrose, John Sharp, George Reynolds, Daniel S. Spencer, Charles Barrell, Brigham Randall and Mr. Miller. Elder Erastus Snow joined the party at Pueblo, traveling by the D. & R. G. Ry. Elders Young and Penrose and Mr. Miller parted from the company at Cheyenne Jan. 4th. While Pres. Taylor and the rest of the party were making the tour of the eastern Arizona and Little Colorado Stakes, Elder Lyman and Bishop John Sharp made a trip to Prescott on business, and returned to Holbrook, on the Atlantic and Pacific Railway, where they again joined company with the main party on Jan. 11th, and traveled to Albuquerque the same evening, where they transferred to the A. T. and S. F. Ry., and reached St. David on the 13th on their way into Sonora. The 14th was spent in St. David, and on the 15th they ran down past Nogales, and Hermosilla, the capital of Sonora, to Guaymas, on the Gulf of California. Returning to St. David they parted company with Prests. Jesse N. and Lot Smith and were joined by Pres. C. Layton. They made a tour of the Maricopa Stake, after which Elder Lyman and Pres. C. Layton on Jan. 21st visited Elders Flake and Skouson in the Yuma Penitentiary, Arizona. (These were the first of our brethren ever committed to that prison for conscience sake.) They joined the main party again on the 22nd and continued the tour by way of Los Angeles, San Francisco and Sacramento to Salt Lake City, where they arrived Jan. 27th.

While this party was away many threats were in the air that Pres. Taylor and other members of the party would be arrested at once on their arrival either at Ogden or Salt Lake City. Nothing of the kind was attempted. Since that time, however, it has seemed wise for the Presidency and some of the Apostles to withdraw from the public gaze and to perform their duties in a more retired way.

Feb. 9th, Elder Lyman went to Payson. At Nephi, on the 13th he was joined by Elders H. J. Grant, S. B. Young and C. D. Fjeldsted. They attended the Stake conference in Manti on the 14th and 15th. Elders Lyman and Grant continued their mission to Gunnison, Scipio and Fillmore. At the latter place Stake conference was held on the 21st and 22nd. At this conference Bishop Joseph D. Smith was honorably released from the Bishopric of the Fillmore ward, as he was soon to start on a mission to Europe. Thomas C. Callister was chosen and ordained Bishop to fill the vacancy, and Alma Greenwood and James A. Melville were set apart as his Counselors. Elder Grant returned to the City on the 23rd and Elder Lyman on the 24th.

From Feb. 26th to March 9th, Elders Lyman and Grant made a tour of the Emery Stake and Pleasant Valley coal mines. From March 31st to April 8th Elder Lyman was in attendance at the General Annual Conference, at Logan, at which time the U. S. marshal and his deputies were present in force from Salt Lake City and Idaho, with the air full of threats to arrest, and to enter the Temple in the hope of finding the Presidency. Elder Lyman and Erastus Snow attended the Stake conference at Coalville, Summit Co., on May 9th and 10th.

From May 12th to the 24th Elder Lyman was on a visit to the Deep Creek Indian Mission, in company with Pres. H. S. Gowans and Elder Wm. C. Rydalch. On this occasion Pres. Wm. Lee, at his own request, was honorably released from the Indian Mission because of his age and feebleness. Elder Owen H. Barrus was then chosen to preside in the mission with John A. Erickson and Benjamin L. Bowen as his Counselors.

June 5th, Elder Lyman was appointed on an exploring mission to Mexico to be joined at El Paso, in Texas, by Senor Ignacio Gomez del Campo, from the city of Mexico, to examine government lands suitable for the settlements. From June 12th to the 30th he and John Henry Smith performed a mission in Millard, Parowan and Beaver Stakes. Elder H. J. Grant joined them at Minersville and shared in the labors at the Parowan Stake conference on the 20th and 21st, at which time Bishop John E. Dalley was sustained as first Counselor in the Presidency of the Stake, Bishop Wm. C. Mitchell as a member of the High Council. The two wards of Parowan were joined in one, with Charles Adams as Bishop and W. C. McGregor and Lars Mortensen as his Counselors.

July 3rd, Elder Lyman left his home in Tooele on his mission to Mexico, at which time members of his family were prostrated with serious attacks of sickness. He left Salt Lake City July 5th without a companion, traveling by rail to El Paso. Texas, where he arrived July 8th, and was met by Elders George Teasdale and Jesse N. Smith on the 9th. Elder Lyman was very kindly received by Senor Escobar, Mexican consul at El Paso, who introduced him to Senor Campo.

At this time the States of Chihuahua and Sonora in Mexico, as well as Arizona, were in terror from the murderous raids of Geronimo, the Apache chief, and his band of outlaws, and they were understood to be in the Sierra Madre, in the State of Chihuahua, the very country they were to explore. Hence Senor Campo concluded to send a military man—Colonel Angel Boquet—with orders for a company of Mexican troops for their protection, should they need them. Elders Lyman, Teasdale and party reached Corralitos, on the Casas Grandes River, in the State of Chihuahua, July 16th, where four days were spent in holding meetings with the camps of the Saints and in getting together a small company of explorers, with riding and pack animals, saddles, provisions, arms and ammunitions. Colonel Boquet would not consent to enter the mountains without soldiers, as news of

fresh raids on ranches with murder and robbery came in every few days. The party all told was as follows: F. M. Lyman, George Teasdale, A. F. Macdonald, Jesse N. Smith, Geo. C. (or Parson) Williams, Isaac Turley, A. L. Farnsworth, Edmund Richardson, Moses M. Sanders and Israel Call.

On July 20th they started from Turley's Camp, on the Casas Grandes River. The colonel was not ready with his soldiers, but proposed to overtake the party after a few days. With his troops he attempted to overtake the explorers, but failed, and suffered greatly for want of food before they found their way back to the settlements and supplies. The party finished their explorations July 31st and arrived at Pres. Jesse N. Smith's camp, near La Ascencion, where they were joined by Elders Erastus Snow, John W. Taylor and Frank R. Snow, Aug. 2nd.

August 6th, after having visited all the camps of the Saints in that region of country, Elders E. Snow, Lyman, Teasdale, Taylor and F. R. Snow took passage in wagons with Pres. Lot Smith and M. M. Sanders for San Jose station, on the Mexican Central Railroad. From that point Elders Teasdale, Smith and Sanders returned to the camps, the others going to El Paso by rail, where they were met by Elder Brigham Young and President C. Layton on the 9th.

August 13th, Elders Snow and Lyman started by the Mexican Central Railway for the city of Mexico, where they arrived August 16th. The mission to the city of Mexico and the regions round about occupied those brethren till Sept. 7th. Elder Helaman Pratt, who presided in the Mexican Mission, was located in the city of Mexico with his family, also Elder Horace Cummings. At Ozumba Elders Isaac J. Stewart and Wm. W. Cluff, jun., were located. Elders Snow and Lyman took leave of the city of Mexico Sept. 7th and arrived in Salt Lake City on the 13th, traveling all the distance by rail.

In October Elder Lyman was in attendance at the General Semi-Annual Conference of the Church in Logan, in connection with Elders F. Richards, Moses Thatcher, John Henry Smith, Heber J. Grant and John W. Taylor, of the Apostles; and on his return to Salt Lake City, with Elder John Henry Smith, held meetings in Hyrum and Wellsville; at the latter place they were assisted by Elder Moses Thatcher; they also held meetings in Mantua, Brigham, Willard and Huntsville.

From Oct. 20th to Nov. 6th Elder Lyman was on a mission to all the settlements of Emery Stake, assisted on the west side of the Stake by Elder B. Young and at Price and Moab, on Grand River, by Elder H. J. Grant. Having been called on another mission to Mexico, he started from Salt Lake City Nov. 10th, in company with Elders Erastus Snow and Brigham Young for the south. They went by rail to Holbrook, on the Atlantic and Pacific Railway, from which point they traveled by team preaching the Gospel in all the settlements of the Little Colorado and Eastern Arizona Stakes, and then crossed the great Mogollon Mountains to the Gila settlements, in the St. Joseph Stake. The murderous Apaches were stealing and killing at the time on every hand. They reached the settlement of Safford Nov. 29th and on the 1st of December, on the road they had passed over, Lorenzo S. Wright, aged 31 years, and Seth Wright, 21 years of age, sons of the late Hon. Jonathan C. Wright, of Box Elder County, Utah, were shot to death by Apaches. Elders Snow, Young and Lyman each spoke at the funeral of the murdered brethren in Layton Dec. 2nd. After finishing their labors among the Gila settlements the brethren who accompanied the Apostles over the mountains (including Pres. Oscar Mann, Bishop Edward Noble, Smith D. Rogers, Price Nelson and others) returned

home, and the Elders traveled by teams to St. David on the San Pedro River, accompanied by Prests. Layton, Martineau and Johnson and Bishop Taylor, of Pima, where they arrived Dec. 5th.

From Dec. 11th to 21st the following brethren were gone on an exploring tour in Sonora as far south as the dilapidated town of Arispe, the ex-capital of the State of Sonora, on the Sonora River, viz: Brigham Young, F. M. Lyman, John W. Campbell, John Hill, Thos. S. Merrill, Joseph N. Curtis and M. G. Trejo. Elder Snow in the meantime made a tour of the Maricopa stake, on Salt River. On the return of the exploring party they were joined at St. David by Elders Erastus Snow and Geo. Teasdale.

Dec. 24th Elders Young and Lyman took train at Benson on the Southern Pacific Railway, accompanied to Deming by Elder Teasdale, and arrived in Salt Lake City Dec. 29, 1885. Elder Lyman traveled in 1884 and 1885 about 36,000 miles.

Jan. 19, 1886, Elder Lyman's family were accorded a hearing before the grand jury of the Third District Court, in Salt Lake City, and since that time it has been deemed unsafe for him to remain in Utah Territory.

SALT LAKE COUNTY.

Salt Lake County contains that part of Utah Territory "which is bounded south by Utah County, west by the summit of the range of mountains (Oquirrh) between Great Salt Lake and Tooele Valleys and a line running from the northern termination of saidsummit through Black Rock on the south shore of Great Salt Lake, north by the shore of said lake easterly to the mouth of the Jordan River, thence by the centre of the channel of said river to a point due west from the Hot Springs north of Salt Lake City, thence by a line running due east to said Hot Springs, thence by the summit of the spur range terminating at such Hot Springs to its intersection with the summit of the Wasatch Mountains, and east by the summit of said Mountains," which separate Salt Lake County from Summit and Wasatch Counties. All the islands in the Great Salt Lake also belong to Salt Lake County for election, revenue and judicial purposes.

Salt Lake County is the oldest most populous and richest county in Utah and covers an area of about twelve hundred square miles. The county has almost double the population of any other, while its capital, Salt Lake City, has about four times the number of inhabitants that the next largest city in Utah contains. The area of the county is not very large, but it is thickly settled. Salt Lake County is a practical embodiment, or representative, of all the counties north of the southern rim of the Salt Lake Basin. It contains a great number of farms, which are utilized to the best advantage; its irrigating system is the most perfect; all the minerals that have contributed to the wealth of other communities, excepting, perhaps, coal, are found in Salt Lake County in great abundance and are unusually easy of access. The natural tendency of wealth has been and still is to concentrate here, where the capital of the Territory is; and trade has consequently followed, or come with it

hand in hand. The most remarkable granite deposits exist in this county, and in Little Cottonwood Canyon. This has for years been a source of wealth. The Salt Lake Temple is built of granite quarried from this deposit, while frequent demands are made for it for other purposes. The Salt Lake Assembly Hall is also constructed of the same stone. There are two woolen mills in the county; the largest tannery and shoe factory in the Territory; numerous smelting and reduction and sampling works, lead pipe and white lead works. Of a population bordering on 35,000 souls, Salt Lake City itself has close on 25,000, which leaves 10,000 for the farming, mining and stock-raising inhabitants of the county. The east side of the valley is most thickly settled, because the Wasatch Range yields an abundance of water which is utilized for farming; while the low Oquirrh Range on the western side of the valley affords but few and insufficient streams. Canals are being constructed and artesian wells bored, which are assisting very materially in the more rapid settlement of the western half of the county, and give promise that, in a few years, it will not be behind the eastern half, with all its natural advantages. The Jordan River, the outlet for Utah Lake, runs almost through the centre of the county and finds its way to the Great Salt Lake. The other principal streams in the county are City Creek, Red Butte Creek, Emigration Creek, Canyon or Parley's Creek, Mill Creek, Big and Little Cottonwoods Creeks, all rising in the Wasatch Mountains on the east, and Bingham Creek, Rose Creek and Butterfield Creek, whose sources are in the Oquirrh range of mountains on the west.

The earliest, and perhaps the richest mining districts in which gold and silver, and lead and copper were found in abundance in the Territory, and which first excited attention, were discovered in this county. The Bingham or West Mountain district is inferior, only to the Tintic Districts. There are also the Little Cottonwood and Big Cottonwood districts in the Wasatch Range, in both of which are hundreds of good properties. The other mining districts in the county are Adams', Hot Springs, Draper, Granite, Red Butte, Island and New Eldorado. Gold, silver, lead, copper, iron, marble and salt abounds.

The people of Salt Lake County generally are wealthy in homes, in excellent farms, in a fine grade of cattle and horses, in mannfactures, and in all that contributes to wealth and to its permanent increase through economic resources. The mineral springs—Hot and Warm so called—are among the most noted in the West, while the Great Salt Lake is yearly visited by thousands who pass through this county to reach its shores. It is a central point for nearly all the railroads in the Territory. Salt Lake City is not only the capital of the county, but of the Territory.

Salt Lake County is at present divided into 31 voting precincts. Of these five are in Salt Lake City, namely the First (comprising the First, Second, Third, Eighth, Ninth and Tenth Bishop's Wards). Second (comprising the Fourth, Fifth, Sixth, Seventh, Fourteenth and Fifteenth Bishop's Wards). Third (comprising the Sixteenth, Seventeenth and

Nineteenth Bishop's Wards). Fourth (comprising the Eighteenth, Twentieth and Twenty-first Bishop's Wards) and Fifth (comprising the Eleventh, Twelfth and Thirteenth Bishops Wards. The country district is divided into 26 precincts, namely, Big Cottonwood, Bingham, Bluff Dale, Brighton, Butler, Draper, East Mill Creek, Farmers, Granger, Granite Herriman, Hunter, Little Cottonwood, Mill Creek, Mountain Dell, North Jordan, North Point, Pleasant Green, Riverton, Sandy, Silverton, South Cottonwood, South Jordan, Sugar House, Union and West Jordan.

The county is also divided into school districts numbered respectively from 1 to 64, with a few numbers omitted.

HISTORY — Salt Lake County, originally known as Great Salt Lake County, was first created by an act passed by the General Assembly of the State of Deseret, in Dec., 1849. This act was ratified by the Legislative Assembly of Utah Territory Feb. 3, 1852. On March 15th following the county was fully organized with Elias Smith as probate judge. Its present boundaries were established by an act of the Utah Legislature approved Jan. 10, 1866.

When the county was first organized in 1852, it was divided into four voting precincts, to wit., G. S. L. City, Farmers, Cottonwood and West Jordan Precincts. Draper Precinct was added March 4, 1856 by order of the county court. On July 21, 1863, the county court redistricted the county, dividing it into 11 precincts (4 in G. S. L. City and 7 in the country) namely: First, Second, Third and Fourth Precincts of G. S. L. City, and Sugar House, Mill Creek, Big Cottonwood, South Cottonwood, Union, Fort Herriman and Draper, the latter being the only one whose boundary lines were not changed. By subsequently dividing and subdividing those precincts the following new ones have since been established:

South Jordan	created	May 13, 1867
Brighton	do.	" "
Bingham	do.	Feb. 4, 1871
Granite	do.	March 24, "
Little Cottonwood	do.	" "
Silverton	do.	June 6, "
North Jordan	do.	June 3, 1872
Sandy	Created	Aug. 16, "
Pleasant Green	do.	July 21, 1874
Fifth Precinct, City,	do.	" "
Mountain Dell	do.	Nov. 10, 1877
East Mill Creek	do.	Dec. 5, "
Farmers	do.	" "
Butler	do.	" "
Granger	do.	April 13, 1878
Riverton	do.	Dec. 23, 1879
Hunter	do.	March 19, 1880
North Point	do.	" "
Bluff Dale	do.	Dec. 14, 1883

The various school districts in the county, now numbering 60, have been created as convenience and increase of population demanded it. Their numbers, location and dates of organization by the county court are given in the following:

		Created
Dist. No. 1,	City, 1st Ward,	June 7, 1852
" 2,	" 2nd "	" "
" 3,	" 3rd "	" "
" 4,	" 4th "	" "
" 5,	" 5th "	" "
" 6,	" 6th "	" "
" 7,	" 7th "	" "
" 8,	" 8th "	" "
" 9,	" 9th "	" "
" 10,	" 10th "	" "
" 11,	" 11th "	" "
" 12,	" 12th "	" "
" 13,	" 13th "	" "
" 14,	" 14th "	" "
" 15,	" 15th "	" "
" 16,	" 16th "	" "
" 17,	" 17th "	" "
" 18,	" 18th "	June 8, "
" 19,	" 19th "	" 7, "
" 20,	" 20th "	" 8, " (1
" 21,	West Jordan,	" "
" 22,	Draper,	" "
" 23,	Union,	" "
" 24,	South Cott'wood,	June 8, "
" 25,	"	" "
" 26,	"	" "
" 27,	West Jordan,	Dec. 30, 1879 (2
" 28,	Big Cott'wood,	June 8, 1852
" 29,	Sugar House,	" "
" 30,	Mill Creek,	" "
" 31,	"	" "
" 32,	Brighton,	Dec. 29, 1873 (3
" 33,	E. Mill Creek,	March 24, 1853
" 34,	Herriman,	Sept. 6, 1854
" 35,	South Jordan,	" 23, "
" 36,	Mill Creek,	April 2, 1856
" 37,	Big Cott'wood,	" " (4
" 38,	North Jordan,	Dec. 8, 1868 (5
" 39,	Mill Creek,	June 9, 1872
" 40,	Farmers,	May 3, 1872
" 41,	Sandy,	Aug. 6, " (6
" 42,	Granite,	Jan. 18, 1873
" 43,	Bingham,	" "
" 44,	Riverton,	Dec. 7, 1874
" 45,	S. Cott'wood,	March 6, 1882 (7
" 46,	Granger,	Dec. 30, 1876
" 47,	Pleas't Green,	March 5, 1877
" 48,	North Point	" 24, "
" 49,	Farmers,	April 7, "
" 50,	Hunter,	May 1, 1882 (8
" 51,	City, 21st Ward,	Aug. 11, 1877
" 55,	Mountain Dell,	Nov. 10, "
" 56,	Granite,	" "
" 57,	Butler,	Dec. 15, "
" 58,	Sugar House,	June 3, "
" 59,	Granger,	Sept. 2, 1878
" 61,	Bluff Dale,	Dec. 14, 1883
" 62,	Brighton,	July 3, 1884

		Created
Dist. No. 63,	Hunter,	Feb. 3, 1885
" 64,	North Jordan,	" 13, 1886

Note 1. District No. 20 was located in West Jordan until Dec. 8, 1868. See District No. 38.

Note 2. A district No. 27 was established on the Big Cottonwood June 8, 1852, was consolidated with Dist. No. 26, Dec. 21, 1878.

Note 3. A district, No. 32, established June 8, 1852, formerly existed east of Salt Lake City.

Note 4. District No. 37 was known as Dist. No. 36 until Dec. 8, 1868.

Note 5. District No. 38 was formerly Dist. No. 20. See that District.

It appears that no district numbered 52, 53 and 54 were ever organized.

Note 6. A district, No. 60, organized Feb. 7, 1880, was attached to Dist. No. 41, June 21, 1887.

Note 7. A district, No. 45, was established in Bingham Canyon, May 12, 1876; discontinued and attached to Dist. No. 43, Jan. 22, 1881.

Note 8. A district, No. 50, known as the Old Telegraph or Duncan's Store District, was established in Bingham Canyon July 7, 1877; discontinued and attached to Dist. No. 43, Jan. 22, 1881.

SALT LAKE STAKE OF ZION

Comprises all of Salt Lake County and consists of 41 Bishop's Wards, namely, 21 City Wards and 20 in the country. The stastistical report on page 274 shows the number of members, etc., in each Ward and also the total for the whole Stake.

In May, 1887, the presiding authorities and the acting Priesthood of the Stake stood as follows:

Presidency of the Stake—Angus M. Cannon, President; Joseph E. Taylor and Charles W. Penrose first and second Counselors.

Members of the High Council—William Eddington, Theo. McKean, George J. Taylor, H. Dinwoodey, Joseph Horne, A. W. Winberg, John T. Caine, Jesse W. Fox, Elias Morris, James P. Freeze, Milando Pratt, H. P. Richards.

Alternate Councilors—Elias A. Smith, Jesse W. Fox, jun., Alonzo H. Raleigh, J. D. C. Young, John Nicholson, John Clark, David L. Davis, James Moyle, Orson A. Woolley, W. W. Riter.

Clerk of the Stake and High Council—James D. Stirling.

Stake Reporter—Arthur Winters.

Patriarchs—Chas W. Hyde, John Lyon, Lorenzo D. Young, Wm. J. Smith, Geo. W. Hill, Wm. Draper, Jos. C. Kingsbury, A. H. Raleigh, Truman O. Angell, Alexander Hill, Washington Lemon, Thos. E. Jeremy.

Presidency of the High Priests' Quorum—Elias Smith, President; Elias Morris and Edward Snelgrove, Counselors.

Home Missionaries—James H. Anderson, of the Sixth Ward; Francis Armstrong, of the Eleventh Ward; Theodore Angell, of the Third Ward; Joseph Bull, of the Seventeenth Ward; Walter J. Beatie, of the Seventeenth Ward; Wm. S. Brighton, of the Eleventh Ward; Willard C. Burton, of the Fifteenth Ward; Henry W. Brown, of South Cottonwood; Heber Bennion, of North Jordan; R. A. Ballantyne, of Draper; Reynold A. Crump, of Herriman; Rudger Clawson, of the Eighteenth Ward; Spencer Clawson, of the Thirteenth Ward, George M. Cannon, of the Seventeenth Ward; Martin Christofferson, of the Farmers Ward; Jeter Clinton, of the Fourteenth Ward; William B. Dougall, of the Seventeenth Ward; David L. Davis, of the Seventeenth Ward; David F. Davis, of the Seventeenth Ward; William Eddington, of the Seventh Ward; Jas. W. Eardley, of the Third Ward; Erastus G. Farmer, of Herriman; James T. Flashman, of the Sixteenth Ward; Hyrum Goff, of West Jordan; Hyrum Groesbeck, of the Fifteenth Ward; Heber S. Goddard, of the Thirteenth Ward; Leonard G. Hardy, of the Twelfth Ward; Francis D. Hughes, of the Eleventh Ward; Joseph Harker, of North Jordan; Thomas Harris, of the Sixteenth Ward; Joseph S. Hyde, of the Seventeenth Ward; Frank H. Hyde, of the Seventeenth Ward, Andrew Jenson, of the Seventeenth Ward; James H. Johnson, of the Second Ward; Wm. Knox, of the Seventh Ward; Andrew S. Kimball, of the Nineteenth Ward; George C. Lambert, of the Seventh Ward; Richard G. Lambert, of the Fourth Ward; Charles Livingston, of the Eleventh Ward; Joseph R. Morgan, of the Fifteenth Ward; Elias Morris, of the Fifteenth Ward; Frederick A. Mitchell, of the Eleventh Ward; Jas. H. Moyle, of the Eighteenth Ward; Saml. McKay, of the Eleventh Ward; Jas. L. McMurrin, of the Eighth Ward; Saml. W. Musser, of the First Ward; Alexander McMaster, of the Eleventh Ward; James McGhie, of the Sugar House Ward; Aurelius Miner, of the Fourteenth Ward; John Nicholson, of the Eighteenth Ward; Henry W. Naisbitt, of the Twentieth Ward; Samuel Priday, of the Fifth Ward; Joshua H. Paul, of the Tenth Ward; M. R. Pack, of the Seventeenth Ward; Milson R. Pratt, of the Nineteenth Ward; Ward E. Pack, jun., of the Ninth Ward; John A. Quist, of Big Cottonwood; Wm. W. Riter, of the Ninth Ward; F. S. Richards, of the Eighteenth Ward; Sam. W. Richards, of the Sugar House

STATISTICAL REPORT

OF THE

SALT LAKE STAKE OF ZION,

August 31st, 1887.

WARDS.	OFFICERS, MEMBERS AND CHILDREN.												
	Apostles.	Patriarchs.	Seventies.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total Officers and Members.	Children under 8 Years.	Total of Souls.	Families.
SALT LAKE CITY:													
First,	. .		24	12	38	1	. .	16	368	460	153	613	104
Second,	. .	. .	22	13	38	1	3	24	328	429	89	518	55
Third,	. .	. .	14	9	30	4	2	20	211	290	167	457	75
Fourth,	. .	. .	14	7	16	1	8	32	179	257	109	366	64
Fifth,	. .	. .	5	9	55	5	11	20	240	345	185	530	115
Sixth,	. .	. .	28	8	62	18	2	27	402	547	186	733	132
Seventh,	. .	1	30	8	21	3	10	26	380	479	128	607	105
Eighth,	. .	. .	36	6	36	5	. .	23	355	461	118	579	114
Ninth,	. .	. .	28	6	38	2	3	8	240	325	119	444	82
Tenth,	. .	. .	30	13	94	1	1	44	495	678	264	942	202
Eleventh,	. .	1	59	18	95	25	10	57	800	1065	280	1345	250
Twelfth,	. .	1	40	12	34	. .	5	20	250	362	92	454	85
Thirteenth,	. .	. .	26	13	31	18	10	30	438	566	165	731	177
Fourteenth,	1	1	33	13	41	8	9	15	390	511	132	643	136
Fifteenth,	. .	. .	51	12	71	10	13	54	473	684	260	944	197
Sixteenth,	1	. .	76	11	108	48	24	46	702	1016	254	1270	262
Seventeenth,	1	. .	51	13	48	5	10	23	581	732	131	863	188
Eighteenth,	2	. .	19	9	66	3	2	10	363	474	156	630	122
Nineteenth,	1	2	68	24	139	15	5	90	963	1307	253	1560	286
Twentieth,	1	1	66	11	55	6	3	18	460	621	162	783	171
Twenty-first,	. .	. .	56	11	125	50	23	43	662	970	399	1369	300
COUNTRY WARDS:													
Big Cottonwood,	. .	. .	21	25	80	. .	3	46	360	535	204	739	130
Bluff Dale,	. .	. .	6	4	9	11	1	6	46	83	37	120	25
Brighton,	. .	. .	11	8	35	5	2	11	132	204	71	275	55
Draper,	. .	. .	68	12	18	48	24	24	328	522	233	755	129
East Mill Creek,	. .	. .	13	9	22	3	3	31	173	254	127	381	65
Farmers,	1	. .	7	5	12	5	.	18	125	173	45	218	39
Granger,	. .	. .	21	4	17	4	6	16	125	193	128	321	53
Granite,	. .	. .	12	5	12	3	. .	25	146	203	86	289	43
Herriman,	. .	1	23	3	12	4	10	26	120	196	72	271	41
Mill Creek,	. .	2	71	29	89	44	29	67	719	1050	340	1390	228
Mountain Dell,	. .	. .	1	3	7	. .	. .	11	19	41	17	58	11
North Jordan,	. .	. .	28	10	22	14	5	33	220	332	151	483	74
Pleasant Green,	. .	. .	11	3	42	. .	. .	14	152	222	95	317	54
Riverton,	. .	. .	27	3	14	13	2	2	116	177	122	299	50
Sandy,	. .	. .	20	4	36	3	13	36	225	337	179	516	94
South Cottonwood,	. .	. .	48	19	89	27	24	53	572	832	298	1130	236
South Jordan,	. .	. .	40	7	15	20	16	17	154	269	142	411	73
Sugar House,	. .	. .	24	7	17	6	12	27	185	278	182	460	73
Union,	. .	. .	31	6	40	5	3	56	188	329	142	471	103
West Jordan,	. .	. .	51	19	82	2	18	59	487	718	252	970	163
Totals,	8	11	1310	423	1911	446	325	1224	13872	19530	6725	26255	4961

Ward; John Siddoway, of the First Ward; Joseph F. Simmons, of the Twentieth Ward; Joseph W. Summerhays, of the Sixteenth Ward; Joshua B. Stewart, of the Seventh Ward; Arthur Stayner, of the Fourteenth Ward; James Sharp, of the Twentieth Ward; Charles R. Savage, of the Twentieth Ward; Robert W. Sloan, of the Eighteenth Ward; John W. Snell, of the Eighth Ward; William W. Turner, of the Sixteenth Ward; William Wood, of the Nineteenth Ward; Albaroni H. Woolley, of the Ninth Ward; William Willes, of the Twentieth Ward; John Walsh, of the Tenth Ward; Wilford Woodruff, jun., of the Fourteenth Ward; Orson A. Woolley, of the Eleventh Ward; Joseph D. C. Young, of the Second Ward; Henry A. Young, of the First Ward.

Seventies—The following named quorums of Seventies are located in the Stake, and the names of the members of their respective councils given, although not properly belonging to the Stake organization:

— 2nd Quorum, located in the Sixth and Fifteenth Wards: Edson Barney, of St. George, Utah, Wm. F. Cahoon, of the Twelfth Ward, Zach. W. Derrick, of the Twelfth Ward, Wm. Taylor, of Big Cottonwood, Eugene B. Fullmer, Thomas C. Griggs and Alexander Burt.

— 3rd Quorum, located in the Fourteenth and Seventeenth Wards: Edmund Ellsworth, of Show Low, Apache Co., Arizona, Homer Duncan, of the Tenth Ward, Aurelius Miner, James W. Burbidge, Geo. G. Bywater, Rodney C. Badger and Andrew Jenson.

— 4th Quorum, located in the Twenty-first Ward: Søren P. Neve, Thomas F. H. Morton, of the Third Ward, Thomas F. Thomas, Wm. H. Tovey, Wm. D. Owen and Richard J. Caffall.

— 8th Quorum, located in the Twelfth and Thirteenth Wards: Robert Campbell, Stephen B. Rose, of Pleasant Grove, Utah Co., John Jaques, T. V. Williams, Wm. G. Phillips, of the Twentieth Ward, George Goddard and Charles J. Thomas.

— 10th Quorum, located in the Second, Third, Eighth and Ninth Wards: Chandler Holbrook, of Fillmore, Millard Co., Royal Barney, Hamilton G. Park, of the Thirteenth Ward, Horace Drake, of Centerville, Davis Co., John Clark, of Fifteenth Ward, Chas. H. Bassett and Royal B. Young.

— 13th Quorum, located in the Eighteenth and Twentieth Wards: Solon Foster, of the Eighth Ward, John Needham, of the Eighth Ward, Brigham Y. Hampton, Parley P. Pratt, Charles Sansom, James Sharp and Bernard Herman Schettler.

— 14th Quorum, located in the North Jordan, Brighton, Granger and Pleasant Green Wards: Cyrus H. Gold, Peter LeCheminant, Hyrum Bennion, John T. Evans, Robert Hazen, sen., James L. Bess and Heber B. Bennion.

— 16th Quorum, located in the First, Tenth and Sugar House Wards: Thomas Higgs, of Manti, Sanpete Co., Edwin W. Davis, of the Seventeenth Ward, Edwin Frost, of the Eighth Ward, Richard W. McAllister, Charles H. Wilcken, John Siddoway and Martin Garn.

—23rd Quorum, located in the Fourth, Fifth, Seventh and Farmers Wards: Charles Lambert, George C. Lambert, John W. Sharp, of Union Ward, John M. Cowley, David M. Evans and John Worthen.

— 24th Quorum, located in the Sixteenth Ward: Geo. Reynolds, of the Twentieth Ward, Andrew Smith, of the Eighth Ward Peter Reid, J. W. Summerhays, Peter Gillespie, James Lawson and William White, of the Seventeenth Ward.

— 30th Quorum, located in the Nineteenth Ward: Edward Stevenson, of the Fourteenth Ward, John W. Cooley, of Grantsville, Tooele Co., Wm. L. Perkins, Joseph Watson, Archibald N. Hill, Andrew Kimball and Henry Grow.

— 33rd Quorum, located in the West Jordan Ward: Enoch B. Tripp, of the Sixteenth Ward, Samuel Bateman, John A. Egbert, Hyrum Goff, James F. Turner, Samuel W. Egbert and Levi Naylor.

— 57th Quorum, located in the Eleventh Ward: Walter E. Wilcox, of the Sixteenth Ward, Fred. A. Mitchell, Wm. J. Newman, of the Sixteenth Ward, Charles Livingston, Charles H. Crow, John Sears and Charles F. Wilcox, of the Fourteenth Ward.

— 61st Quorum, located in the Mill Creek and East Mill Creek Wards: W. Casto, of Big Cottonwood, Edward F. M. Guest, Julian Moses, Charles Stillman, Oliver P. Lemon, Wm. W. Casper and Levi P. Helm.

— 72nd Quorum, located in the Big Cottonwood and South Cottonwood Wards: Richard Maxfield, Henry W. Brown, Richard Howe, Swen M. Lövendahl, B. B. Bitner, John A. Quist and Francis McDonald.

— 73th Quorum, located in the Draper Ward: Lauritz Smith, John Fitzgerald, Peter N. Garff, Peter A. Nielsen, Joseph M. Smith and Heber A. Smith.

— 93rd Quorum, located in the Union, Sandy and Granite Wards: Thomas Hewlett, Thomas H. Smart, Wm. R. Scott, Gustaf L. Rosengreen, Wm. W. Wilson, Mark Bleazard and John G. Sharp.

— 94th Quorum, located in the Herriman, Riverton and Bluff Dale Wards: W. H.

Freeman, George Miller, Timothy Gilbert, Alexander B. Kidd, Charles M. Nokes and John M. Bowen.

— 95th Quorum, located in the South Jordan Ward: Edward D. Holt, James Oliver, Henry B. Beckstead, Albert Holt, Isaac J. Wardle, Andrew Amundsen and Alexander Bills.

Elders' Quorums—Presidency of the 1st Quorum, located in the Fourteenth and Seventeenth Wards: Edward W. Davis, President, George M. Cannon and John N. Matheson, Counselors.

— 2nd Quorum, located in the First and Tenth Wards: James E. Mann, President, Niels Rasmussen and John Walsh, Counselors.

— 3rd Quorum, located in the Second, Third, Eighth and Ninth Wards: Thomas Girrard, President, Paul Olsen and Jacob Piercy, Counselors.

— 4th Quorum, located in the Fourth, Fifth, Sixth, Seventh and Farmers Wards: Robert R. Irvine, sen., President, Thomas Winter and John Ross Wilson, Counselors.

— 5th Quorum, located in the Fifteenth, Pleasant Green and Brighton Wards: James W. Ure, President, Andrew S. Gray and William Gedge, Counselors.

— 6th Quorum, located in the Sixteenth Ward: Zadoc B. Mitchell, President, Edwin F. Parry and Charles Seal, Counselors.

— 7th Quorum, located in the Nineteenth Ward: Joseph R. Matthews, President, John Irvine and Samuel Holmes, Counselors.

— 8th Quorum, located in the Thirteenth and Eighteenth Wards: Henry A. Woolley, President, George Saville and George Naylor, Counselors.

— 9th Quorum, located in the Eleventh and Twelfth Wards: John Coulam, President, Edward J. Liddle and Millen D. Atwood, Counselors.

— 10th Quorum, located in the Twentieth Ward: Levi W. Richards, President, George White and Heber J. Romney, Counselors,

— 11th Quorum, located in the Twenty-First Ward: William P. Affleck, President, John Therning and Richard S. James, Counselors.

— 12th Quorum, located in the West Jordan, North Jordan and part of Granger Wards: Robert Walters, President, William L. Bateman and Joseph Glover, Counselors,

— 13th Quorum, located in the Mill Creek and East Mill Creek Wards: John H. Osguthorpe, Acting President.

— 14th Quorum, located in the Big Cottonwood and South Cottonwood Wards: Charles A. Harper, President, Jonas Johnson and Daniel P. Jones, Counselors.

— 15th Quorum, located in the Draper, Sandy, Granite and Union Wards: David O. Ridout, President, Willard Bergen and William Thompson, Counselors.

— 16th Quorum, located in the Herriman, Riverton, South Jordan and Bluff Dale Wards: Samuel L. Howard, President, James Tempest and John Wheden, Counselors,

— 17th Quorum, located in the Sugar House and Mountain Dell Wards: Horace Eldredge, President; Paul A. Elkins and William Hards, Counselors.

Miscellaneous:—Ebenezer Beezley, conductor of the Tabernacle Choir, Thomas C. Griggs, his assistant; Joseph Daynes, organist.

— Anders W. Winberg, President of the Scandinavian meetings in Salt Lake City; Søren P. Neve and Anders Frantzen, Counselors.

—Arnold H. Schulthess, President of the German meetings of Salt Lake City, and Henry Reiser and Christian Willey his Counselors.

—Joseph H. Dean, President of the Hawaiian meetings, and Richard G. Lambert his assistant.

—John C. Cutler, Stake Superintendent of Sabbath Schools, and David R. Lyon and Richard S. Horne, Counselors.

—Jos. H. Felt, Stake President of the Y. M. M. I. A.; George C. Lambert and Royal B. Young, Counselors.

—Mary Isabella Horne, Stake President of the Relief Societies, Elmina S. Taylor and Helen M. Whitney, Counselors.

—M. A. Freeze, Stake President of Young Ladies' Mutual Improvement Associations; Maria Dougall and Nellie Colebrook, Counselors.

—Ellen C. Clawson, Stake President of Primary Associations; Camilla C. Cobb and Lydia Ann Wells, Counselors; Bessie Dean, secretary.

HISTORY OF THE STAKE PRESIDENCY AND HIGH COUNCIL—The Pioneers, under the direction of President B. Young, arrived in Great Salt Lake Valley in July, 1847, Before returning to Winter Quarters, the Twelve Apostles made preparations for the organization of a Stake of Zion in the valley, by appointing John Smith President, with Charles C. Rich and John Young as Counselors. This organization was to take effect on the arrival of the emigrant companies in the fall.

On the 3rd of October, 1847, the Saints met in conference in the G. S. L. City fort, when the above named brethren were sustained as a Presidency of the Saints in the

valley, and the following Elders were at the same time sustained as members of the High Council: Henry G. Sherwood, Thomas Grover, Levi Jackman, John Murdock, Daniel Spencer, Lewis Abbott, Ira Eldredge, Edson Whipple, Shadrach Roundy, John Vance, Willard Snow and Abraham O. Smoot. Albert Carrington was sustained as clerk of the High Council.

At the General Conference held in G. S. L. City, Oct. 8, 1848, Charles C. Rich was sustained as the President of the Church in G. S. L. Valley, in place of John Smith, who was appointed presiding Patriarch to the Church. John Young and Erastus Snow were sustained as Counselors to President Rich. The members of the High Council were sustained as at the preceding conference, with the exception of Thomas Grover, whose name was omitted. Newel K. Whitney was sustained as Presiding Bishop.

In a council of the Twelve Apostles held in the house of George B. Wallace, G. S. L. City, Feb. 13, 1849, a more permanent Stake organization was effected with Daniel Spencer as President and David Fullmer and Willard Snow as his Counselors. Elders Charles C. Rich and Erastus Snow had been ordained into the quorum of Twelve Apostles the day previous. On the 14th, it was decided to divide G. S. L. City into nineteen Wards, and on the 16th the High Council was also organized with Isaac Morley as President, and the following named members: Eleazer Miller, Levi Jackman, John Vance, Henry G. Sherwood, Edwin D. Woolley, Titus Billings, Shadrach Roundy, Ira Eldredge, Phinehas Richards, Wm. W. Mayor and Elisha H. Groves. The Stake authorities were ordained and set apart by the First Presidency and Twelve Apostles.

At the General Conference in October, 1849, Henry G. Sherwood was appointed President of the High Council, instead of Isaac Morley, who was called to preside over the settlement founded in Sanpete Valley. Heman Hyde and John Kempton were sustained as members of the High Council instead of Phinehas Richards and Titus Billings, who had also moved away from the city.

At the April Conference, 1850, Thos. Grover was sustained as a member of the High Council, but as he shortly afterwards went to the States, John Parry was sustained as a High Councilor in his place, at the General Conference held in G. S. L. City, Sept. 8, 1850.

At the General Conference held Sept. 8, 1851, Elders Winslow Farr and William Snow were voted to be members of the High Council, instead of Lewis Abbott, deceased, and Elisha H. Groves, who had removed south. Nathaniel H. Felt was sustained as a member of the Council at the October Conference, 1852, Henry G. Sherwood having denied the faith.

Willard Snow having been sent on a mission to Europe in the fall of 1851, and Daniel Spencer in 1852, Counselor David Fullmer, at the April Conference, 1853, was voted to be President of the Stake. Thomas Rhoads and Phinehas H. Young were subsequently chosen as his Counselors.

At the April Conference, 1853, Phinehas Richards was called to fill the vacancy in the High Council caused by the death of John Kempton Dec. 18, 1852. William W. Mayor being sent on a mission to England, Seth M. Blair was added to the Council in his stead, at the October Conference, 1853.

At the fall conference, 1854, Daniel Garn and Ira Ames were added to the Council, instead of Nathaniel H. Felt and Seth M. Blair, who were absent on missions.

After these changes the Council stood intact until October 1859.

At the October Conference, 1856, Elder Daniel Spencer, who had returned from his mission to Europe, was again sustained as President of the Stake. David Fullmer and Thomas Rhoads were chosen as his Counselors.

At the General Conference held in G. S. L. City, Oct. 8, 1859, the High Council was, on motion, dissolved, because of its members being too scattered to attend to business. A few days later, Oct. 16, 1859, a new High Council was organized consisting of the following brethren, who were ordained at Pres. Young's Office: W. Eddington, James A. Little, Claudius V. Spencer, Samuel W. Richards, George Nebeker, John T. Caine, Joseph W. Young, Gilbert Clements, Edward Partridge, Franklin B. Woolley, Orson Pratt, jun., and Joseph F. Smith.

At the April Conference, 1860. George B. Wallace was sustained as second Counselor to Pres. Daniel Spencer, instead of Thomas Rhoads who had moved away.

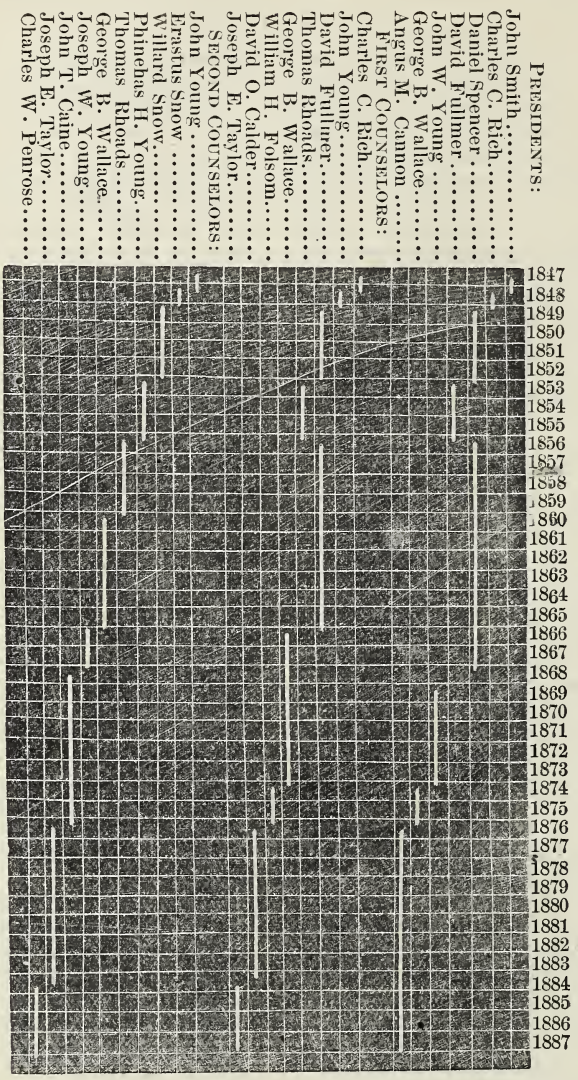
At the April Conference, 1861, John V. Long, John L. Blythe, Brigham Young, jun., and Howard O. Spencer were sustained as members of the High Council instead of Joseph F. Smith, C. V. Spencer, Edward Partridge and Samuel W. Richards, who were absent on missions.

At the General Conference, April 7, 1862, Claud. V. Spencer, who had returned from his mission to Europe, was sustained as a member of the High Council instead of James A. Little, Thos. B. Broderick instead

of Franklin B. Woolley, and James H. Hart instead of Orson Pratt, jun. Elders Spencer, Hart and Broderick were blessed and set apart for their positions, April 10, 1862.

At the semi-annual conference October 7, 1862, John Squires and Wm. H. Folsom were sustained as members of the High Council in the places of Gilbert Clements, who had left the country, and Brigham Young, jun., who was absent on a mission to England.

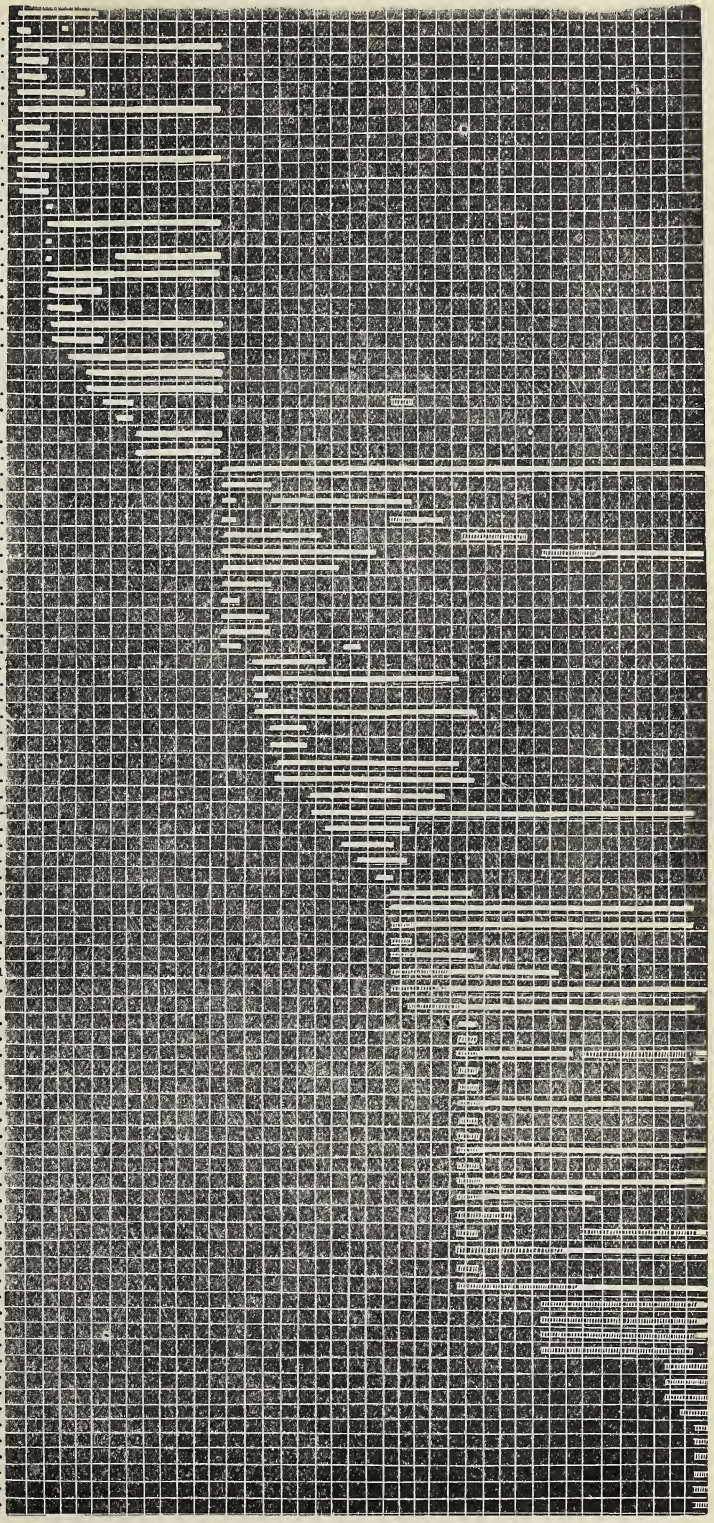
Elders Emanuel M. Murphy and Thomas E. Jeremy were sustained as members of the High Council, at the semi-annual conference, Oct. 8, 1864, instead of Thomas B.



Broderick, deceased, and James H. Hart, who had removed to Bear Lake Valley.

At the April Conference, 1865, George W. Thatcher was sustained as a member of the High Council, instead of Geo. Nebeker, who was called on a mission to the Sandwich Islands.

At the April Conference, in 1866, David Fullmer, at his own request, was released from the position of first Counselor, because of failing health, and Geo. B. Wallace was then sustained as first and Joseph W. Young chosen as second Counselor to Pres. Spencer. Joseph F. Smith, who had re-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Henry G. Sherwood
Thomas Grover
Levi Jackman
John Murdock
Daniel Spencer
Lewis Abbott
Ira Eldredge
Edson Whipple
Shadrach Roundy
John Vance
Willard Snow
A. O. Smoot
Isaac Morley
Eliazer Miller
Titus Billings
Phinehas Richards
Edwin D. Woolley
Wm. W. Mayor
Elisha H. Groves
Heman Hyde
John Kempton
John Parry
Winslow Farr
William Snow
Nathaniel H. Felt
Seth M Blair
Daniel Garn
Ira Ames
Wm. Eddington
James A. Little
Claudius V Spencer
Samuel W. Richards
Geo. Nebeker
John T. Caine
Joseph W. Young
Gilbert Clements
Edward Partridge
Franklin B. Woolley
Orson Pratt, Jr
Joseph F. Smith
John V. Long
John L. Blythe
Brigham Young, Jr
Howard O. Spencer
Thos. F. Broderick
James H. Hart
John Squires
Wm. H. Folsom
Emanuel E. Murphy
Thomas E. Jeremy
Geo. W. Thatcher
Peter Nebeker
Charles S. Kimball
John W. Young
Joseph L Barfoot
John H. Rumel
Miner G. Atwood
Hampton S. Beatie
Wm. Thorn
Dimick B Huntington
Theodore McKean
Hosea Stout
Thomas Williams
Robert F. Neslen
Milando Pratt
David McKenzie
C. R. Savage
John R. Winder
Alexander C. Pyper
John Sharp, Jr
Geo. J. Taylor
Geo. B. Spencer
Henry Dinwoodey
Millen Atwood
Angus M. Cannon
Henry P. Richards
Joseph Horne
Ernest Young
A. W. Winberg
Jesse W. Fox
Elias Morris
Jas. P. Freeze
Joseph Woodmansee
Elias A. Smith
Jesse W. Fox, Jr
Alonzo H. Raleigh
Joseph D. C. Young
John Nicholson
John Clark
David L. Davis
James Moyle
Orson A. Woolley
W. W. Riter

turned from his mission) and Peter Nebeker were sustained as members of the High Council, in the places of Joseph W. Young (chosen as Counselor) and John V. Long.

At the General Conference, Oct. 8, 1867, Joseph F. Smith was called to be one of the Twelve Apostles, and Charles S. Kimball was chosen a High Councilor in his stead.

At the October Conference, 1868, John T. Caine was chosen as second Counselor in the Stake Presidency, instead of Joseph W. Young, who was called to the Southern Utah Mission. John W. Young was then sustained as a member of the High Council instead of John T. Caine.

President Daniel Spencer died in Salt Lake City, Dec. 8, 1868, and at the April Conference, 1869, John W. Young was sustained as President of the Stake, with Geo. B. Wallace and John T. Caine as Counselors. At the same time Joseph L. Barfoot and John H. Rumel were chosen as members of the High Council, instead of Peter Nebeker and John W. Young. The following named alternates were also chosen: Samuel W. Richards, Miner G. Atwood, Hampton S. Beatie, William Thorn, Dimick B. Huntington, Nathaniel H. Felt and Theodore McKean.

At the General Conference held in May, 1870, Councilors Geo. W. Thatcher (removed to Cache Valley) and Charles S. Kimball (dropped for neglect of duty, etc.) were not sustained; Alternates Miner G. Atwood and Hampton S. Beatie filled the vacancies caused thereby in the Council. Hosea Stout was added to the list of alternates.

At the October Conference, 1870, Councilors C. V. Spencer and H. S. Beatie and Alternate N. H. Felt were not re-elected. This change admitted Alternates S. W. Richards and Wm. Thorn into the Council.

At the April Conference, 1872, the names of Councilors S. W. Richards and Emanuel M. Murphy were omitted, and Alternates Dimick B. Huntington and Theodore McKean were added to the Council. At a meeting held at President Young's Office, May 9, 1873, the following named brethren were ordained and set apart as alternates. Robert F. Neslen, Milando Pratt, David McKenzie, Charles R. Savage, John R. Winder, Alex. C. Pyper, John Sharp, jun., Geo. J. Taylor, Geo. B. Spencer, Henry Dinwoodey, Millen Atwood, Angus M. Cannon, Henry P. Richards, Joseph Horne, Ernest Young and Andrew W. Winberg. Shortly afterwards Alternates Hosea Stout and Thomas Williams were taken into the Council, to fill the vacancies caused by the absence of John L. Blythe (called on a mission to Arizona) and John Squires (gone on a mission to Europe).

At the General Conference, May 9, 1874, Geo. B. Wallace was sustained as President of the Stake, instead of John W. Young, who had moved south. Wm. H. Folsom and John T. Caine were sustained as Councilors to Pres. Wallace. High Councilor Thomas Williams died on July 17, 1874, and a few weeks later the High Council was partly reorganized. Alternates Milando Pratt, John R. Winder, Geo. J. Taylor, H. Dinwoodey and Millen Atwood being admitted into the Council, instead of Thos. Williams (deceased), Howard O. Spencer (moved south), Jos. L. Barfoot (excused because of sickness), Wm. Thorn (appointed Bishop of the Seventh Ward), and W. H. Folsom (chosen as Counselor in the Stake Presidency). About the same time the following named brethren were released from acting as alternates: Robert F. Neslen, David McKenzie (absent on a mission to Scotland), C. R. Savage, Alexander C. Pyper, John Sharp, jun., Geo. B. Spencer, Henry P. Richards and Ernest Young (absent on a mission to England).

At the General Conference, April 9, 1876, Elder Angus M. Cannon was sustained as President of the Stake with David O. Calder and J. E. Taylor as Counselors. Elder Cannon was set apart to his position, April 13, 1876. In April, 1878, Elders John T. Caine, Jesse W. Fox, Elias Morris, Jas. P. Freeze and Joseph Woodmansee were added to the list of alternates. Elder Freeze was ordained a High Priest and set apart to his position by Pres. John Taylor May 14, 1878, and Jesse W. Fox Sept. 18, 1878. Councilor Geo. Nebeker was released from serving in the Council. Councilor Dimick B. Huntington died Feb. 1, 1879, and Alternate Joseph Horne was taken into the Council, to fill the vacancy.

In January, 1880, Alternate A. W. Winberg was taken into the Council to fill a vacancy caused by Milando Pratt's removal to Ogden. Subsequently Elder Pratt returned and took a position as an alternate.

In the latter part of 1881 Alternate John T. Caine was admitted into the Council, instead of Millen Atwood who was ordained Bishop of the Thirteenth Ward.

Counselor David O. Calder died at Lake Point, Tooele Co., Utah, July 3, 1884, and at the Stake conference, held Aug. 2, 1884, Charles W. Penrose was sustained as second Counselor to Pres. Cannon, Counselor Joseph E. Taylor taking the position as first Counselor.

In 1885, Elias A. Smith, Jesse W. Fox,

jun., and Alonzo H. Raleigh were added to the list of alternates; Joseph D. C. Young was chosen an alternate in 1886.

At the special Stake conference, held in Salt Lake City, May 7th and 8th, 1887, Alternates Milando Pratt, Henry P. Richards, Jesse W. Fox, Elias Morris and James P. Freeze were sustained as members of the High Council, instead of Thomas E. Jeremy (to be ordained a Patriarch), John H. Rumel (dropped), Miner G. Atwood and Hosea Stout (excused because of failing health) and John R. Winder (appointed second Counselor to the Presiding Bishop of the Church). The following named brethren were sustained as additional alternates: John Nicholson, John Clark, David L. Davis, James Moyle, Orson A. Woolley and Wm. W. Riter.

For a number of years, previous to the general reorganization of the various Stakes of Zion, in 1877, the Salt Lake Stake embraced Salt Lake, Tooele, Davis, Morgan, Summit and Wasatch Counties.

Organization of Wards—At a council of the First Presidency, the Apostles and other leading men in the Church, held in G. S. L. City, Feb. 14, 1847, the City was divided into 19 wards. At a similar council held Feb. 16, 1849, the following division of the Great Salt Lake Valley was decided upon: The country south of the City and east of the river Jordan was divided into four wards, viz., Canyon Creek Ward (afterwards Sugar House Ward) embracing the Five Acre Survey and all east of it, Mill Creek Ward, embracing the Ten Acre Survey and all east of it, a third Ward (Holladay's Settlement *alias* Big Cottonwood) embracing the country between the Ten Acre Survey and (Big) Cottonwood Creek, and a fourth Ward embracing all the country south of the (Big) Cottonwood Creek. West of the river Jordan it was decided to organize another Ward to be known as the Canaan Ward.

Feb. 22, 1849, Preidents Brigham Young and Heber C. Kimball, several of the Twelve Apostles and others met in council in G. S. L. City, when the following named brethren were ordained and set apart as Bishops of the City Wards: David Fairbanks (1st Ward), John Lowry (2nd), Christopher Williams (3rd), Wm. Hickenlooper (6th), Wm. G. Perkins (7th), Addison Everett (8th), Seth Taft (9th), David Pettegrew (10th), Benjamin Covey (12th), Edward Hunter (13th), John Murdock, (14th), A. O. Smoot (15th), Isaac Higbee (16th), Jos. L. Heywood (17th), and James Hendrix (19th). April 8, 1849, a Bishopric was set apart for the Fourth Ward, Salt Lake City.

Three of the country Wards (Mill Creek, Big Cottonwood and South Cottonwood) were organized, at least in part, in 1849, but the Canyon Creek or Sugar House Ward was not fully organized until years afterwards, and the proposed Canaan Ward was not organized at all.

A new Ward was added towards the close of 1849, namely that of Little Cottonwood, afterwards known as Union. The Eighteenth Ward, Salt Lake City, was organized in April, 1851, the Eleventh Ward July 13, 1851, West Jordan Ward in January, 1852, Draperville Ward in the spring of 1852, the Fifth Ward April 11, 1853, the Sugar House Ward in April, 1854, the Twentieth Ward in October, 1856, the Herriman Ward in 1858, and the Brighton Ward in February, 1867. At the time of the general reorganization in 1877, seven new Wards were organized by dividing up some of the larger Wards, namely, South Jordan and North Jordan Wards, both organized June 17, 1877; Granite Ward, organized July 1, 1877; the Twenty-First Ward, Salt Lake City, organized July 5, 1877, and the East Mill Creek and Farmers Wards, both organized July 15, 1877. Besides these, the Fifth Ward, Salt Lake City, and Union, Herriman and Brighton Wards, which had existed for several years previous as mere branches or parts of other Wards, were reorganized. Since the general reorganization, six other new Wards have been organized, namely, Mountain Dell Ward (org. Aug. 8, 1882), Sandy (org. Sept. 3, 1882), Pleasant Green (org. Oct. 1, 1882), Granger (org. Feb. 2, 1884, Bluff Dale (org. Aug. 8, 1886) and Riverton (org. Aug. 8, 1886)

MINOR DIVISIONS.

The following descriptive and historical articles, alphabetically arranged, embrace all minor divisions and points of interest within the limits of Salt Lake County:

ALTA, one of the famous mining towns in Utah, is situated at the foot of the celebrated Emma Hill, near the summit of the Wasatch Mountains, on the head waters of the Little Cottonwood Creek, 16 miles east of Sandy and 28 miles south-east of Salt Lake City. It is the business centre of the Little Cottonwood Precinct and Mining District, and the terminus of the Alta Branch of the Denver and Rio Grande Railway. The shipments comprise silver and lead ore. The population is about 100.

HISTORY—Alta dates back to 1868, when the Little Cottonwood Mining District was first organized. At one time it was a populous and influential city, but a disastrous fire almost swept it away Aug. 1, 1878, and it has not since been extensively rebuilt. A large number of people have lost their lives by snow-slides in Alta and surrounding hills at various times.

BINGHAM CREEK, one of the principal mountain streams which enters Salt Lake Valley from the west, rises near the summit of the Oquirrh Mountains and flows in a north-easterly direction through Bingham Canyon, where it is utilized for mill and cleansing purposes, and in the valley below for the irrigation of farming lands. From the head of Car Fork, its principal tributary, to its original outlet into the river Jordan is a distance of nearly fifteen miles. Formerly its water was pure and good, but since the opening of the mines in Bingham Canyon, where the stream is monopolized for cleansing and other mining purposes, it has become filthy and poisonous.

BINGHAM JUNCTION is a railway station on the D. & R. G. Ry. within the limits of the West Jordan Ward, 11 miles south of Salt Lake City. Here the Bingham Branch of the D. & R. G. Ry. system diverges to the west and the Alta Branch to the east.

BINGHAM PRECINCT comprises about thirty square miles of mountain country bounded on the north by West Jordan Precinct, on the east and south-east by Herriman Precinct and south-west by the summit of the Oquirrh Mountains, which separates it from Tooele County. Pop. in 1880, 1,022. In the centre of this precinct is the mining town of Bingham situated in Bingham Canyon, on the Bingham Branch of the D. & R. G. Ry. It is 26½ miles south-west of Salt Lake City, and contains a bank, a brewery, a brickyard, Baptist and Josephite churches, a distillery, 5 quartz mills, a saw mill, good public and private schools and numerous handsome and well stocked general and special stores; also a number of saloons, gambling houses etc. It is the central point of the West Mining District. The town is surrounded by numerous mines, the majority of which are turning out large quantities of paying ore. Bingham is the terminus of the Bingham Branch of the D.& R. G. Ry.

HISTORY—Bingham dates back to 1863, when precious metals were first discovered in Bingham Canyon by the California Volunteers under General Connor. The first mining claim was recorded Sept. 17, 1863, since which the number of claims has increased to about four thousand. In past years it enjoyed the reputation of being one of the most solid and reliable mining camps in the country.

BIG COTTONWOOD CREEK, one of the largest streams entering Salt Lake Valley from the east, rises in a number of romantic lakes near the summit of the Wasatch Mountains. The creek flows through the celebrated Big Cottonwood Canyon in a westerly direction until it emerges into Salt Lake Valley about eighteen miles from its highest source. Thence its course is north-westerly through Butler, Big Cottonwood and South Cottonwood Precincts until it empties into the river Jordan about five miles south of Salt Lake City. In the summer its waters are all used for irrigation purposes. From its source to its original outlet into the river Jordan is a distance of about twenty-six miles. There are four water-power saw-mills on the creek and one steam saw-mill.

The best known of all the Big Cottonwood lakes is the so called Silver Lake (also known as Brighton's Lake), a small sheet of water occupying a few acres of a fine flat which is formed by the mountains on both sides of the canyon receding back from the main creek. This flat which affords fine pasturage in the summer measures from one hundred yards to a quarter of a mile in width and about half a mile in length; and there, on what is known as Brighton's place, is built a hotel and a number of small summer residences.

About one mile above Silver Lake

is Lake Mary, which is supposed to be the finest small sheet of water in the mountains of Utah. It is surrounded by lofty cliffs, which cast their shadows in the clear waters below, giving the whole a very romantic and phantom-like appearance. Immediately below is a smaller lake commonly known as Lake Phoebe, and a few hundred yards above is Lake Catharine, another beautiful sheet of water surrounded by cliffs, meadows and groves of timber. Still half a mile further to the south Lake Martha nestles amidst the naked hills, near the summit of the mountains. This is the head waters of one of the principal affluents of the Big Cottonwood Creek.

Besides this string of fine mountain lakes, which all abound in fish of various kinds, there are two other small lakes on the road between Alta and Brighton's, about one mile above Silver Lake, known as the Twin Lakes; they are about two hundred yards apart, both surrounded by groves of timber and meadows, and are the source of another tributary of the Big Cottonwood Creek.

HISTORY—Big Cottonwood Canyon is famous in Church History as the place where the people of G. S. L. City celebrated Pioneer day in 1856 and 1857. On July 24th, of the latter year, when the festivities were going on in commemoration of the Pioneers entering G. S. L. Valley ten years previous, Mr. Judson Stoddard arrived from Independence, Mo., and reported that General Harney was on the march to Utah with an army for the purpose of annihilating the "Mormons." The pine tree on which the American flag on that occasion was unfurled in the breeze is still standing immediately back of Mr. Brighton's house. In 1870 W. S Brighton made some improvements near Silver Lake and claimed the adjacent flat. In 1871 he built a log cabin and opened a boarding house, since which a number of other buildings have been erected, and the place, being cool and healthy in the summer, is fast becoming popular as a desirable place for spending a few weeks during the hot season.

BIG COTTONWOOD PRECINCT established July 21, 1863, is bounded on the north by East Mill Creek Precinct, east and south by Butler Precinct, and west by South Cottonwood and Mill Creek Precincts. It contains about eleven square miles lying on both sides of the Big Cottonwood Creek. Pop. in 1880, 661.

BIG COTTONWOOD WARD is coextensive with the precinct bearing the same name. The ward meeting house, situated on rising ground near the right bank of the Big Cottonwood Creek, is about nine miles south-east of the Temple Block, Salt Lake City. The ward comprises a fine farming district.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—David B. Brinton, Bishop; Santa Anno Casto and Milo Andrus, jun., Counselors; B. B. Bitner, ward clerk.

Deacons' Quorums— Joseph Larsen William H. Stout, John Brockbank and Hyrum Sutherland presided over the 1st, 2nd, 3rd and 4th quorum of Deacons.

Sunday School—O. H. Worthington, supt.; L. A. Howard and John Sutherland, assistants; Jos. Boyes, secretary.

Relief Society—Emily Stevenson, Pres.; Elizabeth Boyes and Mary Andersen, Counselors; Hannah Stevenson, secretary.

Y. M. M. I. A.—James A. Taylor, Pres.; Joseph Boyes and Jac. Christensen, Counselors; Hyrum Sutherland, secretary

Y. L. M. I. A. —Sarah Crump, Pres.; Anna Bitner and Mary Christensen. Counselors; Louisa Brockbank, secrstary.

Primary Association—Ellen Sutherland, Pres.; Mary Quist and Mary Ann Brockbank, Counselors; Louella Bitner, secretary.

HISTORY—Big Cottonwood, originally known as Holladay's Settlement, was settled in the spring of 1848 by John Holladay, Porter Doudle, William and Benjamin Matthews, Washington Gibson, Allen Smithson and others who had arrived in the valley with the Pioneers in July, 1847, in what is known in Church History as the Mississippi Company, because most of the Saints who arrived in it hailed from Monroe County,

Mississippi. Some of them, however, were from Illinois. After spending the winter of 1847-48 in the G. S. L. City fort, these families started out in the spring of 1848 to find a suitable place for locating farms, and finally made a camp on Spring Creek, about half a mile south-east of the present Big Cottonwood ward house, or three miles below the mouth of Big Cottonwood Canyon. They settled close together and built a number of log cabins. The little village, which was the first founded in Utah outside of Salt Lake City, was called Holladay's Burgh, in honor of John Holladay, one of the first settlers, who also was the first acting Bishop of the plaee. He presided from 1849 to 1851, and then accompanied Elders Amasa M. Lyman and Charles C. Rich to San Bernardino, Cal. Ezekiel Lee (popularly known as Doctor Lee) was appointed to act as Bishop in his stead. Bishop Lee presided five years and a half. His Counselors were Lyman Stevens and Ephraim Badger. When E. Badger subsequently removed from the Ward, Geo. Boyes was chosen as second Counselor in his stead. In October, 1853, the population of Holladay's Settlement, which was then known as Big Cottonwood, had increased to 161 souls.

Nov. 15, 1856, David Brinton was ordained Bishop of the Ward by Edward Hunter. Four days later (Nov. 19th) a meeting of the officers and members of the Big Cottonwood Ward was held in Bishop Brinton's house, when Milo Andrus was chosen as first and Albert Miles as second Counselor to Bishop Brinton.

Dec. 21, 1856, at a meeting held at the Big Cottonwood school house, Winslow Farr, sen., Wm. T. Smith, Wm. W. Hutchings, Wm. Watkins, Robert D. Covington and James S. Cantwell were appointed ward Teachers. They were set apart the following day.

In 1857 Bishop Brinton was called on a mission to the United States, and during his absence Counselor Milo Andrus had charge of the Ward as acting Bishop.

March 23, 1858, a special meeting was held in the ward house for the purpose of making arrangement for moving south on account of the approach of Johnston's Army. Pres. Brigham Young had counseled the Saints of Big Cottonwood to remove to Beaver Valley, and consequently W. S. Covert was chosen as captain of the company selected to go there. But when the general move took place in April, 1858, the majority of the Big Cottonwood Saints settled emporarily on the bottoms north of the Provo River, where they remained until they returned in July following.

At a meeting held near the Provo River April 25, 1858, the Big Cottonwood Saints were reorganized by the appointiment of W. S. Covert as first and Wm. Watkins as second Counselor to Elder Milo Andrus. Wm. W. Hutchings, W. T. Smith, James S. Cantwell and Henry Hughes were appointed to act as Teachers and Henry Hughes as leader for the choir.

Bishop Brinton having returned from his mission, a meeting was held in Big Cottonwood Feb. 6, 1859, for the purpose of reorganizing the lesser Priesthood of the Ward. On that occasion Milo Andrus tendered his resignation as first Counselor to Bishop Brinton, which was accepted, and on March 6, 1859, Albert Miles also resigned as second Counselor.

March 13, 1859, Charles A. Harper was appointed first Counselor, and on March 20, 1859, George Boyes was chosen as second Counselor to Bishop Brinton.

Oct. 1, 1866, Bishop Brinton appointed Levi Stewart as his first Counselor, instead of Charles A. Harper, who had resigned his position.

In 1869 a serious difficulty arose between Bishop Brinton and James Spillet, but the case was finally settled by the assistance of Apostles Geo. Q Cannon and Brigham Young, jun. A distillery for making whiskey was subsequently started in the Ward by Wm. Howard, which caused considerable drunkenness.

In 1870 a petition was gotten up and forwarded to President Brigham Young from a number of the residents of the South District to have the Bishop removed, and consequently Apostles John Taylor, W. Woodruff and Geo. Q. Cannon held a meeting with the Saints, March 6, 1870, when, after considerable discussion and preaching, the people voted to sustain their Bishop.

About this time Levi Stewart removed from the Ward, when Geo. Boyes became first Counselor and Alexander De Witt was chosen as temporary Counselor to Bishop Brinton. The Bishop was called on a mission to England in 1870, and during his absence Counselor Boyes had temporary charge of the Ward. He called Alex. De Witt and Charles Stillman to his aid as temporary Counselors.

Bishop Brinton returned from his mission in the summer of 1872. Counselor Boyes died and B. B. Bitner was chosen first Counselor in his stead. When David Brinton was discontinued as Bishop in 1873, Elder B B. Bitner was placed in charge of the Ward.

He presided about one year until William G. Young, formerly of South Cottonwood, was appointed Bishop. He chose as Counselors John Neff and Niels Petersen. This Bishopric continued until the time of the general organization.

The Big Cottonwood Ward was reorganized July 15, 1877, with David B. Brinton as Bishop, and Santa Anna Casto and Milo Andrus, jun., as his Counselors. They were all ordained and set apart by Pres. Daniel H. Wells.

As successors to James Brooks (who moved away) Elders Charles A. Harper, N. Petersen, John Rider, Wm. Lark and B. B. Bitner have acted as ward clerks and recorders.

A number of brethren were employed at the numerous saw-mills located at various points in Big Cottonwood Canyon at an early day, and as a general desire was manifested to have Sabbath meetings held there, a branch organization was effected in the canyon, May 17, 1857, at a meeting held in the house of J. T. Phippen. George Gardner was appointed President, and Joseph T. Phippen, James Wade, Lorenzo Johnson and James Adams, Teachers. Bro. Gardner subsequently moved away and Freeman T Phippen was appointed to preside over the Saints in Big Cottonwood Canyon in his stead, Feb. 14, 1858. This branch, which was during its existence under the jurisdiction of the Big Cottonwood Bishopric, was discontinued some time afterwards.

The first building erected for public worship in Big Cottonwood was also used for school purposes. It was built at an early day and is not now in existence. At a meeting held June 15, 1861, it was resolved to build a new ward meeting house to cost about fifteen hundred dollars; $1,250 was subscribed for this purpose at the meeting. The house cost $4,100 before it was finished That building has now been torn down and a new ward house, a fine brick building has just been erected on the same grounds.

BLUFF DALE PRECINCT, created Dec. 14, 1883, is bounded on the north by Riverton and Draper Precincts, east by Draper Precinct, south by Utah County and west by Herriman Precinct. It contains about twenty-five square miles of a hilly and mountainous country, lying on both sides of the river Jordan. It embraces School District No. 61.

BLUFF DALE WARD is coextensive with the Bluff Dale Precinct. The ward house, beautifully situated on the top of the bluffs on the west side of the river Jordan, is about twenty-two miles south-west of the Temple Block, Salt Lake City.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Lewis H. Mousley, Bishop; Wm. W. Merrill and Alfred J. Dansie, Counselors; Lewis Petersen, ward clerk.

Deacons' Quorum—George Hatt, Pres.

Sunday School—Lewis Petersen, supt.; Jedediah Casper and Charles Jensen, Counselors; Joseph S. Mousley, secretary.

Relief Society—Mary A. Mousley, Pres.; Lucy Merrill and R. S. Madsen, Counselors; Martha Dunyon, secretary.

Y. M. M. I. A.—Lewis Petersen, Pres.; Isaac Dunyon and Jedediah Casper, Counselors; Joy Dunyon, secretary.

Y. L. M. I. A.—Harriet Petersen, Pres.; Martha Dunyon and Hannah Madsen, Counselors; Ellen Nichols, secretary.

HISTORY—The settlers in that tract of country now included in the Bluff Dale Ward originally belonged to the West Jordan and subsequently to the South Jordan Ward. At a meeting held Aug. 8, 1886, at which Prests. Angus M. Cannon and Joseph E. Taylor and other leading men were present, the south part of the Riverton branch of the South Jordan Ward and the west part of Draper Ward was organized into a separate ward with Lewis H. Mousley as Bishop and Wm. Wallace Merrill as first and Alfred John Dansie as second Counselor.

BRIGHTON PRECINCT, established May 13, 1867, is bounded on the north by North Point Precinct, separated from Salt Lake City and Farmers Precinct on the east by the river Jordan, bounded on the south by Granger Precinct, and west by Hunter Precinct. It contains 18 square miles and embraces school districts Nos. 32 and 62. Pop. in 1880, 387.

BRIGHTON WARD comprises the Brighton and North Point Precincts. Most of the soil within the

limits of the Ward is very salty and unproductive, a small portion only can be irrigated from the canals. There is, however, a few very good farms on the west bank of the river Jordan. Dry farming has been tried to quite an extent, but with only moderate success. Nearly all the inhabitants are Latter-day Saints. There are two meeting houses in the Ward, one in Brighton Precinct, situated a few hundred yards south of the Utah and Nevada Ry. track, and about four miles west of the Temple Block, Salt Lake City. The other one is in North Point Precinct and is pleasantly situated on rising ground a short distance west of the Jordan River, about seven miles by road north-west of the Temple Block, Salt Lake City. Regular services are held in both houses every Sabbath day, and there is at North Point also a separate Sunday School and a Y. M. and Y. L. M. I. A.; also a branch of the Brighton Relief Society which meets every second week under the direction of Sister Hannah Hanson.

In May, 1887, the presiding officers of the Brighton Ward stood as follows:

Bishopric—Fredrick W. Schoenfeld, Bishop; Nathan Hanson and Edward Schoenfeld, Counselors; Joseph Schoenfeld, ward clerk.

Deacons' Quorum—Geo. C. Jones President.

Sunday School at Brighton—Cyrus H. Gold, supt.; John R. Jones and Robert Hazen, sen, assistants; Robert Hazen, jun., secretary.

Sunday School at North Point—W. A. Barron, supt.; Joseph Hanson and Orson W. Rudy, assistants; Emma Hansen, secretary.

Relief Society—Mary Ann Hazen, Pres.; Hannah Hanson and Ottilia Schoenfeld, Counselors; Agnes M. Jones, secretary.

Y. M. M. I. A. at Brighton—Robt. Hazen, jun., Pres.; Cyrus H. Gold and Wm. R. Gedge, Counselors; Joseph Schoenfeld, secretary.

Y. L. M. I. A. at Brighton—Anna Cochrane, Pres.; Belle Adamson and Nettie Jones, Counselors; Nettie Jones secretary.

Y. M. & Y. L. M. I. A. at North Point—Wm. A. Barron, Pres., George E. Lufkin and Joseph Hanson Counselors; Emma Hanson, secretary.

HISTORY—At a meeting of the general authorities of the Church held in G. S. L. City, Feb. 16, 1849, it was decided to organize all that part of G. S. L. Valley lying west of the river Jordan into a Ward to be known as the Canaan Ward. It appears, however, that no such Ward organization was ever effected. In the fall of 1849 a company of Welsh Saints, under the direction of Reese Williams, located what was known as the Welsh settlement, on a spot now embraced in the late Feramorz Little's farm in Granger Ward, but the farming not proving succesful, the settlement was subsequently broken up. Levi Reid and Simeon Baker were among the first settlers west of the Jordan on what is now known as North Point Precinct. They were followed by a number of others who took up farms near the river and also located stock ranches further west, clear up to the Tooele County line.

At an early day the settlers west of the Jordan were under the jurisdiction of the Nineteenth and Sixteenth Ward Bishoprics, and the peop e generally attended meetings in the City. The Brighton Ward was organized in answer to the following petition from the settlers and those owning land west of the river Jordan, not comprehended in any previous organization:

"Brighton, Feb, 2, 1867.

"Pres. Brigham Young.

"Dear Brother. We, the undersigned members of the Brighton Ward, would be much pleased if you would appoint or cause to be appointed an officer to preside over this Ward as a Bishop, believing that the moral and pecuniary interests of the people here would be greatly benefited by such a step. We have had no meetings and but few regulations, which are so much needed to keep us in training and to unite us in carrying out every enterprise inaugurated for our mutual good."

This petition was signed by A. W. Cooley, J. Nash, P. A. Droubay, H. Sutton, W. Gedge, J. Wood, G. R. Jones, F. Shoenfeld, C. Howell, Benjamin Hiskey, J. Vincent, L. Walls, G. B. Wallace and J. G. Carlisle.

Pres. Young directed Elders Geo. A. Smith, A. M. Musser and a number of other brethren to go over and organize the settlers into a Ward. Accordingly, a meeting was held in the house of Wm. W. Camp, Feb. 24, 1867. On that occasion Andrew W. Cooley was

elected Bishop of the new Ward by unanimous vote. He was ordained March 7, 1867. The Ward, when first organized, included all the settlers and country on the west side of the Jordan River, north of West Jordan Ward, extending north to the Great Salt Lake and west to the boundary line of Tooele County. Robert Hazen, sen, was shortly afterwards chosen to act as clerk of the Ward, and a quorum of Teachers set apart to visit the members, who all lived in a scattered condition.

In the summer of 1870 Bishop Cooley removed from the Ward, and at a Teachers meeting held July 16, 1881, Elder Henry Sutton, sen., was put in temporary charge, and the branch attached to the Nineteenth Ward.

At a meeting held in J. M. Bernhisel's house, June 14, 1874, Bishop A. H. Raleigh presiding, a branch of the "United Order of Zion" was effected at Brighton with A. H. Raleigh as President; Henry Sutton and Robert Hazen, Vice-Presidents; F. W. Shoenfeld, secretary; Wm. W. Camp, treasurer; Peter Bell, James Lane and John Hirst, directors.

July 18, 1875, Elder Frederick W. Shoenfeld was appointed the presiding Teacher of the Ward, and at a meeting held in the house of J. R. Jones, Sunday Dec. 5, 1875, Elder Shoenfeld offered a spot on his homestead (six rods square) as a donation for the purpose of having a meeting house erected thereon. His offer was accepted and preparations made for building. It took several years before it was completed sufficient to hold meetings in it, and has not yet been dedicated. It is used for all kinds of gatherings; also the district school is taught in it.

Sept. 2, 1875, a Female Relief Society was organized in the Ward with the necessary officers who yet hold their respective positions.

July 12, 1876, the work on the Brighton canal was completed and water turned in. This canal, which taps the Jordan River at a point due west of the "Church farm houses" is about ten miles long.

A meeting was held in the bowery at Brighton, July 29, 1877, for the purpose of effecting a thorough reorganization of the Ward. Daniel H. Wells, Angus M Cannon, David O. Calder, Geo. Teasdale, Elias Smith and a good number of the local Priesthood and Saints were present. It was moved by Pres. Cannon, and sustained with unanimous vote, that all that country bounded on the north by the Great Salt Lake, on the east by the river Jordan, on the south by the North Jordan Ward and on the west by Tooele County, be designated as the Brighton Ward, and that Fred. W. Shoenfeld be Bishop of the same, with Nathan Hanson as his first and John R. Jones as his second Counselor; that Robert Hazen act as ward recorder and John Hirst as presiding Priest of the Pleasant Green District. The following named brethren were also sustained as Teachers of the Ward: Wm. Gedge, Peter Bell, Joseph Parry, G. M. Jones, Levi Reid, Robt. Hazen, Henry Sutton, sen., Alexander Adamson, James Bertoch, Osmond LeCheminant, Lehi N. Hardman and Edward Lambert. Elders Shoenfeld, Hanson, Jones and Hirst were then ordained to the High Priesthood and set apart to their various positions by Pres. D. H. Wells.

April 13, 1879, a Sunday School was organized with James Clayton as superintendent. Previous to this, commencing with 1872, Elders Fred. W. and Edward Shoenfeld had organized a family Sunday School for the benefit of their own children, to which they also invited all others in the neighborhood to send their children. This private school, which at times was well attended, was held alternately in the houses of the two brothers Shoenfeld.

In November, 1879, a mutual improvement association was organized. About this time the population of the Ward consisted of 241 souls. Oct. 2. 1880, Edward Shoenfeld was ordained a High Priest by Pres. A. M. Cannon and set apart to act as second Counselor to Bishop F. W. Shoenfeld, instead of John R. Jones, who had removed to Iron County.

The North Point meeting house was built by donations in 1884. It is an adobe building 32 x 20 feet. Meetings have been held in it regularly since its completion in the fall of 1884. It is also used for district school purposes.

By the organization of the Pleasant Green Ward in 1882, and the Granger Ward in 1884, the Brighton Ward was reduced to its present dimensions.

BUTLER PRECINCT, created Dec. 15, 1877, out of portions of Big Cottonwood, South Cottonwood and Granite Precincts, is bounded on the north by Big Cottonwood and East Mill Creek Precincts, east by Silverton Precinct, south by Granite Precinct and west by Union and Big Cottonwood Precincts. It contains seventeen square miles of mountain and valley country lying on both sides of Big Cottonwood Creek. Pop. in 1880, 165.

BUTLERVILLE, a post office in

Butler Precinct, is situated about twelve miles south-east of Salt Lake City.

BUTTERFIELD CREEK, a small mountain stream, rises in the Oquirrh Mountains near the south-west corner of Salt Lake County. It flows north-east through Butterfield Canyon until it emerges into Salt Lake Valley. About nine miles from its head-waters it reaches the little settlement of Herriman, where it is conveyed out of its original channel and used for irrigation purposes.

CANYON CREEK, or Parley's Creek, a clear mountain stream, rises near the summit of the Wasatch Mountains. The Creek proper is formed by a number of affluents, of which Lamb's Canyon Creek, Big Mountain Creek, Summit Creek and Hatch Creek are the four principal streams. It flows in a south-westerly direction through Parley's Canyon until it emerges into Salt Lake Valley about seven miles south-east of Salt Lake City. From the source of Big Mountain Creek to its original outlet into Mill Creek is a distance of about twenty miles. There are one steam saw-mill and two woollen factories (the Wasatch Mills and the Deseret Mills) on the creek, the two latter below the mouth of the canyon.

HISTORICAL—July 4, 1850, Parley's Canyon was opened for travel under the name of the "Golden Pass." The road from the mouth of the canyon to what is known as Hardy's Station was made under the direction of Apostle Parley P. Pratt.

CITY CREEK, a fine mountain stream, rises near the summit of the Wasatch Mountains, near the boundary line between Salt Lake and Davis Counties. It flows in a south-westerly direction through City Creek Canyon for about twelve miles until it emerges into Salt Lake Valley a short distance above the Temple Block, Salt Lake City. From this creek the supply of water is obtained for the Salt Lake City water works, which are located in the canyon a short distance above the City.

HISTORY—When the Pioneers first came to the valley in 1847 they found this creek divided into three different channels; one of these flowed in a north-westerly direction through what is now known as the Seventeenth and Nineteenth Wards, another ran in a westerly direction through the Temple Block and the Sixteenth Ward, and a third one known as the east channel cut through Pres. Young's garden, thence flowed in a southerly direction over the grounds where the buildings on the east side of upper Main Street now stands, thence in a south-easterly direction through the Eighth and Third Wards until it united with the waters of Red Butte, Emigration, Canyon and Mill Creek in a marsh immediately south of the City. Later the three channels were united into one and conducted through an aqueduct along the centre of North Temple Street straight west to the river Jordan.

DRAPER PRECINCT, established March 4. 1856, is bounded on the north by Sandy and Granite Precincts, east by the Wasatch Mountains, south by Utah County and west by Bluff Dale, Riverton and South Jordan Precincts. It contains about forty square miles of valley and mountain country. Pop. in 1880, 425.

DRAPER WARD, formerly known as South Willow Creek, is coextensive with Draper Precinct. It is a flourishing settlement on the U. C. Ry. 17 miles south-east of Salt Lake City and contains a ward house, a school house, a steam saw-mill, several stores and a large number of comfortable private dwellings. Grain, general produce and fruits are raised in great abundance. The Ward is noted for its well attended meetings, a model Sunday School and lively associations. Nearly all the inhabitants are Latter-day Saints.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Isaac M. Stewart, Bishop; Henry Day and Absalom W. Smith, Counselors; John Heward, ward clerk,

Priests' Quorum—Bishopric presiding.

Teachers' Quorum—Hyrum Brown, Pres.

Deacons' Quorum—Isaac Fitzgerald, Pres.; Joseph Terry and Wm. Norris, Counselors.

Sunday School—Peter N. Garff, supt; Joseph M. Smith and Charles C. Crapo, assistants; David O. Ridout, secretary.

Relief Society—Catharine Smith, Pres.; Hannah Rawlins and Mary Smith, Counselors; Hannah Burnham. secretary.

Y. M. M. I. A.—David O. Ridout, Pres.; David Brown and Charles Sadler, Counselors; John Hyrum Smith, secretary.

Y. L. M. I. A.—Mary Ann Ridout, Pres.; Mary Ann Ballantyne and Hannah Brown, Counselors; Alice Stringfellow, secretary.

Primary Associations—Catharine Smith, Pres.; Emmy Terry and Elizabeth Day, Counselors; Eliza J. Stewart, secretary.

HISTORY—Draper was first settled by Ebenezer Brown and family in 1849; the following year Wm. Draper, Zemira Draper, And J. Allen, Andrew Burnham, and a few others, with their respective families, settled on a small creek which they called South Willow Creek. Later, when a post-office was established and a precinct organized, the name of the new settlement was changed to Draper, in honor of Wm. Draper and family, who were among the first settlers. In October, 1853, the population had increased to 222. At the time of the Indian difficulties in 1854, a fort, inclosing a few acres on the grounds where the present ward house now stands, was erected, and most of the settlers spent the winter of 1854-55 within its walls, but the following spring the people moved back onto their respective farms. Some years later the present town site was surveyed.

In 1858, at the time of the general move, the place was deserted for a few months, but most of the settlers returned to their homes as soon as peace was fairly established between the Saints and Johnston's Army. The early settlers irrigated their lands from four small streams rising in the mountains east of the settlement. The largest of these was Willow Creek. About the year 1860 these four streams were converted into one at an expense of about $5,000. The water supply still proving insufficient to irrigate all the available farming lands in the immediate neighborhood of the settlement, steps were taken to bring water from the river Jordan by digging a large canal, which taps the river near the county line, at the same point as the Utah and Salt Lake Canal. This canal, which is known as the East Jordan and Draper Canal, is twenty feet wide in the bottom and nearly eighteen miles long. It cost about $150,000. There are over four hundred shareholders.

Elder William Draper was the first acting Bishop or presiding Elder of the Draper Ward. He presided from 1852 to 1856, with Ebenezer Brown and Zemira Draper as Counselors. In October, 1856, Isaac M. Stewart was ordained Bishop. W. R. Terry and Absalom W. Smith were chosen as his Counselors. In 1862 Elder Terry was called to go to southern Utah, when Absalom W. Smith became first and Henry Day second Counselor. No change in the Bishopric was made at the time of the reorganization, although a meeting similar to those held in other Wards for that purpose was held June 24, 1877. On account of the religi[illegible] cution now raging against the Saints, Counselor Smith has been forced into exile, and in 1886 Jonathan C. Crapo was ordained and set apart to act as Counselor *pro tem.* during the absence of Elder Smith.

EAST MILL CREEK Precinct, established Dec. 5, 1877, is bounded on the north by the Sugar House and Mountain Dell Precincts, separated from Summit County on the east by the summit of the Wasatch Mountains, bounded on the south by Silverton, Butler and Big Cottonwood Precincts and west by Mill Creek Precinct. It contains about twenty-four square miles, most of which is mountainous country. Pop. in 1880, 371.

EAST MILL CREEK WARD is coextensive with the precinct bearing the same name. Nearly all the inhabitants are Latter-day Saints. The commodious ward house, which is also used for school purposes, is romantically located on rising ground overlooking the whole country west and northward. It is about eight miles south-east of the Temple Block, Salt Lake City.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric—John Neff, Bishop; Henry B. Skidmore and Samnel Oliver, Counselors; James M. Fisher ward clerk.

Deacons' Quorum—Oscar Capson and Joseph Osguthorpe, Presidents of 1st and 2nd Quorum.

Sunday School—Daniel H. Kimball supt.; James M. Fisher and James Russell, assistants; Marian B. Neff, secretary.

Relief Society—Anna E. Neff, Pres.; Lydia Osguthorpe and Sarah A. Skidmore, Counselors; Francis Maria Neff, secretary.

Y. M. M. I. A.—John B. Fagg, Pres.; John Capson and Amos B. Neff, Counselors; C. F. Stillman, secretary.

Y. L. M. I. A.—Grace A. Neff, Pres.; Mary B. Neff and Delia Stillman, Counselors; Marian B. Neff, secretary and treasurer.

Primary Association—Fannie Oliver, Pres.; Francis Maria Neff and Edith E. Fisher, Counselors; May S. Neff, secretary.

HISTORY—The early history of East Mill Creek is identified with that of Mill Creek, It was first distinguished as the upper district of the Mill Creek Ward; a school house was erected at an early day and regular meetings held every Sabbath. Later, when the Mill Creek Ward had grown quite large, that part of it which is now included in East Mill Creek was attached to Big Cottonwood, er being at that time only a small Ward. Thus it continued until the reorganization in 1877.

While East Mill Creek existed as a mere branch or part of other Wards, it had a presiding Elder who took charge of meetings and affairs generally under the direction of the respective Bishoprics. The first of these presiding Elders was Julian Moses who presided a number of years. He was succeeded by John Haslem and John Neff, the latter presiding until called on a mission to England in 1873. After this H. B. Skidmore presided until July 15, 1877, when East Mill Creek was organized into a Ward, with John Neff as Bishop, and Henry B. Skidmore and Samuel Oliver as Counselors. All these brethren were ordained and set apart by Pres. Daniel H. Wells.

While the East Mill Creek Saints were connected with the people of Mill Creek and Big Cottonwood, they assisted in building meeting houses in both these Wards. And later they have built their own commodious ward house at a cost of about three thousand dollars.

Some of the first fruit grown in Salt Lake Valley was raised in East Mill Creek, by D. Russell, who planted an orchard near the mouth of Mill Creek Canyon. Some of the trees planted by him in 1849 are still alive and bearing fruit.

EMIGRATION CREEK, a mountain stream of considerable size, rises near the summit of the Wasatch Mountains. The East Fork, West Fork and Brigham's Fork are its main tributaries. It flows in a south-westerly direction through the celebrated Emigration Canyon until it emerges into Salt Lake Valley about twelve miles from its head waters. From its source to its original junction with Mill Creek, at a point immediately south of the present site of Salt Lake City, is a distance of about sixteen miles.

HISTORICAL—Emigration Canyon is famous in the early history of Utah as the mountain pass through which the Pioneers and early immigrant trains entered Salt Lake Valley. After the opening of a good wagon road through Parley's Canyon, the immigration, in order to avoid the crossing of the "Little Mountain", generally passed through that canyon.

ENSIGN PEAK is a dome-shaped mountain, standing out in bold relief from the more lofty mountains behind it, about two miles north of the Temple Block, Salt Lake City. From its top, which is about five hundred feet above the Temple Block, a fine view is had of the City, Valley and Great Salt Lake.

HISTORICAL—This mountain is famous in the history of Utah as the spot where the Pioneers, after their arrival in the valley, first unfurled the "stars and stripes." Pres. Brigham Young and others ascended the peak for that purpose, July 26, 1847, and at the same time named it. On the top of Ensign Peak, July 21, 1849, also, were administered the first endowments given in Salt Lake Valley. Elder Addison Pratt was the person to whom the blessings were administered on the occasion.

FARMERS PRECINCT, established Dec. 5, 1877, is bounded on the north by Roper Street, or the corporation limits of Salt Lake City, east by Sugar House Precinct, south by Mill Creek Precinct and separated from Brighton Precinct on the west by the river Jordan. It contains only about five square miles of rich

farming and pasture lands, being the smallest precinct in the county in point of area. Pop. in 1880, 320.

FARMERS WARD, formerly a part of the Sugar House Ward, is coextensive with Farmers Precinct, and contains the west part of the original Five Acre Survey. The ward house located on the State Road is about three miles south of the Temple Block, Salt Lake City.

In May 1887, the presiding officers of the Ward stood as follows:

Bishopric—Henry F. Burton, Bishop; John Gabbott and Wm. Wagstaff, Counselors; Wm. Gibby, ward clerk.

Deacons' Quorum—Lyman W. Burton, Pres.: John Gray Peart and Albert Van Cott, Counselors.

Sunday School—Willard L. Snow, supt.; Asahel H. Woodruff and Frank Van Cott, assistants; Albert G. Wagstaff, secretary.

Relief Society—Emma Woodruff, Pres.; Sarah Jane Cannon and Catherine Gibby, Counselors; Annie Free, secretary.

Y. M. M. I. A.—Asahel H. Woodruff, Pres.; Wilford A. Kimball and John G. Peart, Counselors; Ray Van Cott, secretary.

Y. L. M. I. A.—Elizabeth Peart, Pres.; Naomi Butterwood and Ella Snow, Counselors.

HISTORY—Farmers Ward was organized July 23, 1877, at a meeting held in the Sugar House ward house, with Lewis H. Mousley as Bishop, and John Wagstaff and John Gabbott as his Counselors. Elders Mousley and Wagstaff were ordained and set apart at the time and Elder Gabbott on the 26th, Pres. Daniel H. Wells officiating.

Lewis H. Mousley having removed to Bluff Dale, a meeting was held Sept. 12, 1886, when H. F. Burton was sustained as Bishop of the Farmers Ward, with John Gabbott and Wm. Wagstaff as his Counselors.

FORT DOUGLAS, one of the most desirable military posts in the United States, is a beautiful suburban spot located on rising ground, near the mouth of Red Butte Canyon and about three miles east of the Temple Block Salt Lake City. The Fort Douglas Military Reservation contains 2,560 acres. Pop. in 1880, 403, mostly soldiers.

HISTORY—In the fall of 1862 Col. P. E. Connor, commanding the Third California Volunteers, and a regiment of Nevada troops, came to Salt Lake Valley, with orders to establish a military post there. The "overland travel" was at that time menaced by Indians, and Salt Lake Valley was selected for a permanent camp, on account of its central position and the facilities it offered for supplying the troops with what was necessary for their support. The site of the present post was selected by Col. Connor, Oct. 20, 1862, and was named in honor of Stephen A. Douglas, the distinguished senator from Illinois. At first the reservation was only one mile square, but subsequently was enlarged to its present dimensions, four square miles. The first flagstaff was cut in the Wasatch Mountains by the troops, and with infinite labor was brought to camp. In an address by General Morrow, delivered Dec. 26, 1873, on the occasion of raising the flagstaff, the following of historical interest was said, relating to the first quarters built at Fort Douglas:

"There was no railroad in 1862. Everything was scarce, and if procurable at all, procurable at high prices. The troops wintered in 1862-63 in 'dug-outs,' and in 1863 the permanent quarters were begun. The work was all done by the volunteers; and it is a tribute to the ingenuity and enterprise of our volunteer soldiery, and a comment on our 'regular' establishment, when I say that little has been done to our quarters or barracks at the post since the volunteers left them."

In 1865, Colonel George, First Nevada Volunteers, was in command of Camp Douglas. After the war of the rebellion had ended the "regular" troops came again to Utah, and Major William H. Lewis, Thirty-sixth Infantry, came to command Camp Douglas in the summer of 1866, relieving Colonel Potter.

Since the days of the volunteer companies the fort has been rebuilt in a fine, substantial manner, and additional improvements are made yearly.

FRANCKLYN, a railway station on the Utah Central and D. & R. G. Rys., is situated in South Cottonwood Precinct, between the two Cottonwood Creeks, near the Horn Silver Smelter and 7 miles south of Salt Lake City.

GERMANIA is the name of a railway station and the most extensive smelting and lead works in Utah. They are situated on the south side of the Little Cottonwood Creek, on

the line of the U. C. Ry., 7½ miles south of Salt Lake City.

GRANGER PRECINCT, established April 13, 1878, is bounded on the north by Brighton Precinct, separated on the east from Mill Creek Precinct by the river Jordan, bounded on the south by North Jordan Precinct and west by Hunter Precinct. It contains 12 square miles of good farming land. Pop. in 1880, 145.

GRANGER WARD is coextensive with the Granger Precinct. The ward house site (building in course of erection), located in the centre of a fine farming district, is nine miles south-west of the Temple Block, Salt Lake City. The farming lands are irrigated from the North Jordan, South Jordan and Utah & Salt Lake Canals. All kinds of small grain and vegetables are raised. Nearly all the people are Latter-day Saints; meetings are held in the district school house.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Daniel McRae, Bishop; John Bawden, Counselor; John C. McKay, ward clerk.

Deacons' Quorum—Geo. A. Wallace, Pres.; Alma J. Gerber and James H. Taylor, Counselors;

Sunday School—Henry L. Bawden, supt.; Alexander J. Hill and Fred. B. Eldredge, assistants; R. C. Wilcken, secretary.

Relief Society—Mary E. Porter, Pres.; Elizabeth Park and Mary Bess, Counselors; Kate McKay, secretary.

Y. M. M. I. A.—Alexander J. Hill, Pres.; Josiah Wallace and Wm. H. Park, Counselors; Samuel D. Wallace, secretary.

Y. L. M. I. A.—Agnes Mackey, Pres.; Henrietta Wallace and Emily C. McRae, Counselors; Mary J. Park. secretary.

Primary Association—Hannah Wallace, Pres.; Mary A. Gerber and Agnes B. Park, Counselors; Florence Barton, secretary.

HISTORY—That district of country now included in the Granger Ward formerly belonged to the North Jordan and Brighton Wards. At a meeting held in the North Jordan ward house, Feb. 24, 1884, the Ward was organized with Daniel McRae as Bishop and Abram Sørensen and John Bawden as Counselors. Counselor Sørensen has since removed to Cache Valley.

GRANITE, once a flourishing town, was situated in the mouth of Little Cottonwood Canyon, about twenty miles by rail south-east of Salt Lake City, and 1½ west of Wasatch, the nearest railway station. See *Granite Ward*.

GRANITE PRECINCT, established March 24, 1871, is bounded on the north by Butler Precinct, east by Little Cottonwood Precinct, south by Draper Precinct and west by Draper and Sandy Precincts. It contains about twenty miles of valley and mountain country, lying on both sides of the Little Cottonwood Creek. Pop. in 1880, 250.

GRANITE WARD comprises Graite, Butler, Little Cottonwood and Silverton Precincts, consisting chiefly of a hilly and mountanious tract of country. There are only a very few Latter-day Saints in the two last named precincts, but they constitute nearly all the population of Butler and Granite. All the inhabitants live very much scattered on their farms, and most of them realize but small returns from their lands, which is rather poor and can only be cultivated in spots, on account of its uneven surface and the scarcity of water. The only public building in the Ward is the Butler district school house, which has a most romantic location on the brow of a hill overlooking the valley north and west. It is about twelve miles, by road, south-east of Salt Lake City. Meetings are held in this building every Sunday, and every other Sunday religious services are also held at Wasatch, in Little Cottonwood Canyon, which belongs to the Granite Ward. A commodious ward house is now in course of erection near the centre of the Ward. There is a separate Sunday School in Granite whic meets in a lumber building located near the stamp-mill, between the Little Cottonwood Creek and the Alta

Branch of the Denver & Rio Grande Railway.

On the Big Cottonwood Creek, in this Ward, and about ten miles from Salt Lake City, is located the famous Deseret Paper Mills.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Alva Butler, Bishop; Wm. Thomson, Counselor and ward clerk.

Deacons' Quorum—Thomas Thomson, Pres.; Geo. F. Despain and Lewis Neeley, jun., Counselors.

Sunday School at Granite—Solomon A. Wixom, supt.; Oscar N. Despain and James Muir, assistants; Adell Boyce, secretary.

Sunday School at Butler—George Low, supt.; Mark H. Bleazzard and George U. Thomson, assistants; Josephine Thompson, secretary.

Relief Society—Ruth A. Despain, Pres.; Jane E. Butler and Charlotte Mason, Counselors; Josephine Thompson, secretary.

Y. M. & Y. L. M. I. A.—Mark H. Bleazzard, Pres.; Wm. Hadfield and Alva J. Butler, Counselors; Alva J. Butler, secretary.

HISTORY—A town called Granite was located in the mouth of Little Cottonwood Canyon in 1870. At the time of its greatest prosperity (1872-74) it consisted of about fifty buildings, mostly stores, saloons, boarding houses and cabins for the accommodation of the workmen employed on the Flagstaff and Davenport smelters (situated near by), and the teamsters who hauled ore from the mines up the canyon to the smelters below. This teaming was the main support of the town. Finally the smelters were removed, and the town has since become extinct, only one house now remaining on the town site. In the meantime the surrounding country had been settled by Latter-day Saints who originally belonged to the South Cottonwood Ward, but when the reorganization of the Salt Lake Stake of Zion took place, that portion of the country above described was organized into a Ward. This was done at a meeting held in the South Cottonwood ward house, July 1, 1877, when Solomon J. Despain was appointed Bishop of the new Ward. Niels Grahn and Hyrum S. Despain were ordained High Priests and set apart by Daniel H. Wells to act as first and second Counselors, July 15, 1877. Subsequently Counselor Grahn removed to Idaho, when John Boyce became first Counselor, and on May 7, 1881, Alva Butler was ordained a High Priest and set apart to act as second Counselor.

In 1886 Bishop Despain was forced into exile because of religious persecution. Counselors Boyce and Butler then took temporary charge of the Ward until March 13, 1887, when Pres. Angus M. Cannon and other Elders met with the Saints of the Granite Ward in the Paper Mill buildings, for the purpose of reorganizing the Bishopric. At that meeting Alva Butler was nominated for Bishop. He was ordained a High Priest and set apart to this position March 16, 1887, by Franklin D. Richards. William Thomson, jun., was ordained a High Priest and set apart to act as second Counselor. No first Counselor has yet been appointed.

HERRIMAN PRECINCT, established July 21, 1863, is bounded on the north by West Jordan Precinct, east by South Jordan, Riverton and Bluff Dale Precincts, south by Utah County and west by Bingham Precinct. It contains about forty miles of valley and mountain country. Pop. in 1880, 342.

HERRIMAN WARD is coextensive with the Herriman Precinct. The village of Herriman, containing nearly all the inhabitants, is pleasantly situated on Butterfield Creek, 22 miles south-west of Salt Lake City, and 2 miles south of Revere Switch, the nearest railway point. It has a good meeting house, which is also used for school purposes, and a number of comfortable dwellings.

In May, 1887, the presiding authorities of the Ward stood as follows;

Bishopric—Charles C. Crump, Presiding Elder.

Deacons' Quorum—Joseph H. Crump, Pres.; James T. Butterfield and George G. Miller, Counselors.

Sunday School—Henry Crane, supt.; Samuel Butterfield and Almon Butterfield, assistants; Nancy J. Freeman, secretary.

Relief Society—Alice B. Crane, Pres.; Margaret E. Crump and Sarah T. Butterfield, Counselors; Mary A. Tempest, secretary.

Y. M. M. I. A.—Jeremiah R. Freeman, Pres.; Wm. Crane and David J. Bowen, Counselors; James G. Crane, secretary.

Y. L. M. I. A.—Emma J. Bodell, Pres.; Sarah Ann Newman and Alice B. Crane, Counselors; Nancy J. Freeman, secretary.

Primary Association—Mary Ann Tempest, Pres.; Clara D. Farmer and Sarah B. Freeman, Counselors; Nancy J. Freeman, secretary.

HISTORY—Herriman was first settled in the spring of 1849 by Henry Herriman, Thos. Butterfield, sen., Robert Petty and John Stocking. These four brethren built a log cabin each, fenced some land, raised a crop and called their location Butterfield Settlement. They also made a mountain road up what they called Butterfield Canyon, where they found considerable timber. In the fall of 1853, the settlement was strengthened by the arrival of about twenty other families, who were called by President B. Young to locate there. This increased the population to 71 souls. The following year a fort inclosing 2½ acres of ground was built of concrete, as a protection against the Indians, who, while hostile, stole several bands of horses and cattle from the settlers. In the spring of 1858 the settlement was abandoned because of the "Utah war", but reoccupied the same year when peace was restored. Shortly afterwards the present townsite was surveyed, and the settlement named Herriman, in honor of Henry Herriman, one of the first seven Presidents of the Seventies, since which the population has steadily increased, though the prosperity of the place during the last few years has been much impeded by the water in the creek becoming impure through mining camps being established in the canyon above. When the place was first settled the water was pure, grass and timber plentiful and all other natural facilities excellent.

Henry Herriman was the first presiding Elder. He was succeeded by Thomas Butterfield, who presided until 1855, when he was called on a mission to Snake River, and McGee Harris then took charge until the move in 1858, under the direction of the West Jordan Bishopric. After the move Bishop L. W. Hardy and A. O. Smoot visited Herriman and organized it to a Ward with Alexander F. Barron as Bishop and John Stocking and Henry Arnold as Counselors. In 1861 Bishop Barron was called on a mission to southern Utah, after which Henry Arnold took charge as presiding Elder until the spring of 1866, when he removed to Salt Lake City. In the autumn Ensign I. Stocking returned from a four-year mission to Europe and was ordained Bishop of the Herriman Ward. He presided about ten years, or until he removed from the Ward in 1876, when Herriman again became a part of the West Jordan Ward, with James Crane as presiding Elder. At a special meeting held in the West Jordan ward house, June 17, 1877, Herriman was organized into a separate Ward, for the third time. On that occasion James Crane was ordained Bishop, with David Bowen and Chas. C. Crump as Counselors, Pres. Daniel H. Wells officiating.

Nov. 25, 1885, Apostle John Henry Smith, Joseph E. Taylor, Bishop Wm. B. Preston and others met with the Saints of Herriman and set apart Chas. C. Crump to act as first Counselor to Bishop Crane, instead of David Bowen, resigned. James G. Crane was ordained a High Priest and set apart as second Counselor.

Bishop Crane died July 6, 1886, since which Elder Chas. C. Crump has had temporary charge of the Ward.

HUNTER PRECINCT, established March 19, 1880, and organized out of the east part of Pleasant Green Precinct, is bounded on the north by the Great Salt Lake, east by North Point, Brighton and Granger Precincts, south by North Jordan Precinct and west by Pleasant Green Precinct. It contains 42 square miles. This precinct, which also comprises School Districts Nos. 50 and 63, belongs to the Pleasant Green Ward.

HOT SPRINGS. On the lines of the Utah Central and D. & R. G. Rys., nearly four miles north-west of the Temple Block, Salt Lake City, and within the city corporation limits, are the celebrated Hot Springs, which boil up from under a huge rock forming a clear and transparent pool of a bluish shade. The water which has a temperature of about 128 deg., smell strongly of sulphur as it emerges from its cavernous source. From the pool it is conveyed in an 8-inch pipe for a distance of about one hundred yards to a cooling tank, 126x30 feet, from which it is brought into the bath

houses and then allowed to escape to the Hot Springs Lake, a shallow sheet of water, with irregularly defined shores covering about four square miles of the low country lying between the mountains and the river Jordan, with which the lake is connected by an outlet. Although the healing properties of the Hot Springs water was known at an early day, and experience in several instances showed it to be efficacious in curing diseases, it was not utilized to any extent until a few years ago, when John Beck bought the Hot Springs property with a view of converting it into a bathing resort. He built two bathing houses, made nearly all the improvements now found on the grounds and opened the resort to the public in 1885. The main building is 120x96 feet and contains a plunge bath, 58x32 feet, two ladies baths and four tub baths. The smaller building, 81x35 feet, contains 12 baths, connected with 17 bed and dressing rooms. The business is at present managed by James L. Tibbitts, under the direction of H. B. Clawson, of Salt Lake City, the latter having acted as Mr. Beck's Agent since July 22, 1887. The property is now known as Beck's Hot Springs; the proprietor is absent from the Territory.

LITTLE COTTONWOOD CREEK one of the principal streams entering Salt Lake Valley from the east, rises near the summit of the Wasatch Mountains, a short distance south of the mining town of Alta, and flows in a westerly direction through Little Cottonwood Canyon until it emerges into Salt Lake Valley, about eleven miles from its source; thence its course is north-westerly, through Granite, Union and South Cottonwood Wards, until it empties into the river Jordan about six miles south of Salt Lake City. Its whole length is nearly twenty-four miles. One of the main tributaries of the creek rises in Case's Lake, a small but very romantic sheet of water situated near the tops of the mountains, about two miles south of Alta. It was named after Mr. Geo. W. Case, who located a mining claim near by. Being surrounded by cliffs reaching clear down to the water's edge, it very much resembles Lake Mary, on the Big Cottonwood Creek. The Little Cottonwood Creek has no forks, but a large number of small streams empties into it from both sides of the canyon, some of them heading in romantic lakes near the tops of the mountains.

On this creek is Alta, once an important mining camp, and Wasatch, where the men employed at the Church quarry have their quarters. The tramway between Wasatch and Alta has opened the canyon for the traveling public, and during the summer season a large number of tourists visit Alta and the head-waters of the Little Cottonwood Creek, to enjoy the grand scenery and the cool, refreshing canyon breeze.

HISTORICAL—Little Cottonwood Canyon has been renowned for its rich mines, and at an early day for its excellent timber. At one time a large number of saw-mills were located at various points in the main canyon and several of its numerous side gulches; now there is but little accessible timber left. The mines also are worked but little, compared to what they were years ago.

LITTLE COTTONWOOD PRECINCT, established March 24, 1871, is bounded on the north by Silverton Precinct, east and south by the summit of the mountains, and west by Granite Precinct. It contains all that portion of the Wasatch Mountains which is drained by the head-waters of Little Cottonwood Creek, about 25 square miles. Near the centre of the precinct is situated the mining town of Alta. Pop. in 1880, 300.

HISTORICAL—When the precinct was first organized, it was called Mineral Precinct, but the County court changed its name to what it now is, July 22, 1871.

LITTLE COTTONWOOD WARD. See *Union*.

LÖVENDAHL'S, a flag station on the U. C. Ry., 9 miles south of Salt Lake City, was named in honor of S.

M. Løvendahl, the owner of the adjacent property.

MILL CREEK, a beautiful mountain stream, rises near the summit of the Wasatch Mountains and flows westward through Mill Creek Canyon for about twelve miles until it emerges into Salt Lake Valley. There it is used for irrigation purposes. From its source to where it originally emptied into the river Jordan, at a point immediately south of the White Bridge, at the foot of North Temple Street, Salt Lake City, was a distance of about twenty-one miles. In its original course it received as tributaries Canyon Creek, Emigration Creek, Red Butte Creek and part of City Creek. These streams all came together in a sort of marsh immediately south of the present site of Salt Lake City. A canal, about one mile long, now conducts the surplus waters of Mill Creek from the Wasatch Roller Mills (situated a short distance west of the State Road) due west to the river Jordan, into which it empties at a point four miles south of the original outlet. The surplus waters of Emigration Creek, Canyon Creek and Red Butte Creek are conducted through a canal along 8th West Street, Salt Lake City, to the Hot Springs Lake.

In early Utah days there were a number of saw-mills on Mill Creek; now there are only two running, as the best timber in Mill Creek Canyon has long since been taken away.

MILL CREEK PRECINCT, established July 21, 1863, is bounded on the north by Farmers and Sugar House Precincts, east by East Mill Creek and Big Cottonwood Precincts, south by South Cottonwood Precinct and separated from North Jordan and Granger Precincts on the west by the river Jordan. It contains about twelve square miles of some of the best and most productive farming land in Utah. Pop. in 1880, 1,416. This precinct contains School Districts Nos. 30, 31, 36 and 39.

MILL CREEK WARD is coextensive with Mill Creek Precinct. It contains a water power flouring-mill, several saw, shingle and planing mills, a number of well stocked general and special stores and many comfortable private residences. The shipments comprise flour, grain and general produce. The ward house is pleasantly situated on rising ground near the centre of the Ward, ½ mile east of the State Road and about five miles south-east of the Temple Block, Salt Lake City. The Ward is noted for its well attended meetings, well conducted organizations, excellent district schools, and for the liberality of the Saints in paying tithing and donations.

In May, 1887, the officers of the Ward stood as follows:

Bishopric—James C. Hamilton, Bishop; John F Snedaker and Jens Hansen. Counselors; Geo. B. Bailey, ward clerk.

There is a Priests' Quorum presided over by the Bishopric, a quorum of ordained Teachers, under the presidency of Samuel Cornwall, and two Deacons' Quorum, presided over by Frank Murphy and Abraham Hill.

Sunday School—John F. Snedaker, supt.; O. P. Lemmon and Levi P Helm, assistants; Clara Snedaker, secretary.

Relief Society—Elizabeth Hill. Pres; Ann Walters Lemmon and Elizabeth Snedaker, Counselors; Francis Hanson, secretary.

Y. M. M. I. A.—Levi P. Helm, Pres.; Wm. N. Hill and Joseph Hansen, Counselors; Philip Carlisle, secretary.

Y. L. M. I. A.—Clara Snedaker, Pres.; Mary B. White and Agnes Merrill, Counselors; Mary Jensen, secretary.

There are four Primary Associations, one in each school district, presided over by Ann Walters Lemmon, Mary McAllister, Francis Hanson and Mary Ann Birch.

HISTORY—In the spring of 1848 John Neff located a mill site on Mill Creek, near a little grove, about two miles below the mouth of Mill Creek Canyon. In July and August

following the mill race was dug by a Mr. Binley and about harvest time the mill commenced operation, even before the building was roofed in. With the exception of a small chopping mill put up by Charles Crisman, at the mouth of City Creek Canyon, this was the first mill in Salt Lake Valley, and it made the first flour produced in Utah. This mill occupies one of the finest mill sites in Utah Territory.

Mr. Neff moved his family out on the mill site early in the fall of 1848 and thus became the first settler on Mill Creek. A few weeks later Daniel Russell settled near the mouth of Mill Creek Canyon, about a mile above the mill, and the following spring planted an orchard and commenced farming.

For a number of years the Neff and Russell families were the only settlers in that tract of country now included in the East Mill Creek Ward. In the early days of Utah that upper bench country was considered unfit for cultivation; but some years ago its special adaptation for the raising of fruit and lucern was discovered, and at the present time the excellent quality of the tame hay, garden vegetables and fruits raised in that locality is known all over the country.

In 1848 and 1849, the Gardner family (including Robert Gardner, sen., Archibald Gardner and Robert Gardner, jun.), Reuben Miller, Alexander Hill, Wm. Casper and family, John Borrowman, Joseph Fielding, John Scott, Stephen Chipman, Roger Lukeham, Mary Smith and family (including Patriarch John Smith and Apostle Joseph F. Smith) and others settled at various points on Mill Creek and Big Cottonwood Creek. The Gardners built a saw-mill and subsequently a grist-mill about two miles below John Neff's mill site.

In the winter of 1849-50 religious services were held in Alexander Hill's house, on the Big Cottonwood Creek. During the few following years meetings were held in private houses, and in 1853 the first school house, a small adobe building, was erected on the State Road, immediately north of Big Cottonwood Creek. Another small school house (known as the North school house) was built near the present residence of Levi North. This building, which was rather plain in point of architecture, having a mud roof and rough flooring, was pulled down by a number of young men who conceived the idea of a better building. Another house, 30 x 20 feet, was consequently erected in 1855, near the point where the "big ditch" crossed the county road going to Union Fort. A similar school house was built a short distance east o the first school house on the Big Cottonwood, part of the material used for the former building being utilized again. Later, another school house known as the Scott school house, 20 x 30 feet, exclusive of a vestry, was built near the northern limits of the Ward. The present ward house was erected in 1868.

At the time of the general move in April and May, 1858, the Mill Creek Saints settled temporarily at Spanish Fork. A few, also, stopped at Springville, Goshen and other places in Utah County. Nearly all returned in July following.

Shortly after the move, James Gordon opened a distillery and commenced to manufacture whiskey on the State Road. This served as a temptation for the young to become intemperate. For refusing to cease that obnoxious business, Mr. Gordon was excommunicated from the Church, April 10, 1859.

April 8, 1849, Joel H. Johnson was ordained the first Bishop of the Mill Creek Ward. His Counselors were Reuben Miller and James Rawlins. At the General Conference of the Church, held in G. S. L. City, in April, 1851, Reuben Miller was voted to be the Bishop of the Ward. He was ordained shortly afterwards. He chose as Counselors James Rawlins and a brother Hotchkinson. Counselor Hotchkinson, went to California in 1851, and Alexander Hill was chosen second Counselor in his stead. Elder Rawlins was discontinued as Counselor in 1852 or 1853, when Alexander Hill became first Counselor, and Alva Keller was chosen to act as second Counselor. Alva Keller was dropped in 1856, and John A. Smith was chosen in his stead. During the absence of Alexander Hill on a four-months' mission to Salmon River, Robert Gardner acted as Counselor *pro tem.* in his stead. John A. Smith removed to Tooele County in 1859, and Washington Lemmon was chosen as second Counselor in his stead. This Bishopric (Miller, Hill and Lemmon) stood intact for twenty-three years, no change being made, at the time of the general reorganization in 1877, except that the Ward was slightly diminished in size by the organization of new Wards.

Bishop Reuben Miller died in July, 1882, beloved and honored by the people, over whom he had presided so many years. After his death, Counselor Hill had temporary charge of the Ward until Sunday, March 30, 1884, when Pres. Jos. F. Smith, Apostle Brigham Young, and Prests. Angus M. Cannon and Joseph E. Taylor and others met with the Saints of Mill Creek for the pur-

pose of appointing a new Bishopric. On that occasion James C. Hamilton was ordained a High Priest and set apart to act as Bishop of the Mill Creek Ward by Jos. F. Smith. John F. Snedaker was ordained and set apart by Angus M. Cannon as first, and Jens Hansen by Joseph E. Taylor as second Counselor to Bishop Hamilton.

MOUNTAIN DELL PRECINCT, created Nov. 10, 1877, is bounded on the north by Morgan County, east by Morgan and Summit Counties, south by East Mill Creek Precinct, and west by Sugar House Precinct. It contains about fifty square miles of mountain country and includes School District No. 55. Pop. in 1880, 95.

MOUNTAIN DELL WARD is coextensive with the precinct bearing the same name. The ward house, a small log building, which is also used for school purposes, is situated in Parley's Canyon, about fourteen miles south-east of the Temple Block, Salt Lake City. The population of the Ward consists of eleven "Mormon" families and two families of "outsiders." Most of the people live on the creeks near what is known as Hardy's Station. All kinds of small grain and potatoes are raised without irrigation. The farms are located on the table land back from the creeks.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Wm. B. Hardy, Bishop; Wm. W. Taylor and James Laird, Counselors; Bines Dixon, ward clerk.

Sunday School—Wm. W. Taylor, supt.; W. B. Hardy assistant, Bines Dixon, jun.; secretary.

Relief Society—Mary Dixon, Pres.; Taey Hardy and Elizabeth Windmill, Counselors; Emily Taylor, secretary.

Y. M. & Y. L. M. I. A.—Mary Hards Pres.; Mary Dixon and Velara Laird, Counselors; Elizabeth Taylor, secretary.

HISTORY—The first settler in Parley's Canyon was Mr. Hatch who located on Big Mountain Creek, about two miles north of Hardy's Station about the year 1855. One or two more families moved up soon afterwards. In 1860 Bishop L. W. Hardy built a house at the "forks," where he for a number of years kept a mail station. Ephraim Hanks had made some improvements on the same grounds previous to this. It is only a few years since farming was actually commenced.

The first ecclesiastical organization known dates back to Oct. 5, 1878, when James Laird "was sustained as presiding Priest of the Mountain Dell Branch of the Sugar House Ward." This was done at a Stake conference. Aug. 20, 1882, the branch was organized as a Ward with Wm. B. Hardy as Bishop and Wm. W. Taylor and James Laird as Counselors. Counselor Laird died, and Bines Dixon was subsequently ordained a High Priest and set apart as second Counselor to Bishop Hardy by C. W Penrose.

MURRAY, the post office name for South Cottonwood, 7 miles south of Salt Lake City, was named in honor of Governor Eli H. Murray.

NORTH JORDAN PRECINCT, established June 3, 1872, is bounded on the north by Pleasant Green, Hunter and Granger Precincts, separated from Mill Creek and South Cottonwood Precincts on the east by the river Jordan, bounded on the south by West Jordan Precinct and separated from Tooele County on the west by the summit of the Oquirrh Mountains. It contains about thirty square miles of valley and mountain country. Pop. in 1880, 282.

NORTH JORDAN WARD, also known as Taylorsville, is coextensive with the North Jordan Precinct. The ward house beautifully located near the centre of the Ward west of the river Jordan, is 10½ miles south-west of Salt Lake City, and 1½ west of Francklyn, the nearest railway station. The Ward contains a water power grist-mill, some of the best farms in Salt Lake Valley and many fine residences. Farming and sheep raising are the principal industries of its inhabitants. The Ward is known for its well attended meetings, orderly Sunday School, lively associations and the general industry of its inhabitants. An efficient choir is ably conducted by Archibald Frame.

The follwing were the presiding authorities of the Ward in May, 1887.

Bishopric—Samuel Bennion, Bishop; William Panter and Samuel Bringhurst, jun.; Counselors.

Deacons' Quorum—Parley Williams, President; Archibald Frame, jun.; and Wm. H. Harker, Counselors. There are also a number of ordained Priests and Teachers not yet properly organized into quorums.

Sunday School—Archibald Frame, superintendent; George M. Spencer, and Wm. H. Haigh, assistants; Albert Spencer, secretary.

Relief Society—Eliza Spencer, Pres.; Mary P. Bennion and Mary Ann Webster, Counselors; Alice J. Harker, secretary.

Y. M. M. I. A.—Joseph S. Lindsay, Pres.; Wm. Harker and James Frame, Counselors; John W. Webster, secretary.

Y. L. M. I. A.—Fanny Frame, Pres.; Mary Ann Haigh and Elizabeth Frame, Counselors; Georgiana Webster, secretary.

Primary Association—Eliza A. Bennion, Pres.; Susan W. Bennion and Mary E. Lindsay, Counselors; Laura Bennion, secretary.

HISTORY—The early history of the North Jordan Ward is interwoven with that of West Jordan, being the head-quarters of the latter Ward until the spring of 1859, when Bishop A. Gardner became Bishop. At that time the West Jordan Ward, included all that part of Salt Lake County lying west of the river Jordan, besides a small tract of country on the east side. A branch organization was effected at North Jordan with John Bennion as presiding Elder. He acted under the direction of Bishop Gardner. Elder John Bennion resigned his position and Samuel Bennion succeeded him as presiding Elder, Sept. 27, 1863. The latter acted in that capacity until June 17, 1877, when the North Jordan branch was organized into a Ward with Samuel Bennion as Bishop and Archibald Frame and Joseph Harker as Counselors. These brethren were all ordained and set apart on that occasion, Elder Bennion by Bishop Hunter. The Ward at that time also comprised most of that section of country now included in the Granger Ward. July 29, 1883 Daniel McRae and Samuel Bringhurst, jun., were ordained High Priests and set apart to act as Counselors to Bishop Bennion, instead of Counselor Frame and Harker; and when the Granger Ward was organized partly of the north district of North Jordan, Feb. 24,1884, William Panter was chosen as first Counselor to Bishop Bennion, instead of Counselor McRae, who was chosen as Bishop of the new Ward. The original North Jordan Canal (See *West Jordan*) has been enlarged several times until it now is 16 feet wide in the bottom. The North Jordan people have also taken an active part in making the so-called South Jordan Canal, which taps the river at Bluff Dale at the same point as the Salt Lake City Canal. From these two canals the people get their main water supply for irrigation purposes.

The present ward house, a fine brick building, was erected in 1878, as an addition to the rock school house built some years previous.

NORTH POINT PRECINCT, established March 19, 1880, of a part of Brighton Precinct, is bounded on the north by the Great Salt Lake, separated from Davis County and Salt Lake City on the east by the river Jordan, bounded on the south by Brighton Precinct and west by Hunter Precinct. It contains about twenty square miles of level country, a great deal of which consists of alkali bottoms. This precinct belongs to the Brighton Ward and contains School District No. 48. The population of North Point consists of about thirty families, all members of the Church but one.

PAPER MILL POST OFFICE is the post office name for the Sugar House Ward.

PLEASANT GREEN PRECINCT, established July 21, 1874, is bounded on the north by the Great Salt Lake, east by Hunter Precinct, south by North Jordan Precinct and west by the summit of the Oquirrh Mountains, or the county line. It contains about seventy square miles of valley and mountain country, only a small portion of which is adapted for cultivation. Pop. in 1880, 179. School District No. 47 is included in this precinct.

PLEASANT GREEN WARD comprises the Pleasant Green and Hun-

ter Precincts. The ward house, which is also used for school purposes, is located in the centre of a fine farming district, about twelve miles south-west of Salt Lake City. Nearly all the inhabitants are Latter-day Saints, who all live on their farms in a scattered condition. The farming lands are watered from the Utah & Salt Lake Canal, or cultivated without irrigation, good crops being raised in some places upon the latter principle. Religious meetings are held in the ward house and also in the Hunter school house.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Lehi N. Hardman Bishop; Hyrum T. Spencer and John Hirst, Counselors; Peter LeCheminant, ward clerk.

Deacons' Quorum—James C. Bertoch, Pres.

Sunday School—Isaac Coon, President; James Bertoch and Austin M. Brown, Counselors; Samuel B. Taylor, secretary.

Relief Society—Alvira S. Hirst, Pres.; Ann Bertoch and Nancy Dearden, Counselors; Fanny Jenkins, secretary.

Y. M. & Y. L. M. I. A.—Isaac Coon, President; Austin M. Brown and James C. Bertoch, Counselors; Jane E. Spencer, secretary.

HISTORY—Lorenzo D. Young was the first man who located a stock range in that district of country now included in the Pleasant Green Ward. He settled at Mill Stone Point, about fourteen miles west of Salt Lake City. Some time afterwards Joseph Toronto located another stock range at a place known in early times as Toronto's Point, (now Spencer's Point), about one mile west of Mr. Young's range. In the fall of 1859, the three brothers LeCheminant (Peter, Osmond and Edmund) settled near by, and a few years later attempts were made at dry farming, but this did not prove very profitable. Not until after the completion of the Utah & Salt Lake Canal (which terminates at Spenser's Point,) was farming entered into by the Pleasant Green people to any great extent.

The first settlers of Pleasant Green belonged ecclesiastically to Salt Lake City when they became a part of the Brighton Ward. John Hirst was the first Elder who commenced holding meetings at Pleasant Green, and for a number of years services were held in private houses, the great distance to the place where meetings were held in the Brighton Ward making it inconvenient for the settlers from the west side to meet there. At the time of the reorganization of the Brighton Ward, July 29, 1877, John Hirst was ordained and set apart by Pres. D. H. Wells as presiding Priest of the Pleasant Green branch of the Brighton Ward. That same year a meeting house (the present ward house) was built, and the first meeting held in it Dec. 30, 1877.

At a meeting held at Pleasant Green, April 15, 1877, the Saints there were counseled to keep a record of their own, which has been done ever since. Elder John Hirst died at Pleasant Green, Sept. 7, 1878; and Lehi Nephi Hardman was ordained and set apart as presiding Priest in his stead by Daniel H. Wells, Sept. 22, 1878.

At a meeting held at Pleasant Green, Sunday Oct. 1, 1882, the Pleasant Green branch of the Brighton Ward was organized into a separate Ward with Lehi N. Hardman as Bishop. He was ordained and set apart by Apostle Brigham Young, jun. Hyrum T. Spencer was ordained and set apart by Pres. Angus M. Cannon as first and John Hirst by Joseph E. Taylor as second Counselor. Peter LeCheminant, was appointed ward clerk.

RED BUTTE CREEK, a clear mountain stream, rises near the summit of the Wasatch Mountains and flows in a south-westerly direction through Red Butte Canyon for nearly eight miles until it emerges into Salt Lake Valley just above Fort Douglas. There a good portion of its water is taken into reservoirs and used for culinary and irrigation purposes. The residue of the stream is used by the Salt Lake City people for watering gardens. The original creek emptied into the Mill Creek immediately south of Salt Lake City.

REVERE SWITCH, a flag station on the Bingham Branch of the D. & R. G. Ry. is situated on Bingham Creek, 5½ miles north-east of Bingham and 19 miles south-west of Salt Lake City.

RIVERTON PRECINCT, established Dec. 23, 1879, is bounded on the north by South Jordan Precinct, separated from Draper Precinct on

the east by the river Jordan, bounded on the south by Bluff Dale Precinct and west by Herriman Precinct. It contains about twelve square miles and includes School District No. 44.

RIVERTON WARD is coextensive with Riverton Precinct. The ward house, pleasantly situated on rising ground, a short distance west of the river Jordan, is about nineteen miles south of the Temple Block, Salt Lake City.

In May, 1887, the presiding authorities of the Ward stood as follows.

Bishopric—O. P. Miller, Bishop; Jesse M. Smith and Gordon S. Bills, Counselors.

Sunday School—S. L. Howard, supt.; Alexander B. Kidd and Christian Petersen, assistants; Charles M. Nokes, secretary.

There are also a Deacons' qourum, improvement associations, etc.

HISTORY—Samuel Green, Timothy Gilbert, Peter N. Garff and Chris. Christensen were among the first settlers on the river bottom in that section of country now included in the Riverton Ward. Lars Jensen was the first settler on the bench, west of the river bottom, and built the first house at a point about a mile south-west of where the Riverton ward house now stands. This was in 1870. In the beginning of 1871 work was commenced on the South Jordan Canal, which had been surveyed the year previous. After three years labor, in wh ch John Hansen took a very prominent part, the county came to the assistance and completed the canal, which taps the river Jordan near the "Point of the Mountain", about one mile north of the county line,and is about twenty miles long. Water was first turned into it about the year 1876, and from that time the bench country began to fill up with settlers who irrigated their farms from the canal water. A few years later, when the Utah & Salt Lake Canal was completed, more land was brought under cultivation; hence the gradual increase of the population.

At an early day a branch organization was effected, with Nicholas T. Silcock as President, and the little settlement called Gardnersville, in honor of Bishop Archibald Gardner who owned most of the land in the neighborhood at that time. Bro. Silcock presided under the West Jordan Bishopric until the reorganization in 1877, when Gardnersville was consolidated with and made part of the South Jordan Ward, which was organized June 17, 1877. In 1879, when a precinct was established, the name of the settlement was changed to Riverton. Another branch organization took place in 1881, when Lars Jensen was appointed President under the direction of the South Jordan Bishopric. After this meetings were held regularly every Sabbath. Elder Jensen presided until his death April 23, 1883. Some time afterwards Orin P. Miller was placed in charge of the branch. He presided until Aug. 8, 1886, when Riverton was organized into a separate Ward, with Orin P. Miller as Bishop, and Jesse Morgan Smith and Gordon S. Bills as Counselors.

ROSE CREEK, a small mountain stream rises in the Oquirrh Mountains, near the boundary line between Salt Lake, Utah and Tooele Counties, and flows through Rose Canyon in a north-easterly direction for about six miles, until it emerges into Salt Lake Valley. There it is taken up by the Herriman people and used for irrigation purposes. The creek and canyon were named in honor of a family called Rose, who burned coal in the canyon at an early day.

SALT LAKE CITY, the headquarters of the Church of Jesus Christ of Latter-day Saints, the capital and metropolis of Utah Territory, the judicial seat of Salt Lake County, and one of the handsomest cities in America, is located on the river Jordan, 12 miles from the southeast shore of the Great Salt Lake, at 40 deg. 46 min. 8 sec. north latitude and 112 deg. 6 min. 8 sec. west Greenwich longitude, in the famous Salt Lake Basin, at an altitude of 4,200 feet above sea level. It nestles at the very base of the Wasatch Mountains, which, within a few miles of the city, rear their lofty snow-capped peaks from 7,000 to 8,000 feet above, displaying their varying beauties of canyon, crag, pass and cone; and as they stretch far southward. bounding for over 200 miles the grandest of valleys, the paradise of the farmer, horticulturist and fruit-grower. To the west and north-west lies the silent, mysterious Great Salt Lake, with its health-giving miniature sea-breezes and exceptional bathing facilities.

The area of the city is about four miles east and west by three miles north and south, and most of the streets, which cross each other at right angles, are 132 feet wide, and are lined by a uniform succession of shade and fruit trees, and washed at either curb by cold and sparkling mountain streams, giving the whole city the appearance of a huge grove, whose luxuriance of foliage covers an attractive collection of marts, cottages and villas, with here and there a steeple, a dome or a tower of some handsome residence standing boldly out from amidst the mass of trees.

The shape of the city assumes something of the appearance of an irregular and broad faced L, the angle, an obtuse one, being formed by a short western spur of the Wasatch range of mountains, the south-western corner of which the city closely hugs. Of late years the houses have crept gradually up the foot of the spur, or bench as it is called. On this elevated portion of the city, the blocks are smaller and the streets narrower than in the older portion.

The mean summer temperature of the city is about 74 deg., but on account of the dry and rare atmosphere it is not more oppressive than a mean five degrees lower would be on the sea level. Although the mercury often reads above 90 deg. in July and August, sunstroke is almost unknown, severe thunders and lightuings are infrequent, and the nights are uniformly cool. The mean temperature in winter is about 32 deg., and the Salt Laker often has occasion to felicitate himself on the enjoyment of the pleasantest of winter weather, when the great eastern railways are blocked up by snow, or the mercury at the chief centres of population day after day reads from 15 to 30 deg. below zero. The real winter holds from three to six weeks only. The annual mean is 51 deg., and a residence in the city is worth the while solely for the agreeableness of the climate.

The present corporate limits of Salt Lake City are nearly ten miles from east to west, and about five miles from north to south. From this, however, must be taken the Fort Douglass Military Reservation, two miles square, situated immediately east of the city proper.

The city is divided into five municipal wards, and also into twenty-one ecclesiastical, or Bishops', Wards. The city government is vested in a city council composed of a mayor, five aldermen—one for each of the five municipal wards—and nine councilors, who are elected biennially by the qualified voters on the second Monday in February of each even year. At the same election a marshal, a treasurer, a recorder and an assessor and collector are also elected, and hold office for two years and until their successors are elected. About the city are springing up various manufacturing industries, all calculated to win for it permanen prosperity, and maintain its future importance as a commercial centre. The Salt Lake Connty Court House is situated in the city. In the City Hall the Territorial Legislature convenes, there being no State House. The District Court of the Third District holds its sessions in what is known as the Wasatch Block, a large building constructed for commercial purposes; in the same structure the Postoffice is situated. The finest public buildings in the city are either religious, benevolent, educational, or for amusement. There are the Temple, Tabernacle and Salt Lake Assembly Hall on the Temple Block, besides several fine meeting houses in some of the Bishop's Wards. There are also St. Mark's Cathedral, St. Paul's Chapel, the Presbyterian, Methodist, Congregational, Catholic and Baptist Churches, and that of the so-called Josephite Church, and the Jewish Synagogue. The Deseret University is a fine educational structure, not finished as yet; there are also Hammond Hall, the Salt Lake Collegiate Institute, St Mary's Academy, Rowland Hall, St. Mark's

School House and several others. One of the finest structures in the city, and of recent date, is St. Mary's Hospital, situated in the eastern part of the city. The Salt Lake Theatre and the Walker Opera House are the most noted places of amusement.

Among the places of interest is the Deseret Museum, opposite the Temple Block, south. From the numerous curiosities deposited there the visitor may form a somewhat correct idea of the wonderful resources of the Rocky Mountain country.

There are three cemeteries: the City Cemetery, adjoining which is the Jewish; and the Mount Olivet, situated on the bench east of the city proper. The two former are northeast of the city, but all within the corporate limits.

There are within the limits of the city four public places, intended at a future time for parks; while the old Mill Farm, situated at the southeastern part of the city, was purchased a few years ago, for park purposes, and it is now known as the Liberty Park. The park proper contains 100 acres; while there are ten acres at the south-east corner, in which springs rise, and are also embraced in the resort. The work of putting it in proper condition has barely commenced.

The city has pleasant hotel accomodations, insuring comfort at reasonable prices; it has excellent waters supplied from City Creek by means of piping laid under the streets, with frequent hydrants and head sufficient to force it over the tops of the highest buildings. The water is largely consumed during the year for culinary purposes, and in the summer also for the sprinkling of lawns, made of easy avail in the more thickly settled portion of the town by means of water mains. There are about thirteen miles of main pipes in the city doing service for culinary, lawn and fire purposes when required. The mains are tapped at regular intervals by hydrants so as to render every assistance in case of fire.

The Warm and Hot Springs, noted for their health-giving mineral waters and for the healing effect upon bathers, are within the corporate limits of the city; the first being connected with all parts of the city by street cars.

Persons visiting the Great Salt Lake, either for the benefit of the breeze, for the advantages of bathing, or simply for the purpose of viewing its surface, first go to Salt Lake City, from which point there is rail communication to the Lake. The distance from the city to the portions of the lake most frequently visited is about twenty miles.

The city is lighted both by gas and by the electric light. Between ten and twelve miles of gas mains thread the principal streets of the city.

The Utah Central and Denver & Rio Grande Railways connect the city with the Union Pacific and Central Pacific at Ogden, the Union Pacific continuing the connection from Ogden with the Atlantic States, and the latter with the Pacific States. The Utah & Northern secures connection with Idaho and Montana. The Denver & Rio Grande also gives connection with the Atlantic States by its own route, while the Utah Central gives connection with the more southern settlements of the Territory. The Utah & Nevada gives communication with the Great Salt Lake and mining camps in the Oquirrh range, as do the Salt Lake Western and the Bingham Branch of the D. & R. G. Ry., while the camps of Little Cottonwood can be reached over the Alta Branch of the D. & R. G. Ry., and Park City via the Utah Central, Union Pacific and Echo & Park City roads. Telegraphic communication may be had over the world by the Western Union, while by the Deseret Telegraph Company, a local line, Territorial cities and towns may be reached. The street cars run to all parts of the city; telephonic and district telegraph systems are in operation.

The population of the city is at present estimated to be nearly 30,000, of which nearly three-fourths are members of the Church of Jesus Christ of Latter-day Saints.

HISTORY.—Salt Lake City was first settled by a company of Latter day Saints, under the leadership of Pres. Brigham Young. This company is known in local history as the Pioneers. They were the advance guard of the large body of Saints who were expatriated from Nauvoo, Hancock County, Illinois, in the spring of 1846. The Pioneers, numbering 143 men, 3 women and 2 children, left the Missouri River at Winter Quarters, (now Florence, Nebraska) in April, 1847, with 73 wagons, and were joined by about a dozen other persons on the journey. Orson Pratt and Erastus Snow, two of the Pioneers, entered the valley of the Great Salt Lake through Emigration Canyon, about five miles south-east of the city, July 21st of the same year, Mr. Pratt being the first to set foot on the present site of Salt Lake City. The day following the main body of the Pioneers entered the valley, and encamped two or three miles south of the city, moving the camps northward and camping on the spot now known as Washington, or the Eighth Ward, Square, on the 23d. President Young, who had been delayed because of prostration caused by an attack of mountain fever, entered the valley with the remainder of the Pioneers, on the 24th. On the 29th about 150 members of the Mormon Battalion, consisting of detachments of sick, who had wintered at Pueblo on the Arkansas River, also arrived, accompanied by a party of Saints numbering some fifty souls, the latter having started from Mississippi in 1846, and wintered at Pueblo. The Battalion was under charge of Captains James Brown and Nelson Higgins and Lieutenant Wesley W. Willis. A ten-acre fort of logs and adobes was built on what is now known as the Old Fort Square in the Sixth Ward. Two additions, the North Fort and the South Fort, were subsequently made, the original ten-acre fort being too small to accomodate all the people.

Elder Tarleton Lewis was appointed Bishop in the Middle Fort, Edward Hunter in the South Fort and Joseph B. Noble in the North Fort.

In the fall of the year 1847, nearly two thousand other immigrants followed the Pioneers, coming mainly from Winter Quarters and immediate vicinity. In August, 1847, the survey of a city was commenced, and at a meeting held Aug. 22, 1847, it was decided to call the new town site the "City of the Great Salt Lake," this, sometime afterwards, took the form of Great Salt Lake City. The city was laid off into blocks of 10 acres each, or 40 rods square, the streets intersecting each other at right angles, with a total width of eight rods, including 20 feet of sidewalk on either side of the street.

In March, 1848, the Great Salt Lake City fort contained 423 houses and 1,671 souls. Their farming field consisted of 5,133 acres of land, of which 875 acres were sown with winter wheat. About this time a post office was established with Jos. L. Heywood as postmaster. On the 25th of March the first public meeting was held on the Temple Block.

In consequence of the scanty harvest of 1848 breadstuff and other provisions became very scarce in the valley, and many of the people were compelled to eat rawhides and to dig sego roots for months upon which to subsist previous to the harvest of 1848. In the fall of that year Pres. Brigham Young, Heber C. Kimball, Willard Richards and Amasa M. Lyman arrived in the valley with large companies of Saints.

In the spring of 1849 most of the people who had wintered in the fort moved out onto their city lots, or into the adjoining country. At the General Conference held in October, 1849, a Carrying Company, for carrying goods from the Missouri River to the valley and also to run a passenger train was organized. About five hundred wagons and fourteen hundred Saints arrived in the valley in 1849, besides a number of California emigrants who, during their stay in the Territory, were converted to "Mormonism" and remained with the Saints.

June 15, 1850, the first number of the *Deseret News*, the first paper published in the Rocky Mountains, was issued in Great Salt Lake City; Willard Richards, editor.

At the General Conference held in the city in October, 1853, the Bishops of the various Wards reported 5,979 members of the Church in the city, besides a few non-Mormons. In 1860 the population had increased to about 9,000, in 1870 to 12,854 and in 1880 to 20,765.

Great Salt Lake City was incorporated by act of the General Assembly of the Provisional State of Deseret, approved Jan. 19, 1851. The legislature of the Territory of Utah, by joint resolution, approved Oct. 4, 1851, adopted or legalized the laws of the Provisional Government of Deseret. The incorporation act of Jan. 20, 1860, repealed the previous incorporation act, but confirmed

the old boundary lines, with the exception of a few slight changes intended to secure greater definiteness. The incorporation limits were about eight miles east and west, and a trifle over six miles north and south. An act, approved Jan. 18, 1867, removed the western boundary line from the banks of the Jordan River to a line running due north and south, averaging about two miles west of the river. An act, approved Jan. 29, 1868, changed the names of Great Salt Lake City and County to Salt Lake City and Salt Lake County. An act, approved Feb. 15, 1872, removed the south line, east of the Jordan River, northward to 10th South Street, thus excluding nearly all of the Five Acre Survey.

The first municipal officers of the city were appointed by the governor and legislature, Jan. 9. 1851. Jedediah M. Grant was appointed mayor; N. H. Felt, William Snow, Jesse P. Harmon and N. V. Jones, aldermen; Vincent Shurtliff, B. L. Clapp, Zera Pulsipher, Wm. G. Perkins, Lewis Robison, Harrison Burgess, Jeter Clinton, John L. Dunyon and Samuel Richards, councilors; Robert Campbell, recorder, and Elam Luddington, marshal. On the 11th the officers took the oath of office, and the city council apportioned the city into four municipal wards.

Mayor Grant died Dec. 1, 1856, and A. O. Smoot succeeded him. He served as mayor ten years, or until 1866, when he was succeeded by Daniel H. Wells, who also served ten years, after which Hon. Feramorz Little served six years, (from 1876 to 1882), Wm. Jennings two years (1882-84), and James Sharp two years (1884-86). The present incumbent, Francis Armstrong, has served since Feb. 1886.

Great Salt Lake City, naturally, was the capital or central point of the country in its vicinity. An act of the Legislative Assembly of the Territory, however, approved Oct. 4, 1851, made Fillmore, in Millard County, about 130 miles south of the city, the capital of the Territoey, at which place one wing of a State house was subsequently built. Later, on Dec. 15, 1856, the seat of government was removed to Salt Lake City, and it has remained there from that date up to the present period.

The increase in the population of the city has been steady and pronounced from the first, although its development, like that of the whole Territory, was necessarily slow. because of the great hardships which had to be borne from drouth and other difficulties in earlier times, because of a lack of sufficient food for a number of years in Pioneer days, and because of the great distance—about a thousand miles—between Salt Lake City and any civilized point outside Utah. For years, nearly the only money brought into the Territory was by immigrants coming and passing through, many of whom, while on their way to California, were glad to dispose of surplus articles at a nominal price, and in exchange for articles of food that could be had in Utah.

At the General Conference held April 7, 1851, it was voted to build a Temple in Great Salt Lake City. Feb. 14, 1853, the Temple Block was dedicated and the ground broken for the foundation of the Temple, the corner stones of which were laid April 6th following. June 16, 1854, the workmen began to lay the foundation, which was completed July 23, 1855. Aug. 15, 1854, a wall, which yet remains, was completed around the Temple Block. The Endowment House was built in 1855 and dedicated May 5th of that year.

In the spring of 1851 school houses were built in most of the Wards in the city, and also in the country Wards.

May 21, 1851, work was commenced on the structure subsequently known as the Old Tabernacle. The building was dedicated April 6, 1852, and was used for religious worship until 1879, when it was pulled down to make room for the present Salt Lake Assembly Hall. The building now known as the Big Tabernacle, on the Temple Block, was completed in 1867.

The first legislature of Utah Territory convened in Great Salt Lake City, Sept. 22, 1851. The "University of the State of Deseret" was opened in the city Nov. 11, 1851. In February, 1852, the Territorial Library was opened in the Council House, with Wm. C. Staines as librarian. Congress had appropriated 5,000 towards the purchase of books, which were selected by Delegate J. M. Bernhisel. Sept. 3. 1852, the first company of Perpetual Emigrating Fund immigrants arrived in the city from Europe with 31 wagons; A. O. Smoot captain.

In 1853 the "Spanish Wall" was built around the city. It was twelve feet high, six feet thick at the base, tapering to two feet six inches six feet from the ground, and preserving that thickness to the top. It was nine miles in length. This wall was built as a protection against the Indians.

A mass meeting was held in the city Jan. 31, 1854, for the purpose of taking steps towards memorializing Congress to construct a national railroad from the Missouri River

via the South Pass and G. S. L. City, to the Pacific. In the following March Elias Smith succeeded the late Willard Richards as postmaster. Aug. 31, 1854, Col. E. J. Steptoe arrived in the city with about one hundred and seventy five soldiers.

In 1855 the County Court House, "Lion House" and other noted public and private buildings were erected in the city.

At a mass meeting held in the city, Jan. 26, 1856, steps were taken for organizing the B. Y. Express Carrying Company, to carry a daily exprss from the Missouri River to California. In subsequent meetings shares were taken to stock a thousand miles of the road.

An ordinance providing for the organization of a Fire Department was passed by the city council, Oct. 17, 1856. Jesse C. Little was appointed chief engineer.

Sept. 26, 1856, the first two companies of immigrating Saints which crossed the plains with hand carts arrived in the city, in charge of Edmund Ellsworth and D. D. McArthur. Other companies which followed—notably James G. Willie's company, which arrived Nov. 9th, and Edward Martin's company, which arrived Nov. 30th, of that year—suffered extremely from cold and hardships before reaching the valley.

July 24, 1857, while the people of Great Salt Lake City and vicinity celebrated the 10th anniversary of the arrival of the Pioneers by a feast in Big Cottonwood Canyon, Mr. Judson Stoddard arrived from Independence, Mo., and reported that General Harney with 2,000 infantry, and a proportionate number of artillery and cavalry, were ordered to Utah. A few days later the Utah militia was ordered to be kept in readiness for an expedition to the mountains, to prevent the entering of the approaching army, if necessary, and on the 15th of August Col. Robert T. Burton and J. W. Cummings started east with 70 men for the purpose of protecting the immigrant trains and making observations in regard to the approaching army.

Capt. Stewart Van Vliet, of Gen. Harney's staff, arrived in the City Sept. 8th, and the following day had an interview with President Young. After a few day's stay he returned to his escort on Ham's Fork and proceeded from there to Washington, where he used his influence in favor of the Saints. Sept. 15th, Governor Brigham Young declared the Territory of Utah under martial law and forbade the troops to enter Great Salt Lake Valley. Large numbers of armed militia were ordered to Echo Canyon and other points to intercept the soldiers and prevent their access to the valley.

Jan. 16, 1858, a large mass meeting of citizens was held in the Tabernacle, in which a petition and resolution, setting forth the true state of affairs in Utah, were adopted and, on motion, sent to the U. S. government at Washington. Col. Thos. L. Kane arrived in the City by way of California, Feb. 24, 1858. He came voluntarily for the purpose of bringing about a peaceful solution of the existing difficulties between the United States and Utah. After consulting with Gov. Young and other leading citizens he went out to the army, which was encamped at Ft. Scott, (near Ft. Bridger). There he had an interview with the new governor, Alfred Cumming, who concluded to go with him to the city. In company with Col. Kane he arrived in the city April 12, 1858 and was kindly received by Pres. Young and other leading citizens and treated everywhere with "respectful attention." On the 19th he and Col. Kane visited the Utah library, where J. W. Cummings showed them the records and seal of the U. S. District Court, said to have been destroyed, and which was assigned as one of the reasons for ordering the army to Utah. A few days later the governor sent a truthful report to the Federal government in relation to the existing difficulties, proving that the "Mormons" were loyal to the Federal Government and that the sending of the expedition to Utah was a mistake.

At a public meeting held in the city March 21, 1858, the citizens agreed to leave their homes and go south, all the information derived from the eastern papers being to the effect that the approaching army was sent to destroy them. This resolution was carried into effect in April and May following, when all the citizens of northern Utah abandoned their homes and moved southward, leaving only a few men in every settlement to burn everything in case the approaching troops on their arrival in the valley should prove hostile. About one hundred men were left in the city for that purpose. The destination of the people, when they started, was by some supposed to be Sonoro, Mexico, but most of them located temporarily in Utah County.

June 7, 1858, L. W. Powell, of Kentucky, and Ben. McCullough, of Texas, sent as peace commissioners by the Federal government, arrived in the city. On the 11th they met in council with Pres Young and other leading men in the Council House, and after considerable discussion the existing difficulties were peaceably adjusted.

June 26, 1858, the soldiers, under Col. Johnston, passed through the city and camped

on the west side of the river Jordan. They subsequently marched to Cedar Valley, in Utah County, where they located Camp Floyd. Soon after the arrival of the troops the citizens returned to their homes.

In the spring of 1860, the experiment of the "Pony Express" from the Missouri River to the Pacific Ocean was made. The first Pony Express from the west left Sacramento City, Cal., at 12 p. m. on the night of April 3rd and arrived in Great Salt Lake City at 11: 45 p. m, on the 11th; from the east it left St. Joseph, Mo., at 6: 30 on the evening of April 3rd, and arrived in Great Salt Lake City at 6: 25 on the evening of the 9th.

In October, 1861, the Overland Telegraph Line was completed to Salt Lake City both from the east and west. On the 18th Pres. Young sent the first telegram which passed over the line east, and the first telegram was sent to San Francisco on the 24th.

In October, 1862, Col. P. E. Connor arrived in Great Salt Lake City, and two days later located Camp Douglas. During the year 1863 bitter feelings existed between these troops and the citizens.

In the earlier years of the settlement of the city there was a depression in business every winter. Merchandise was supplied almost entirely by ox-teams from the Missouri River, 1,000 miles east, which could make the trip only twice in a summer. The greater portion of the goods thus brought were generally sold out as early as Christmas, or soon after, and the market was consequently bare of them until a further supply could be had, while the prices all kinds of imported articles commanded in these days would seem fabulous. The discovery and development of gold mines in Montana, Idaho and other adjacent places in 1863, and later years, caused considerable business in Salt Lake and secured very high prices for Utah products. Wheat went as high as $5 and $6 per bushel; flour commanded prices ranging all the way from $12 to $25 per 100 pounds; while other things were held proportionately. In 1869 the construction and opening of the Union Pacific and Central Pacific Railroads, and latterly the Utah Central, and the discovery and development of valuable lead and silver mines in the Territory, introduced a most notable era of prosperity. This was followed by the pronounced depression in business, experienced over the whole country in 1873-4, from which Salt Lake City early recovered, only to suffer gradual but equally stringent depression ten years later.

Jan. 8, 1866, the City Hall on the corner of 1st South and 1st East Streets was dedicated.

Oct. 16, 1868, Zion's Co-operative Mercantile Institution commenced operations in the city.

Jan. 10, 1870, the capital of Utah was put in closer communication with the outside world by the completion of the Utah Central Railway.

In 1873 Salt Lake City was first lighted with gas.

On Wednesday Aug. 29, 1877, Pres. Brigham Young died at his residence, in Salt Lake City.

Salt Lake City was originally watered by City Creek, Red Butte and Emigration Creeks, but as the population of the city increased these streams were found to be inadequate for culinary and irrigation purposes. Consequently, by act of the Legislature, approved Feb. 20, 1880, the city council was authorized to borrow $250,000 to construct a canal, tapping the Jordan River at a point about twenty-five miles south of the city, to furnish the city with water and supply those needing it for irrigating purposes, at the same time releasing the nearer and better streams for culinary purposes. This canal was finished in 1881, having traversed the eastern side of the valley, and costing about $200,000.

Salt Lake City has always been the most important city in Utah Territory commercially as well as in other respects. It has also been the centre of mining interests and the earliest mining developments of the Territory. For further information see Church Chronology, by Andrew Jenson, pp. 31-112.

—FIRST WARD is separated from the Tenth Ward on the north by 6th South Street, bounded on the east by the Fort Douglas Military Reservation, on the south by the limits of the city—Roper Street—and separated from the Second Ward on the west by 6th East Street. It comprises the south-east corner of Salt Lake City and had a population of 520 in 1880. Nearly all the inhabitants are Latter-day Saints. The only public building in the Ward is the ward house, a fine brick building, 50x37 feet, erected in 1872, at a cost of about $7,000. It is situated on 8th East Street, between 7th and 8th South Streets. A district school house joins it on the south side.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric — Joseph Warburton, Bishop; Joseph Booth and John T. Thorup, Counselors; Charles Brown, ward clerk.

Deacons' Quorum—Heber D. Mitchell, President; William H. Warburton and Robert Siddoway, Counselors.

Sunday School—Niels Rasmussen, supt.; Joseph Stay and Wm. T. Jack, assistants; James D. Van Tassell, secretary.

Relief Society—Margaret Steele, Pres.; Anne Young and Jane Van Tassell, Counselors; Anna Kemmerly, secretary.

Y. M. M. I. A.—Wm. T. Jack, Pres.; Arnold H. Schulthess and James Young, Counselors; Millard F. Eakle, secretary.

Y. L. M. I. A.—Bertha Wilckin, Pres.; Nellie Powell and Lydia Johnson, Counselors; Marian Adams, secretary.

Primary Association—Alice M. B. Fletcher. Pres.; Mary W. Musser and Phebe Adams, Counselors; Jane Swift, secretary.

HISTORY—The First Ward contained originally only nine 10-acre blocks, but as the adjacent blocks were settled up, the Ward limits were extended both east and south. The last change of boundary lines was effected Jan. 3, 1883, when it was decided by the Presidency of the Stake to change the boundary between the First Ward and the Sugar House Ward so as to conform with the precinct boundary, which runs on a line east and west along Roper Street, sometimes called 10th South Street. This is the street running south of Pres. Geo. Q. Cannon's farm, on the Jordan River, north of the late John Van Cott's farm and near Dr. Young's lunatic asylum on the bench.

There being no old records of the Ward in existence, and all the original settlers having moved away, we have been unsuccessful in obtaining the names of the first settlers, nor could we get the particulars in regard to some of the first presiding officers. From the documentary history of the Church and other sources, however, the following information has been obtained:

David Fairbanks (now of Payson, Utah Co.) was the first Bishop of the Ward. He was ordained and set apart to that position Feb. 22, 1849. His Counselors were G. Dame and a Brother Henry. Bishop Fairbanks was succeeded by Peter McCue who was ordained Bishop of the Ward July 13, 1851. Elders James McCue and James Houston are supposed to have been his Counselors.

Bishop McCue apostatized and subsequently joined the Morrisites, and at the General Conference in April, 1856, Henry Moon was voted to be Bishop of the Ward. He was ordained Oct. 21, 1856. Hugh Moon and James Houston (the latter ordained Oct. 21, 1856) were his Counselors. They were both called on the Southern Utah Mission in 1861, and Jos. Warburton and Edmund Ellsworth were then appointed Counselors in their stead. They were, however, not ordained High Priests at that time, but acted by virtue of their calling as Seventies.

Counselor Ellsworth also moved away, and on Jan. 24, 1867, Cisson A. Chase was ordained second Counselor to Bishop Moon.

Early in the year 1870 Bishop Moon removed to Davis County, and on Nov. 14, 1870, Counselor Joseph Warburton was ordained a High Priest by Bishop Edward Hunter, and by Pres. Brigham Young appointed acting Bishop of the Ward. He chose for his Counselors Cisson A. Chase and Hezekiah Mitchell. Elder Chase died April 4, 1872, and Elder Mitchell Sept. 25, 1872. Bishop Warburton then chose Joseph Booth as first and Alexander Steele as second Counselors in their stead.

June 7, 1877, the Ward was reorganized under the direction of Apostle John Taylor. Joseph Warburton was ordained Bishop, and Joseph Booth and Alexander Steele were ordained High Priests and set apart as first and second Counselors, Apostle Taylor officiating in all instances. This Bishopric stood intact until Jan. 23, 1887, when Elder John T. Thorup was ordained a High Priest and set apart to act as second Counselor in the place of Alexander Steele who was absent on a mission to Scotland.

—SECOND WARD is separated from the Ninth Ward on the north by 6th South Street, from the First Ward on the East by 6th East Street; bounded on the south by the limits of the city and separated on the west from the Third Ward by 3rd East Street. It contains nine 10-acre blocks and a farming district and had 273 inhabitants in 1880, nearly all Latter-day Saints. A number of the people are of Scandinavian descent. A pottery and match factory were doing tolerable good business in

the Ward. The public buildings are the ward house (a brick building, 53x30 feet, erected in 1883, and dedicated Nov. 21, 1886), a school house and a Relief Society Hall. The ward house is situated on the south side of 7th South Street, between 4th and 5th East Streets. The school house, an adobe building, is on the opposite side of the street. The famous Liberty Park, recently purchased by Salt Lake City for a pleasure resort, is partly in the Second and partly in the First Ward.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric—Samuel Petersen, Bishop; James Leach and William Hart, Counselors.

Deacons' Quorum—Ernest K. Bassett, Pres.; James Hansen and Franklin Branting, Counselors.

Sunday School—Geo. K. Reese, supt.; Hans Sørensen and Andrew Petersen, assistants; Ernest K. Bassett, secretary.

Relief Society—Sarah Smith Wheeler, Pres.; Ann McGregor and Augusta Leach, Counselors; Sarah E. Mitchell, secretary.

Y. M. M. I. A.—Chas. H. Bassett, Pres.; Hans Sørensen and Anthony Robinson, Counselors; D. B. Richards, secretary.

Y. L. M. I. A.—Sarah E. Mitchell, Pres.; Millie P. Bassett and Sarah Pope, Counselors; Nora Bassett, secretary.

Primary Association—Phebe Clark Young, Pres.; Johanne Olsen and Emily Hart, Counselors; Hannah Olsen, secretary.

HISTORY—The Ward was first organized in February, 1849, with John Lowry as Bishop. He was ordained Feb. 22, 1849. His Counselors were Elisha H. Groves and Jos. C. Kingsbury. Bishop Lowry moved south, and at the General Conference in April, 1851, Joseph C. Kingsbury was voted to be Bishop of the Ward. He was ordained July 13, 1851. On the same day Peter Dustin was ordained first Counselor and on Nov. 22, 1851, Moses Clawson was ordained second Counselor to Bishop Kingsbury.

In 1852 Moses Clawson was sent on a mission to Europe, and Isaac Hill succeeded him as second Counselor.

Bishop Kingsbury having removed to Ogden, Counselor Hill was ordained Bishop of the Ward by Edward Hunter, Dec. 28, 1854. The same day Wm. Wheeler and Niels Jensen were ordained to be his Counselors.

Bishop Hill being called on a mission to Canada a few years later (1857), Counselor Wheeler had temporary charge of the Ward during his absence. The Bishop returned from his mission the following year.

Counselor Niels Jensen died May 5, 1860, and Søren Iversen succeeded him as second Counselor, being set apart to that position May 24, 1860.

In 1864 Counselor Wheeler was called on a mission to England. About the same time Bishop Isaac Hill moved away, and Phinehas Howe Young was ordained Bishop of the Ward Dec. 1, 1864. On the same day James Leach was ordained and set apart as his first and Søren Iversen as his second Counselor.

Counselor Iversen being called on a mission to Scandinavia in 1865, Daniel Corbett succeeded him as second Counselor. He was ordained March 22, 1866, and continued in that position until called on a mission to Canada in 1868. He was then succeeded by Elder Wm. Wheeler (who had returned from his mission to Europe two years previous) as second Counselor.

Bishop Young and Counselor Wheeler removed to Summit County in 1871, after which Counselor Leach presided as acting Bishop for six years, with Daniel Corbett and Søren Iversen as Counselors.

At a meeting held in the ward house, June 8, 1877, a reorganization of the Ward took place, when Samuel Petersen was ordained Bishop with James Leach and Wm. L. Ball as Counselors. Elder Petersen was ordained by Apostle John Taylor, Elder Leach by Geo. Q. Cannon and Elder Ball by Pres. D. O. Calder.

March 27, 1881, Wm. Hart was ordained a High Priest and set apart as second Counselor to Bishop Petersen, instead of Counselor Ball who had removed from the Ward.

—THIRD WARD is separated from the Eighth Ward on the north by 6th South Street, from the Second Ward on the east by 3rd East Street, bounded on the south by the limits of the city—Roper Street—and separated from the Fourth Ward on the west by East Temple Street. It contains nine 10-acre blocks and a farming district and had 477 inhabitants in 1880. About two-thirds of the people are Latter-day Saints.

The ward house, a brick structure 50x28 feet, was finished in 1883. It is located on 8th South Street, between 1st and 2nd East Streets. There is also a small lumber school house, a Relief Society Hall, four stores, a number of shops of various kinds, and many neat and comfortable residences.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Jacob Weiler, Bishop; John Y. Smith and Thomas Maycock, Counselors; John Wayman, ward clerk.

Deacons' Quorum—Peter Sørensen, Pres.

Sunday School—James Eardley, supt.; Francis Bolto and Walter Grames, assistants; Thomas Curtis, secretary.

Relief Society—Elizabeth Weiler, Pres.; Frances Smith, Counselor; Sylvia Eardley, secretary.

Y. M. M. I. A.—Thomas Curtis, Pres.; John T. Williams and Reuben H. Eardley, Counselors; Franklin J. Hewlett, secretary.

Y. L. M. I. A.—Sylvia Eardley, Pres.; Emily P. Weiler, Agnes Bolto and Mary Jane Gleason, Counselors; Dorthea Sørensen, secretary.

Primary Association—Louisa Maycock, Pres.; Elizabeth Weiler and Jane H. Gleason, Counselors; Dellie Eardley, secretary.

HISTORY—The Ward was first organized in February, 1849, with Christopher Williams as Bishop. He was ordained to that position Feb. 22, 1849. Hyrum N. Bingham and Timothy Foot were his Counselors. They both moved away and were succeeded by Jacob Weiler and Albert Gregory. The latter was ordained Jan. 4, 1853.

At the General Conference held in G. S. L. City in April, 1856, Jacob Weiler was voted to be Bishop of the Ward. He was ordained Oct. 21, 1856. Samuel Edwards (ordained Dec. 9, 1856) and John M. Murdock (ordained Oct. 21, 1856) were chosen as his Counselors.

In 1859 Elder Edwards moved away and John M. Murdock was promoted to the position of first Counselor, while Wm. Wagstaff (ordained Dec. 29, 1859) was called to act as second Counselor.

Elder Murdock having removed to Provo Valley, Elder Wm. Wagstaff succeeded him as first Counselor, and Thomas Maycock was called to the position of second Counselor, Nov. 20, 1861.

Counselor Wagstaff having removed to the Sugar House Ward, John Wayman was ordained first Counselor in his stead, April 27, 1871.

An effort was made to reorganize the Ward in the evening of June 10, 1877, at a meeting where Elders John Taylor and Geo. Q. Cannon and Pres. David O. Calder were present, but as a misunderstanding arose in regard to who should be chosen Bishop the Ward was left under the temporary charge of Elder John H. Picknell, until Dec. 23, 1877, when a reorganization was effected. On that occasion Jacob Weiler (the former Bishop) was sustained as Bishop and John Y. Smith and Thomas Maycock as his Counselors. Elder Smith was ordained a High Priest and set apart by Pres. D. O. Calder.

—FOURTH WARD is separated from the Seventh Ward on the north by 6th South Street, from the Third Ward on the east by East Temple Street, bounded on the south by the limits of the city—Roper Street—and separated from the Fifth Ward on the west by 2nd West Street. Only six 10-acre blocks are inhabited, the southern part of the Ward consisting of farming land and pastures. The Ward had 391 inhabitants in 1880, of which the great majority are Latter-day Saints. The only public buildings are the ward house, a fine brick structure 53x31 feet, and a school house, built of adobes, formerly used for all kinds of public gatherings. The two buildings are situated on the corner of West Temple and 7th South Streets.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric—Harrison Sperry, Bishop; Thos. Corless and Charles Knight, Counselors; Wilford Smith, ward clerk.

Deacons' Quorums—1st Quorum: Jos. Mitchell, Pres.; Frank Smith and Harrison Sperry, jun., Counselors. 2nd Quorum: Wm. Hardman, Pres.; Frank Cutler and James Glen, Counselors; John Cutler, secretary.

Sunday School—Robert R. Irvine,

sen., supt.; Peter Erickson and David Woodmansee, assistants; Frank Cutler, secretary.

Relief Society—Elizabeth Preece, Pres.; Jane Smith, Counselor.

Y. M. M. I. A. Robert R. Irvine, sen., Pres.; Chas. Worthen and Daniel Hunter, Counselors; Robert R. Irvine, jun., secretary.

Y. L. M. I. A. Mary Ann Hadley, Pres.; Mary Ann Lambert and Anna Erickson, Counselors; Edith Weiler, secretary.

Primary Association Mahala Jenkins, Pres.; Louie Smith, Counselor.

HISTORY—The first settlers of the Ward were Edward Corless and family, Mary Mosely and family and George Bundy, who moved out of the fort in the fall of 1848. Edward Corless built the first house in the Ward. In the spring of 1849, John Wakeley, Geo. Allen, "Father" Jenkins, John Preece and others built houses in the Ward. In the spring of 1849 a Ward organization was effected with Benjamin Brown as Bishop, and John M. Wakeley and John Preece as Counselors. These brethren were all ordained and set apart to their positions, April 8, 1849. Some time afterwards Counselor Wakeley removed from the Ward, when John Preece was promoted to the position of first Counselor. While Bishop Brown was absent on a mission to Europe in 1853-55 Counselor Preece had temporary charge of the Ward.

July 15, 1856, Wm. Edwards was set apart to act as second Counselor to Bishop Brown. He held this position until Oct. 13, 1857, when Harrison Sperry was ordained second Counselor in his stead.

Feb. 8, 1866, Thomas Jenkins was ordained Bishop of the Ward. John Preece was set apart to act as his first Counselor March 22, 1866, and Harrison Sperry to the position of second Counselor Aug. 23, 1866.

Bishop Jenkins resigned in 1874, and on April 27, 1875, Bishop Wm. Thorn, of the Seventh Ward, was appointed to take temporary charge of the Ward; but a few weeks later (May 20, 1875,) Counselor Harrison Sperry was ordained Bishop. He acted without Counselors until Jan. 11, 1877, when John Preece was ordained to be his first and Thomas Corless his second Counselor.

At the reorganization of the Ward, Oct. 24, 1877, the present Bishopric was sustained, namely Harrison Sperry, Bishop; Thos. Corless, first, and Charles Knight, second Counselors. Elder Corless was ordained and set apart by Pres. D. O. Calder and Elder Knight by Jos. E. Taylor.

—FIFTH WARD is separated from the Sixth Ward on the north by 6th South Street, from the Fourth Ward on the east by 2nd West Street, bounded on the south by the limits of the city—Roper Street—on the west by the river Jordan. It comprises the south-west part of Salt Lake City, and had 340 inhabitants in 1880. Nearly the whole population are Latter-day Saints. The only public building in the Ward is the meeting house, a neat one story adobe structure, 50x30 feet, which is also used for school and other purposes. It is situated on the corner of 3rd West and 7th South Streets.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Samuel M. T. Seddon, Bishop; Charles J. Priday and Henry Harrow, Counselors; L. Moth Iversen, ward clerk.

Deacons' Quorum—John Brimley, Pres.; Charles F. Stokes and Robert Cowan, Counselors.

Sunday School—Geo. Clark, supt.; John Woodbury and Archibald Freebairn, assistants; Mary Pettit, secretary.

Relief Society—Ann Brimley, Pres.; Sarah Turnbow and Elizabeth Clark, Counselors; Louisa Davey, secretary.

Y. M. M. I. A.—F. A. Colclough, Pres.; Andrew Cowan and Robert Cowan, Counselors; Alma Dewey, secretary.

Y. L. M. I. A. —Ellen Marsden, Pres.; Rachel Brimley and Luella Harrow, Counselors; Esther H. Davey, secretary.

Primary Association—Elizabeth Clark, Pres.; Ellen Cowan and Sarah Griffiths, Counselors; Elizabeth Griffiths, secretary.

HISTORY—Among the first settlers of the Ward was Thos. W. Winter, James Shaw, Andrew Cowan, John Page and others. There were only six houses in the Ward in 1853. A small school house was built in 1855,

and a Sunday School opened in 1856. Previous to building the first school house, the people were socially connected with the Fourth Ward Saints. About the year 1865 that building tumbled down and in 1877 the present ward house was erected.

Thomas W. Winter was the first Bishop of the Ward. He was ordained to that position April 11, 1853, by Apostle Orson Hyde. Elders Robert Cowan and John Page were chosen as his Counselors. March 4, 1857, Elder Cowan was released, and second Counselor Page was ordained a High Priest by Bishop Edward Hunter and set apart to act as first Counselor to Bishop Winter. On the same day Fred. Cook was set apart as second Counselor.

In July, 1860, Elder Winter resigned his position as Bishop, after which the Ward was attached to the Sixth Ward and remained thus for about seventeen years.

At a meeting held June 12, 1877, at which Prests. Brigham Young and Daniel H. Wells, Apostle John Taylor and Geo. Q. Cannon, the Stake Presidency and other authorities were present, the Ward was reorganized. Richard Brimley, (formerly second Counselor to Bishop Hickenlooper, of the Sixth Ward) was set apart as Bishop of the Fifth Ward. Samuel J. Brown was also set apart as his second Counselor, and on June 15, 1877, Robert F. Turnbow was ordained a High Priest and set apart as first Counselor by Apostle John Taylor. Bishop Brimley resigned early in the fall of 1884, after which Elder John Page, through appointment by Pres. Angus M. Cannon, took temporary charge of the Ward until Nov. 30, 1884, when a meeting was held at the ward house for the purpose of forming a new Bishopric. On that occasion Samuel M. T. Seddon was chosen Bishop, with Charles J. Priday as first and Henry Harrow as second Counselor. These brethren, all being young men, were ordained High Priests and set apart to their several positions by the Stake Presidency.

—SIXTH WARD is separated from the Fifteenth Ward on the north by 2nd South Street, from the Seventh Ward on the east by 2nd West Street, from the Fifth Ward on the south by 6th South Street, and bounded on the west by the river Jordan. It contains 24 10-acre blocks and had 582 inhabitants in 1880. About nine-tenths of the people are Latter-day Saints. A number of the lower blocks, near the river, consist mostly of low lands and are not inhabited. The only public building is the ward house, 60x30 feet, which is used also for district school purposes. It is situated on 3rd West Street, between 4th and 5th South Streets. Some of the D. & R. G. Ry. shops are located in this Ward. There are eight stores, several shops and a number of neat private dwellings. The Ward is known for its well attended meetings, and able choir. It also affords a "silver band" consisting of 18 instruments, under the leadership of Lorenzo Sharp; the members all appear in handsome uniform and discourse music which compares favorably with that of other bands in the city.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Wm. H. Hickenlooper, Bishop; James C. Watson and Jesse West, Counselors; James H. Anderson, ward clerk.

Deacons' Quorum—Warren M. Lowry, Pres.; Robert Buttle and Benjamin Fullmer, Counselors.

Sunday School—Arnold Giaugue, supt.; James T. Snarr and James H. Poulton, assistants; Franklin M. Anderson, secretary.

Relief Society—Rhoda Ann Fullmer, Pres.; Isabella West and Elizabeth Britton, Counselors; Catherine Anderson, secretary.

Y. M. M. I. A. — Albert Reiser, Pres; Nephi Thomas West and F. M. Anderson, Counselors; Edwin J. Eardley, secretary.

Y. L. M. I. A.—Ada Evans, Pres. Emma Haslem and Sarah Lowry, Counselors; Josephine Reiser, secretary.

Primary Association — Margaret Leatham and Agnes Hunter, acting Presidents.

HISTORY—The history of the Sixth Ward commences with the arrival of the Pioneers in G. S. L. Valley in July, 1847. It was there, on what is now known as the Old Fort Square, that the G. S. L. City fort was located, and during the seasons of 1847-49 this square (together with the adjoining blocks, on which were located the North and

South Forts,) was the centre of civilization in the Rocky Mountains. Within the rude walls of these forts, in small adobe huts, dwelt those hardy men and women through whose pioneer labor Utah has since become so renowned in history. After the arrival of President Young and company in Great Salt Lake Valley in the fall of 1848, permission was given for the people living in the forts to move out upon their city lots, but only a few availed themselves of the opportunity until the spring of 1849, when the bulk of the people moved out. Those who had taken lots in the immediate vicinity of the fort, however, showed a reluctancy to build on them, and a number of the people remained in the Old Fort until the spring of 1851, when orders were given to pull down all the remaining fort buildings, which was promptly done. Since then the famous Old Fort Square, (the property of Salt Lake City,) has been rented out to various parties for agricultural purposes. It is the intention some time in the future to utilize it for pleasure grounds. Among those who first built houses in the Sixth Ward were the families of Wm. Hickenlooper, Jesse West, Robert Watson and David Fullmer. In October, 1853, there were 206, and in October, 1855, 265 inhabitants in the Ward. In early times, after the abdicating of the Old Fort, the people met for worship in private houses. In 1851 the first school house, an adobe building, 38x22 feet, was erected on the present ward house site. In order to build this, a tax of $11 on each city lot in the Ward was levied, and this not being sufficient to complete the building, an additional tax of $2 per lot was added. The building commitee consisted of Wm. Fawcett, Geo. Colemere and John Lowe. Several years later the house was enlarged, but in 1872 the whole of it was pulled down and the present two-story frame building erected under the supervision of Samuel L. Evans, architect. Jesse West, James T. Snarr and Geo. D. Keaton constituted the building commitee.

The Ward was first organized Feb. 22, 1849, when William Hickenlooper was ordained the first Bishop of the Ward. He still acts in that position and has for many years been the only one left of the original nineteen Bishops of Salt Lake City. He has held his position continuously since the first organization of the Wards in 1849. The first Counselors to Bishop Hickenlooper were Jos. Stratton and Jacob Houtz. In 1853 Thos. Crooks and William Fawcett were acting as Counselors, the latter being ordained and et apart as second Counselor Jan. 4, 1853. Elder Crooks removed to American Fork, Utah County, when Wm. Fawcett became first Counselor, and Thomas Allman was chosen as second Counselor *pro tem.* Henry Holmes became second Counselor in the spring of 1857 and acted in that capacity until some time after the move in 1858. He finally removed to Weber County, and Edwin Rushton succeeded him as second Counselor in 1859.

In 1861 Counselor Fawcett was called on a mission to southern Utah, after which Bishop Hickenlooper acted with only one Counselor for some time. Finally Elder Rushton resigned, and Elder F. R. Kenner was set apart to act as Counselor, May 4, 1865. He soon afterwards removed to Sanpete County.

Sept. 6, 1866, Ralph Thompson and Samuel L. Evans were set apart to act as Counselors to Bishop Hickenlooper. Ralph Thompson died Feb. 8, 1872, when Elder Evans became first Counselor. Richard Brimley was set apart as second Counselor, Nov. 6, 1873.

At the reorganization of the Ward, June 12, 1877, Wm. H. Hickenlooper was retained as Bishop, with Samuel L. Evans and Jesse West as his Counselors. Elder West was ordained a High Priest and set apart to his position by Pres. B. Young. May 11, 1880, James C. Watson was ordained a High Priest and set apart as second Counselor in place of Jesse West, who was absent on a mission to Europe.

Counselor Evans died March 12, 1881, and at the quarterly conference held July 9, 1881 James C. Watson was sustained as first Counselor in his place. Jesse West, who had returned from his foreign mission, was chosen as second Counselor.

—SEVENTH WARD is separated from the Fourteeuth Ward on the north by 3rd South Street, from the Eighth Ward on the east by East Temple Street, from the Fourth Ward on the south by 6th South Street and from the Sixth Ward on the west by 2nd West Street. It contains nine 10-acre blocks and had 1,216 inhabitants in 1880. About one half of the people are Latter-day Saints, but the "Liberal Party" have carried the school district election during the last four years except one. The non-Mormons, including Walker Brothers and other wealthy merchants, are the owners of the most valuable property and the finest residences in the Ward.

The ward house, a fine rock building 65 x 37 feet, is situated on 5th South Street, between West Temple and 1st West Streets. A handsome school house, a brick building, recently erected, lies immediately west of the ward house. In this Ward also, on 3rd South Street, is the Congregational Church, the first church building erected by non-Mormons in Salt Lake City.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Wm. Thorn, Bishop; Wm. McLachlan and Thos. H. Woodbury, Counselors; Herbert Van Dam, ward clerk.

Deacons' Quorum—Alfred Callister, Pres.; Alfred C. Thorn and Geo. Wallace, Counselors.

Sunday School — Wm. McLachlan, supt.; Thos. H. Woodbury, Wm. H. Foster and H. Dinwoodey, assistants; Chas. H. Hyde, secretary.

Relief Society—Mary A. Lambert, Pres.; Harriet Woodbury and Annie Dinwoodey, Counselors; Mary A. Woodbury, secretary.

Y. M. M. I. A.—Joshua B. Stuart, Pres.; Frank B. Woodbury and Alfred Callister, Counselors; John W. Walker, secretary.

Y. L. M. I. A.—Sarah Eddington, Pres.; Emma Rose and Caroline Thomas, Counselors; Alice McLachlan, secretary.

Primary Association — Minnie James, Pres.; Margaret Young and Ella Broadbent, Counselors; Lillian McLachlan, secretary.

Wm. H. Foster acts as leader of the ward choir and Milly Foster as organist.

HISTORY—Wm. G. Perkins was ordained Bishop of the Ward, Feb. 22, 1849. His Counselors were Lyman Leonard and Vincent Shurtliff.

Counselors Leonard and Shurtliff were succeeded by Thos. McLelland and Thomas H. Woodbury, who were ordained Counselors to Bishop Perkins, Feb. 25, 1852.

Bishop Perkins resigned his position in the fall of 1856. He was succeeded by James G. Willie, who was ordained Bishop Dec. 27, 1856. Reddin A. Allred and Jonathan Pugmire, jun., were chosen as his Counselors. After the general move in 1858 Counselor Allred did not return to the city, in consequence of which Jonathan Pugmire, jun., was promoted to the position of first Counselor, and Thos. McLelland chosen as second Counselor.

In the summer of 1859 Bishop Willie resigned and removed to Cache County, and Jonathan Pugmire, jun., was ordained Bishop, Dec. 15, 1861. His Counselors were Thos. McLelland and Wm. Thorn.

In the spring of 1864 Bishop Pugmire resigned and removed to Bear Lake Valley, after which Counselors McLelland and Thorn had temporary charge of the Ward until March 12, 1865, when the former was ordained Bishop, and Wm. Thorn was chosen as his first and Moses Thurston (ordained June 15, 1865) as his second Counselors.

Dec. 24, 1870, Bishop McLelland resigned, and Counselor Wm. Thorn was appointed to take charge of the Ward. He acted by virtue of this appointment for a number of years before he was ordained Bishop. His Counselors were Henry Dinwoodey and Thos. H. Woodbury, both set apart for these positions, Dec. 24, 1870.

June 15, 1877, the Ward was reorganized with Wm. Thorn (ordained and set apart by Pres. Daniel H. Wells) as Bishop, and Wm. McLachlan (ordained a High Priest and set apart by Apostle John Taylor) and Thos. H. Woodbury (set apart by Pres. Daniel H. Wells) as Counselors.

The first Sunday School in the Ward was organized by Jeremiah Woodbury in 1852. For a number of years this Ward was the home of the distinguished Apostle Orson Pratt.

The first school house in the Ward was built in 1851. The present fine ward house was commenced in 1862 and finished so far that meetings could be held in it in 1877. It was dedicated in 1885.

Among the brethren who have served as ward clerks the following may be named: Samuel Pitchforth, John Vance, Charles Lambert, John Gabbott, Wm. McLachlan and Herbert Van Dam.

—EIGHTH WARD is separated from the Thirteenth Ward on the north by 3rd South Street, from the Ninth Ward on the east by 3rd East Street, from the Third Ward on the south by 6th South Street, and from the Seventh Ward on the west by East Temple Street. It contains

nine 10-acre blocks including Washton Square and had 897 inhabitants in 1880. About half the population are Latter-day Saints. The ward house, an adobe building, 50x32 feet, is pleasantly situated on 4th South Street, between 1st and 2nd East Streets, and faces Washington Square. Joining it on the east side is an old school house; a fine brick school building is now in course of erection. There are also a number of other fine buildings in this Ward, among which are the St. James Church (Episcopalian) on the corner of East Temple and 4th South Streets, the St. James Hotel and a large number of fine private residences. The Ward is known for the quiet and peaceful habits of its inhabitants. The meetings are inlivened by an efficient choir, under the leadership of John M. Chamberlain. Of home industries in the Ward may be mentioned J. W. Tuckfield and Son's iron and brass foundry and machine shop. Mr. C. B Tuckfield, the junior member of the firm, is the inventor of several useful contrivances.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric - Elijah F. Sheets, Bishop; Joseph McMurrin and Isaac Brokbank, Counselors; Charles B. Tuckfield, ward clerk.

Deacons' Quorum—Charles Berry Pres,; Wm. Keysor and Frederick Sheets, Counselors; Joseph Cowan, secretary.

Sunday School—Richard T. Chamberlain, supt.; John Cartwright and John M. Chamberlain, assistants; Chas. L. Berry, secretary.

Relief Society - Esther B. Fletcher, Pres.; Catherine K. Palmer and Jane Cowan, Counselors; Sarah A. Hawkins and Jeanette McMurrin, secretaries.

Y. M. M. I. A.—John G. Smith, Pres.; John D. H. McAllister and James L. McMurrin, Counselors; Geo. H. Sims, secretary.

Y. L. M. I. A.—Mary P. Young, Pres.; Jeanette McMurrin and Sarah A. Hawkins, Counselors; Eva H. Mortensen, secretary.

Primary Association—Jane Cowan, Pres.; Ann Cartwright and Jennie Mortensen, Counselors; Sarah McMurrin, secretary.

HISTORY—Among the first settlers of the Ward were Addison Everett, Edward P. Duzette, Absalom Free, Geo. Woodward, Solomon Angell, Burr Frost. Samuel Ensign and Priddy Mecks. The first school house, which is yet standing, was built in 1851. The present meeting house was erected in 1866.

Addison Everett was the first Bishop of the Ward. He was ordained to that position Feb. 22, 1849. Among his Counselors were Priddy Meeks (set apart March 25, 1849), Edward P. Duzette and Absalom Free, but we have been unable get any more information concerning them.

Bishop Everett having been called on a mission to Green River, Elijah F. Sheets was ordained Bishop of the Ward, May 11, 1856. About a week later (May 20th) Geo. Woodward and Jacob Houtz were set apart to act as his Counselors.

In the latter part of 1861 Alexander C. Pyper and Robert Daft succeeded Elders Woodward and Houtz as Counselors, they two latter having been called on the Southern Utah Mission.

Counselor Pyper having moved away and Robert Daft being accidentally shot and killed March 13, 1865, John D.T. McAllister and Henry W. Lawrence were ordained and set apart as first and second Counselors to Bishop Sheets, Jan. 5, 1865. In 1869 Bishop Sheets was called on a mission to the United States, when John D. T. McAllister took temporary charge of the Ward as acting Bishop. Henry W. Lawrence was excommunicated from the Church for apastacy, Dec. 13, 1869.

Bishop Sheets returned from his mission in 1870 and again took charge of the Ward, with John D. T. McAllister and Isaac Brockbank as Counselors. The latter was ordained and set apart as second Counselor May 25, 1870.

In 1876 Counselor McAllister moved to St. George, and the following year, when the reorganization of the Stake took place, a meeting was held June 15, 1877, at which the Eighth Ward was reorganized with Elijah F. Sheets as Bishop and Joseph McMurrin (ordained and set apart by Pres. Daniel H. Wells) and Isaac Brockbank as Counselors.

The famous Eighth Ward Square now known as Washington Square was for many years the camping ground for arriving immigrant trains. It was on or near this spot where the advance company of Pioners pitched their tents, July 23, 1847. Here Wm. Carter put the first plow into the ground and planted the first potatoes in Great Salt Lake Valley. Here also the Pioneer camp was organized for work, and Apostle Orson Pratt called the camp together and dedicated the land to the Lord for the benefit of His Saints.

The "Liberal Party" cast a majority of votes for the first time at the election for school trustee July 11, 1887.

—NINTH WARD is separated from the Twelfth Ward on the north by 3rd South Street, from the Tenth Ward on the east by 6th East Street, from the Second Ward on the south by 6th South Street, and from the Eighth Ward on the west by 3rd East Street. It contains nine 10-acre blocks and had 671 inhabitants in 1880. The ward house, a fine brick building, 48x28 feet, is situated on the corner of 4th South and 5th East Streets. Immediately north of it is a small adobe school house.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Samuel A. Woolley, Bishop; John Brown and Taylor H. Woolley, Counselors; Orson H. Pettit, ward clerk.

Deacons' Quorum—John S. Maxwell, Pres.; Hyrum J. Smith, jun., Counselor

Sunday School — Thos. Gerrard, supt.; Amos M. Woolley, and John W. Reese, assistants; Amos M. Woolley, secretary.

Relief Society — Sarah E. Groo, Pres.; Rebecca W. Riter and Elizabeth L. Webb, Counselors; Maria L. Woolley, secretary.

Y. M. & Y. L. M. I. A.—Latimus O. Taft, Pres.; Jabez W. West and Albert K. Webb, Counselors; Effie Webb, secretary.

Primary Association – Belle Gerrard, Pres.; Laura V. Tobiason and Etta Webb, Counselors; Kate Pettit, secrerary.

HISTORY—John M. and Samuel A. Woolley built the first two dwelling-houses in the Ninth Ward in the fall of 1848.

The Ward has first organized in February, 1849, with Seth Taft as Bishop. He was ordained to this position Feb 22, 1849. In the fall of 1849, he was called to go to Sanpete County as one of the first settlers in that valley. During his absence Daniel Garn acted as Bishop *pro tem.*

In 1851 Elder Garn was called on a mission to Europe, and Seth Taft who had returned from his mission to Sanpete Valley, again took charge of the Ward.

Elder Jacob Gibson was set apart as first Counselor to Bishop Taft, April 1, 1851, and Robert Richey was appointed second Counselor, Dec. 6, 1853. The latter subsequently moved south and finally apostatized. Elder Gibson was called on a mission to Europe in 1856, and Levi Riter was appointed Counselor to fill the vacancy.

John M. Woolley and Isaac Groo were ordained High Priests and set apart as Counselors to Bishop Taft, June 3, 1856. Shortly afterwards Elder Taft was released from his position as Bishop, and John M. Woolley was ordained Bishop in his stead, Oct. 21 1856. On the same day Samuel A. Woolley and Isaac Groo were set apart as his Counselors.

Bishop Woolley died Aug. 18, 1864, and a few days later Counselor Samuel A. Woolley was appointed to act as Bishop of the Ward. (He was, however, not ordained until Nov. 21, 1872). His Counselors were Isaac Groo and Jocob Gibson. The latter was succeeded by Elder Levi Riter.

The Ward was reorganized June 18, 1877, with Samuel A. Woolley as Bishop and John Cutler and John Brown as Counselors. Elder Cutler was ordained a High Priest and set apart by Apostle John Taylor and Elder Brown by Apostle Geo. Q. Cannon.

Elder Cutler removed from the Ward, in consequence of which John Brown was set apart as first Counselor to Bishop Woolley, and Taylor H. Woolley was ordained a High Priest and set apart as second Counselor. This took place Dec. 18, 1884.

—TENTH WARD is separated from the Eleventh Ward on the north by 3rd South Street, bounded on the east by the Fort Douglas Military Reservation, separated from the First Ward on the south by 6th South Street and from the Ninth Ward on the west by 6th East Street. It contains 24 10-acre blocks and

had 985 inhabitants in 1880. The ward house, a brick building, 55x33 feet, is situated on the corner of 8th East and 4th South Streets. Joining it on the north side is the district school house, an adobe building.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Adam Speirs, Bishop; James C. Woods and Wm. Griffin, Counselors; James T. Strong, ward clerk; Thos. C. Jones, recorder.

Deacons' Quorums—There are four quorums presided over by their respective presidencies.

Sunday School—James C. Woods, supt.; Robert Miller and Samuel E. Baxter, assistants; Ann Hillam, secretary.

Relief Society—Elizabeth Paul, Pres.; Jane Pyper and Angelina Harrison, Counselors; Regina Ness, secretary.

Y. M. M. I. A.—Henry Badley, Pres.; Robert Pyper and James N. Woods, Counselors.

Y. L. M. I. A.—Mary Ann Ashman, Pres.; Ida Speirs and Annie Paul, Counselors; Lottie Paul, secretary.

Primary Association—Jane McLean, Pres.; Agnes Harvey and Rose Chandler, Counselors; May Ashman, secretary.

HISTORY—The first house on the Ward site was built in the fall of 1848 by Isaac Laney, one of the men who were wounded at the Haun's Mill massacre. The first school house, a small adobe building, was erected in the fall of 1849. It gave way in 1853 for a larger one, a two story building 44x22 feet, which at that time was the largest ward house in the city. The lower story of this building is yet in existence and is now used for school purposes. The present meeting house was erected in 1873 and cost over $8,000.

David Pettegrew was ordained the first Bishop of the Ward Feb. 22, 1849. His Counselors were Daniel Tyler and Sanford Porter.

Dec. 20, 1853, Conrad Kleinman and Alfred Cordon were set apart as Counselors to Bishop Pettegrew, both the former Counselors having moved away. Subsequently Elders Cordon and Kleinman also removed from the Ward, when John Proctor and Adam Speirs were chosen Counselors in their stead.

Bishop Pettegrew died Dec. 31, 1863, after which his Counselors (John Proctor and Adam Speirs) had charge of the Ward, until January, 1867, when John Proctor was ordained Bishop with Adam Speirs and Wm. Ashman as Counselors.

Bishop Proctor died Feb. 12, 1874, after which Counselor Speirs was appointed to take temporary charge of the Ward. He acted by virtue of this appointment until June 20, 1877, when he was ordained Bishop. James C. Woods and Wm. Griffin were chosen as his Counselors on the same day. Elders Speirs and Griffin were ordained High Priests and set apart by Apostle John Taylor and Elder Woods by Apostle Geo. Q. Cannon.

—ELEVENTH WARD is separated from the Twenty-first Ward on the north by South Temple Street, bounded on the east by the Fort Douglas Military Reservation, separated from the Tenth Ward on the south by 3rd South Street and from the Twelfth Ward on the west by 6th East Street. It contains 24 10-acre blocks and had 1,327 inhabitants in 1880. The great majority of the people are Latter-day Saints, and most of them belong to the laboring class, a number of the men being employed by the Church on the Temple Block and elsewhere. The ward house, a substantial rock building, 66x36 feet, is situated on the corner of 8th East and 1st South Streets. Attached to it on the west side is the district school house, an adobe building. Within the limits of the Ward is St. Mary's Hospital (Catholic), Wm. S. Simpkin's brick-yard, Henry A. Tuckett's candy factory, etc. An excellent choir, under the leadership of Henry A. Tuckett, does service in the Sabbath meetings.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric—Alex. McRae, Bishop; Joseph H. Felt and Robert Morris, Counselors; John Coulam, ward clerk.

Deacons' Quorum—Herbert Penrose, Lawrence Berg and J. E. Coult preside over the 1st, 2nd and 3rd quorums.

Sunday School—Henry Tuckett, supt.; R. B. Sampson, assistant; E. J. Allen, secretary.

Relief Society—Margaret McMaster, Pres.; Annie Lawson and Sarah Sears, Counselors; Maria Ford, secretary.

Y. M. M. I. A.—H. A. Tuckett, Pres.; C. Denney and J. G. Kelson, Counselors; Joshua B. Bean, secretary.

Y. L. M. I. A.—Mary Ann Coulam, Pres.; Edith E. Sampson and Drucilla Hedges, Counselors; Gertrude Sampson, secretary.

Primary Association—Louie Felt, Pres.; Alice Atkins and Miss Stayner, Counselors; Minnie Coult, secretary.

HISTORY—Among the first settlers of the Ward were Pharos Wells, John Coulam and family, Thos. Atkin and family, Wm. J. Smith, Wm. Thompson, John Lytle and others. Most of them came direct from England in the year 1849 and were located under the direction of President Brigham Young. Elder John Lytle was appointed Bishop in February, 1849, but he was not ordained to that position until July 13, 1851. On the 27th John H. Rumel and John Gray were set apart as his Counselors.

Counselors Rumel and Gray both having removed to the Thirteenth Ward, Wm. J. Smith was set apart as first and John M. Lytle as second Counselor to Bishop Lytle, Nov. 19, 1853. The latter was succeded by Joseph E. Taylor, who was ordained a High Priest and set apart Sept. 12, 1854.

June 24, 1855, Wm. A. McMaster was appointed first Counselor to Bishop Lytle in place of Wm. J. Smith, who had been appointed a mission to England.

May 15, 1856, Wm. A. McMaster and Joseph E. Taylor were appointed to take temporary charge of the Ward, Bishop Lytle having gone to Carson Valley on a mission, but on June 21, 1856, the jurisdiction of L. W. Hardy, Bishop of the Twelfth Ward, was extended over the Eleventh Ward for the time being.

Jan. 19, 1857, Alexander McRae was ordained Bishop of the Ward, by Edward Hunter. Joseph E. Taylor was set apart as his second Counselor Jan. 25, 1857, and Wm. A. McMaster as his first counselor March 3. 1857.

In July, 1865, Joseph Bean was set apart to act as first Counselor to Bishop McRae, instead of Wm. A. McMaster, who had been called on a mission to Great Britain. Joseph E. Taylor removed to the Thirteenth Ward and George Hoggan was appointed second Counselor in his stead. Elder Hoggan acted until the beginning of 1876, when a misunderstanding arose between him and the Bishop. Charles Edwards then acted as a temporary Counselor for about one year.

The Ward was reorganized June 19, 1877, with Alexander McRae as Bishop and Joseph H. Felt (ordained and set apart by Apostle John Taylor) as first and Robert Morris (ordained and set apart by Apostle Erastus Snow) as second Counselor.

The present ward house was built in 1873-75. John Gray was the first clerk of the Ward. He was succeeded by Wm. J. Smith, who acted until Aug. 2, 1855. After him Wm. Thompson served until November, 1868, when John Coulam was appointed ward clerk. He has acted continuously in that capacity ever since.

—TWELFTH WARD is separated from the Eighteenth and Twentieth Wards on the north by South Temple Street, from the Eleventh Ward on the east by 6th East Street, from the Ninth Ward on the south by 3rd South Street, and from the Thirteenth Ward on the west by 3rd East Street. It contains nine 10-acre blocks and had 1,230 inhabitants in 1880. About one half of the inhabitants are Latter-day Saints. The ward house, a rock building, 70x40 feet, is situated on the south side of 1st South Street, between 4th and 5th East Streets. Joining it on the west side is an adobe school house.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Hiram B. Clawson, Bishop; John Druce and Martin Lenzi, Counselors; Joseph Walker, ward clerk.

Deacons' Quorum—C. Lyon and Jacob Derrick, Presidents of 1st and 2nd Quorums.

Sunday School—Thos. V. Williams, supt.; John Midgley and Zach. T. Derrick, Counselors; Henry T. McEwan, secretary.

Relief Society—Julia Druce, Pres.; Jemima Midgley and Eliza Hooper, Counselors.

Y. M. & Y. L. M. I. A.—Samuel C. Jenkinson, Pres.; Z. S. Derrick and Laura Hardy, Counselors.

Primary Association—Ellen C. Clawson, Pres.; Christiane Pyper and Julia Druce, Counselors; Eddie Midgley and Levi Young, secretaries.

HISTORY—The Ward was first organized in February, 1849. Benjamin Covey was ordained Bishop, Feb. 22, 1849. His Counselors were Eleazer Miller and Elisha Everett. Bishop Covey being called on a mission to Carson Valley, Leonard W. Hardy was ordained Bishop of the Ward, April 6, 1856. His Counselors were Josiah G. Hardy (ordained Oct. 19, 1856) and Miner G. Atwood. Counselor Hardy removed to southern Utah, and Edward Snelgrove was ordained first Counselor in his stead, March 21, 1867. Elders Snelgrove and Atwood continued in their positions until Bishop Hardy's release.

June 21, 1877, the Ward was reorganized with Alexander C. Pyper as Bishop and John Druce and Leonard G. Hardy as his Counselors. Elders Pyper and Hardy were ordained High Priests and set apart by Apostle John Taylor, and Elder Druce by Apostle Geo. Q. Cannon. The former Bishop, Leonard G. Hardy, was released from the care of the Twelfth Ward because of the position he filled as first Counselor to Presiding Bishop Edward Hunter.

April 3, 1880, Martin Lenzi was set apart as second Counselor to Bishop Pyper, in place of Leonard G. Hardy who was absent on a mission.

Bishop Alexander C. Pyper died July 28, 1882, and Hiram B. Clawson succeeded him. He chose the same Counselors (Elders Druce and Lenzi) as had acted with Bishop Pyper.

—THIRTEENTH WARD is separated from the Eighteenth Ward on the north by South Temple Street, from the Twelfth Ward on the east by 3rd East Street, from the Eighth Ward on the south by 3rd South Street, and from the Fourteenth Ward on the west by East Temple Street. It contains nine 10-acre blocks and had 1,850 inhabitants in 1880. About two-thirds of the people are Latter-day Saints. That the "Liberal Party" polled a majority of votes at the election for school trustees July 11, 1887, was largely due to the facts that a number of the Saints had been disfranchised by the recent acts of Congress, and that a great number of the "Peoples Party" are foreigners who have not yet secured their papers of citizenship. This Ward is noted for its lively and well attended meetings, its excellent choir, good schools and well conducted associations. Besides the ward house, an adobe building, 60x35 feet, erected in 1860, and three adjoining school houses, there are in the Ward church buildings representing the Catholics, Presbyterians, Methodists, Episcopalians, Josephites, etc. Among other noted edifices in the Ward are the City Hall, St. Marks School, the Gardo House, Co-op Store, Salt Lake Theatre and a large number of fine business blocks. The Thirteenth Ward contains more business houses than any other Ward in the City, taking in all that important part of the business centre between East Temple and 1st East Streets, with all the stores and shops on 1st and 2nd South Streets, Commercial Street, etc. Within the limits of this Ward are also a large number of fine private residences. As a charitable institution of the Ward a fine two-story brick building containing 16 rooms, erected by Feremorz Little for the benefit of the Latter-day Saints in the Ward, deserves special mention. It was erected in 1883 at a cost of about $2,000 and dedicated and handed over to the Bishop of the Ward Sept. 6, 1883. This building is situated immediately back of the ward house.

Of home industries in the Ward Mr. John Reading's nurseries and flower gardens deserve special mention. They are the most extensive of their kind in Utah, and Mr. Reading's business extends to all parts of this and all surrounding Territories. He employs about ten persons all the year round. There are five green houses, covered with 7,000 square feet of glass, and a number of frames. Mr. Reading commenced this business in 1864 with a capital

of $5. He built the first green house in the Territory in 1869 and has since spent over $6,000 in improvements on the grounds.

In May, 1887, the presiding officers of the Ward were as follows:

Bishopric—Millen Atwood, Bishop; Nelson A. Empey and Thos. Aubrey, Counselors; Hamilton G. Park, ward clerk.

Priests' Quorum, presided over by the Bishopric.

Deacons' Quorum—Thomas Sloan and Joseph Platt preside over the 1st and 2nd Quorums.

Sunday School—William Naylor, supt.; William Hennefer and Franklin Platt, assistants; Geo. E. Woolley, secretary.

Relief Society—Rachel Grant, Pres.; Lydia Ann Wells and Louisa Spencer, Counselors; Elizabeth H. Goddard, secretary.

Y. M. M. I. A.—Geo. E. Woolley, Pres.; Melvin Wells and Millen M. Atwood, Counselors; J. C. Jensen, secretary.

Y. L. M. I. A.—Anna Thomas, Pres.; Eva Platt and Fanny Woolley (appointed June 13, 1887), Counselors.

Primary Association—Catherine Wells, Pres.; Anna Thomas and Belle Clayton, Counselors; Agnes McDonald, secretary.

HISTORY—The Ward was first organized in 1849, Edward Hunter being ordained Bishop of the same Feb. 22, 1849. His Counselors were Joseph B. Noble and Tarleton Lewis. Counselor Lewis moved south, and William W. Major succeeded him as second Counselor and served in that capacity until called on a mission to England in 1853.

Edward Hunter having been chosen as Presiding Bishop of the Church, Edwin D. Woolley succeeded him as Bishop of the Thirteenth Ward in 1854. His Counselors were Bryant Stringham and John M. Woolley. Counselor Stringham resigned and Jeter Clinton was appointed first Counselor in his stead in the fall of 1856. In the absence of Jeter Clinton, on a mission to the States in 1857, James Townsend, Daniel McIntosh and others acted as Counselors *pro tem.* in cases of trial, or Bishop's court. John M. Woolley moved north and Wm. S. Godbe succeeded him as second Counselor in 1864.

Counselor Clinton resigned in 1868, when Wm. S. Godbe became first Counselor and F. A. Mitchell was chosen as second Counselor *pro tem.* Afterwards he was set apart to that position.

Wm. S. Godbe was excommunicated from the Church for apostasy, Oct. 25, 1869, and Feramorz Little was subsequently chosen as Counselor in his stead.

In the spring of 1873 Elder Hamilton G. Park succeeded F. A. Mitchell as second Counselor, the latter having been called on a mission to the Sandwich Islands. Hamilton G. Park was called on a mission to Europe, and William Naylor succeeded him as second Counselor in the fall of 1875.

At the reorganization in 1877 no changes were made in the Bishopric. Elder Naylor who had acted as Counselor *pro tem.* was ordained a High Priest and set apart by Apostle John Taylor to his position.

Bishop Woolley died Oct. 14, 1881, and Elder Millen Atwood was set apart as Bishop in his stead Dec. 25, 1881. Nelson A. Empey and Francis Platt were ordained High Priests and set apart as his Counselors, Dec. 31, 1881. Counselor Platt died Dec. 14, 1885, and Thomas Aubrey succeeded him as second Counselor Dec. 12, 1886.

—FOURTEENTH WARD is separated from the Seventeenth Ward on the north by South Temple Street, from the Thirteenth Ward on the east by East Temple Street, from the Seventh Ward on the south by 3rd South Street and from the Fifteenth Ward on the west by 2nd West Street. It contains nine 10-acre blocks and had 1,803 inhabitants in 1880. The ward house, an adobe building, 55x35 feet, is situated on First South Street, between West Temple and 1st West Streets. Joining it are two school houses, one on the west and another on the east side. About two-thirds of the population are Latter-day Saints, but the non-Mormons own about two-thirds of the real estate in the Ward. Quite a number of the "Mormon" families are poor.

This Ward embraces the west side of Main Street with all that business part of the city west of it. Hence, many of the principal business houses and the following hotels are within the limits of the Ward: The Contin-

ental, Walker House, Metropolitan, Valley House, Clift House and White House. Also the Jewish synagogue, St. Mary's Academy (Catholic) the County Court House, etc.

President Wilford Woodruff and other prominent men in the Church reside in this Ward.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Geo. H. Taylor, Bishop; Thomas E. Taylor and Benjamin Brown, Counselors; John M. Whittaker, ward clerk.

There is a quorum of Priests, under the presidency of the Bishopric, and a quorum of ordained Teachers, under the presidency of Benjamin B. Brown.

Deacons' Quorum—Charles Cannon, jun., Pres.; Clarence Taylor and Henry W. Richards, Counselors.

Sunday School—H. P. Richards, supt.; Henry Gardner and Chas. F. Wilcox, assistants; Annie Campbell, secretary.

Relief Society—Agnes T. Schwartz, Pres.; Margaret Y. Taylor and Maria W. Wilcox, Counselors; Elmina S. Taylor, secretary.

Y. M. M. I. A.—Moses W. Taylor, Pres.; Henry B. Elder and Richard A. Shipp, Counselors; John M. Whittaker, secretary.

Y. L. M. I. A.—Nellie Colebrook, Pres.; Cornelia Clayton and Ellis R. Shipp, Counselors; Lizzie Green, secretary.

Primary Association—Cornelia Clayton, Pres.; Mamie Morris, secretary.

HISTORY—Among the first settlers who built houses in this Ward at an early day were a number of leading men in the Church; Willard Richards, second Counselor to Pres. Brigham Young, located on the Council House corner. Parley P. Pratt settled on the same block further west. His house, now known as one of the Valley House cottages, yet stands, facing the Temple Block. Orson Pratt located on the west side of the same block. His house is also standing yet. Wilford Woodruff located on the corner of South Temple and West Temple Streets, where the Valley House now stands. Pres. John Taylor built a house on the south-west corner of the same block. His old house is still standing. Franklin D. Richards located a little south of where the Continental Hotel now stands, and Amasa M. Lyman on the block opposite the former residence of Geo. Q. Cannon, on the corner where Wm. H. Folsom's residence now stands.

The Ward was first organized in 1849 with John Murdock as Bishop, he being ordained to that position Feb. 22, 1849. His Counselors were Abraham Hoagland and Richard Ballantyne. Bishop Murdock was called on a mission to Australia, and Counselor Hoagland was ordained Bishop in his stead, July 13, 1851. On the same day Richard Ballantyne was set apart as his first Counselor, and on the 27th Phinehas Richards was set apart as second Counselor.

In the fall of 1852 Counselor Ballantyne was called on a mission to Hindostan, and Joseph Horne was chosen as first Counselor in his stead in the beginning of 1854. Oct. 13, 1859, Samuel Turnbow was ordained second Counselor, as successor to Elder Phinehas Richards. To fill a vacancy caused by the release of Elder Joseph Horne, William Carter was ordained and set apart as second Counselor to Bishop Hoagland Jan. 3, 1861. He had previously acted as temporary Counselor in the absence of Joseph Horne, having been set apart to that position April 28, 1859. By this change Samuel Turnbow, who had acted as second Counselor since 1859, now became first Counselor.

Nov. 20, 1862, Martin Lenzi was ordained second Counselor to Bishop Hoagland, to fill the vacancy caused by the removal of Elder Wm. Carter to southern Utah.

Elders Turnbow and Lenzi acted as first and second Counselors until Bishop Hoagland's death, which occurred Feb. 14, 1872.

March 4, 1872, Thomas Taylor was ordained Bishop of the Ward. Lewis S. Hills was set apart as his first and George Crismon as his second Counselor. Counselor Hills had only acted a few months, when John R. Winder was appointed first Counselor in his stead. This change took place in the fall of 1872, and during Bishop Taylor's absence in the east Elder Winder had temporary charge of the Ward.

July 2, 1874, Angus M. Cannon was ordained and set apart as second Counselor to Bishop Taylor. When Elder Winder removed from the Ward, Geo. Crismon was promoted to the position of first Counselor. Elder Cannon having been called to the

position of President of the Stake, Geo. H. Taylor was ordained a High Priest and set apart as second Counselor in his stead, April 20, 1876.

At the reorganization of the Ward June 25, 1877, Thomas Taylor was still sustained as Bishop with Geo. Crismon and Geo. H. Taylor as his Counselors.

Counselor Crismon having removed to the Sugar House Ward, Geo. H. Taylor was set apart as first Counselor in his stead, Dec. 18, 1884. On the same day Samuel H. Hill was ordained a High Priest and set apart as second Counselor.

Bishop Taylor being away in Iron County and Counselor Hill being absent from home, Elder Benjamin Brown presided as acting Bishop of the Ward from March 1st to Aug. 4th, 1886, or during the time Counselor Geo. H. Taylor was incarcerated in the Utah Penitentiary for conscience sake.

Bishop Taylor having been excommunicated from the Church, a new Bishopric was organized, Oct. 11, 1886, consisting of George Hamilton Taylor as Bishop and Thomas E. Taylor and Benjamin Brown as Counselors.

—FIFTEENTH WARD is separated from the Sixteenth Ward on the north by South Temple Street, from the Fourteenth Ward on the east by 2nd West street, from the Sixth Ward on the south by 3rd South Street, and bounded on the west by the river Jordan. It contains 27 10-acre blocks and had 1,253 inhabitants in 1880. About three-fourths are Latter-day Saints. The ward house, a fine brick building, 70x35 feet, is situated on 1st South Street, between 3rd and 4th West Streets.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric—Joseph Pollard, Bishop; Wm. L. Binder and Nathaniel V. Jones, Counselors; John Clark, ward clerk.

Deacons' Quorum—William Hall, James Lewis and William Trihern preside over the 1st, 2nd and 3rd quorums.

Sunday School—Thos. C. Griggs, supt.; Joseph R. Morgan and Wm. R. Jones, assistants; Harry Chamberlain, secretary.

Relief Society—Sarah M. Kimball, Pres.; Rebecca M. Jones and Elizabeth Duncanson, Counselors; Minnie Gray, secretary.

Y. M. M. I. A.—Gronway Parry, Pres.; Thos. C. Griggs and Fred. Morgan, Counselors; Thos. G. Gill, secretary.

Y. L. M. I. A.—Alice Pollard, Pres.; Louie Beers, Counselor; Patience Mary Jane Jones, secretary.

Primary Association—Mary L. Morris, Pres.; Susannah Waterfall and Hortense Jones, Counselors; Julia Jones and Clara Bockholt, secretaries.

HISTORY—Among the original settlers and owners of lots in the Ward were Nathaniel V. Jones, Rodney Badger, Thurston Simpson, Thomas Judd, Thomas Forsyth, Shure Olson, Gideon D. Wood, David Peters, Peter Robinson, Andrew Cunningham, Andrew Jackson, Wm. Empey, Robert T. Burton, John Wood, Wm. Jones, James Hawkins, Homer Duncan, Aaron Daniels, Rosel Hyde, John C. Armstrong, John Leatham, Edwin T. Bird, John Webb, John Reynolds, Charles D. Barnum, Henry Heath, Daniel Bull, Benjamin T. Mitchell, Wm. Long, Andrew Wood, David Phillips James Ure, Richard Warburton, David Ames, Daniel Leah, Ricy Jones, John Thomas, W. M. Allred, Chapman Duncan, etc.

The Ward was first organized in 1849 with Abraham O. Smoot as Bishop. He was ordained Feb. 22, 1849. His Ceunselors were Nathaniel V. Jones and Wm. Scarce. Counselor Scarce died in G. S. L. City Jan. 3, 1851, and about the same time Bishop Smoot removed fram the Ward.

At the April Conference, 1851, Nathaniel V. Jones was voted to be Bishop of the Ward. He was ordained July 13, 1851, and Andrew Cunningham and Rodney Badger were set apart as Counselors the same day.

When Bishop Jones was absent on his East India Mission in (1852-53), A. Cunningham presided as acting Bishop of the Ward. He took charge about Oct. 15, 1852, and continued until Bishop Jones returned from his mission, when the latter again assumed the position as Bishop, with Andrew Cunningham and Rodney Badger as Counselors. While Elder Cunningham had charge of the Ward, Charles D. Barnum and Elijah Thomas acted as Counselors *pro tem.*

Counselor R. Badger was accidentally drowned in the Weber River, April 29, 1853, and Elijah Thomas was set apart as Counselor in his stead Dec. 6, 1853. Between this date and 1856 Charles D. Barnum and James Ure are supposed to have acted as assistant Counselors to Bishop Jones. July 1, 1856, William Whiting and John McLaws were set apart as Counselors to Bishop Jones.

At a solemn Teachers meeting held in Elder B. T. Mitchell's house Dec. 24, 1856, the people voted in Benjamin T. Mitchell as Bishop, with William Empey as first and William Whiting as second Counselor. This was during the time of the reformation.

Bishop Mitchell resigned about the year 1859 and Andrew Cunningham was appointed Bishop in his stead. Robert T. Burton and Wm. C. Moodey were chosen as Counselors. Counselor Moodey was called on the Southern Utah Mission, and Joseph Pollard was appointed Counselor in his stead, about the year 1861.

Bishop Cunningham resigned in 1867, and Counselor Burton then became Bishop in his stead. His Counselors were Joseph Pollard and Elias Morris. This Bishopric stood intact during the following ten years.

The Ward was reorganized June 27, 1877. On that occasion Joseph Pollard was set apart as Bishop by Pres. Daniel H. Wells. Wm. L. Binder was ordained a High Priest and set apart as first Counselor by Apostle John Taylor, and N. V. Jones as second Counselor by Apostle Orson Pratt.

Charles Miller was clerk of the Ward in 1853. He was succeeded by John McLaws and John Clark. The latter has acted in that capacity for more than twenty years.

—SIXTEENTH WARD is separated from the Nineteenth Ward on the north by 2nd North Street, from the Seventeenth Ward on the east by 2nd West Street, from the Fifteenth Ward on the south by South Temple Street and bounded on the west by the river Jordan. It contains 27 10-acre blocks and had 1,479 inhabitants in 1880, most of whom are Latter-day Saints. There are only 18 blocks inhabited, the western part of the Ward being occupied by the Fair Grounds. The only public building in the Ward is the meeting house, a substantial rock building, 70x34 feet, which is also used for school purposes. It is situated on the corner of 1st North and 4th West Streets. The Deseret University buildings, on Union Square, are located in this Ward, also the Utah Central Railway depot and workshops, the Gas Works, and a number of fine private residences, including the late Wm. Jennings' residence; also a number of small stores and shops.

The Ward is famous for its well attended meetings and Sunday School. Apostle Joseph F. Smith resides in this Ward.

In May, 1887, the acting Priesthood and presiding authorities of the Ward stood as follows:

Bishopric—Fred. Kesler, Bishop; Francis Cope, first, and James W. Phippen, second Counselor. Geo. R. Emery, ward clerk.

There is a full Priest's Quorum presided over by the Bishopric.

Teachers' Quorum—Ruel Oliver, Pres.; Robert Hodge and Franklin Taylor, Counselors.

Deacons' Quorums—John H. Vincent, Edwin G. Tolhurst and Francis Cope, jun., preside over the 1st, 2nd and 3rd quorums.

Sunday School—Peter Gillispie, supt.; Peter Reid and John Vincent, assistants; Andrew Peterson, secretary.

Relief Society—Diana Reid, Pres.; Rachel Isaac and Elizabeth Fisher, Counselors; Sarah Cumberland, secretary.

Y. M. M. I. A.—John H. White, Pres.; Peter Howell and John H. World, Counselors; John H. Timpson, secretary.

Y. L. M. I. A.—Mary Pierpont, Pres.; Annie Emery and Olive Taylor, Counselors; Helen Reid, secretary.

Primary Association—Eleanor Herridge, Pres.; Sinah Bishop and Lousia Emery, Counselors.

HISTORY—Among the first settlers of the Ward in 1848-49 were John Scott (of Nauvoo fame), Wm. C. Staines, who located where the late Wm. Jennings' residence now stands, Henry G. Boyle, Abel Butterfield, Jacob Butterfield, Mr. McIntire, Mrs. Smith, (widow of Joshua Smith), Andrew Gibbons, George Wardle, Joel Johnson and brothers,

Seymour Brunson, Elijah Thomas (of the Mormon Battalion), Geo. C. Riser, who located on the block now occupied by the Utah Central Railway depot, Zera Pulsipher and sons, Harrison and William Burgess, who located where the gas works now are, Father Day and family, Gideon Gibbs, Elnathan Eldredge, Wm. Burton, "Father" Bauke, David Sessions, William Walker (of the Nauvoo police force), John Rolston, Joseph Fielding, Mary Smith, James Lawson, Wm. McMillan Thompson, Winslow Farr, Shadrach Roundy and sons, Dimick B. Huntington, Levi W. Jackman, John S. Higbee, Charles Foster, Dr. Hovey, Wm. Moss, Mercey R. Thompson and others. A few of these families moved out on their lots in the fall of 1848, but the majority remained until the spring of 1849.

The Ward originally consisted of only nine blocks, and all the low lands west of these were covered with water, but after turning the three channels of City Creek into one in 1856, and conveying the water along North Temple Street direct to the river Jordan, more of the low land near the river was reclaimed and settled. Originally only one (the middle) channel of City Creek ran through the Sixteenth Ward.

In 1850 the people commenced to fence into blocks and afterwards into lots. In early times money was plentiful on account of the amount of gold dust brought into the Territory by members of the Mormon Battalion and others, but it was generally rejected in exchange for produce. So scarce were eatables that a lady in the Sixteenth Ward is said, on one occasion, to have cut, fitted and sewed a dress for the consideration of two squashes, and that when asked if she would take money instead of the squashes agreed upon, she regarded the offer as an insult. Seed potatoes were so scarce that they could not be bought for money. A member of the Ward who tried to purchase some, but was refused, was allowed by the owner to strip the potatoes of their sprouts, which, when planted, produced a good crop of potatoes.

In 1857 the population of the Ward consisted of 113 families, or 658 souls – 332 males and 326 females. There were at that time also 134 dwellings and 44 stables. In the fall of that year, Bishop Kesler was appointed major of the Legion and called upon to raise 25 men from the Sixteenth Ward to march at a moment's notice to Echo Canyon. The company left the city in a heavy snow-storm, reached the main body in Echo Canyon, rendered efficient aid during the campaign, and returned home in December. During the move in 1858 every house in the Ward was vacated, the windows being boarded up and preparations made to burn every thing, in case of a continuation of hostilities between the troops and the citizens.

In the spring of 1862, in consequence of the heavy snows melting in the mountains, City Creek became unsually high, which caused large quantities of gravel and soil to cave in at variovs points up the creek. This was brought down with the current and deposited on the low lands of the Sixteenth Ward. The lower part of North Temple Street was thus covered with gravel to the depth of from one to five feet. For six weeks the people worked night and day to save their property which was endangered by the floods. A number, however, were forced to leave their houses and seek shelter on higher ground. This calamity, though resulting in considerable loss of property, was the means of making a good gravel road where heretofore nothing but an unhealthy swamp had existed.

In 1869 the Utah Central Railway Company began the erection of machine shops and station buildings on the block where their depot now is situated, and in January, 1870, the first railroad (Utah Central) was completed to Salt Lake City. Two years later the gas works were located on the block immediately west of the depot block; coal yards were also opened and a general business stir was felt throughout the whole Ward. Many improvements of a more private character were made in rapid succession in the vicinity of the depot.

The Ward was first organ zed in February, 1849, Elder Isaac Higbee being ordained Bishop Feb. 22nd of that year; but he only acted a short time, as Shadrach Roundy was ordained Bishop April 14, 1849. His Counselors were John S. Higbee and Levi W. Jackman.

At the October Conference 1849, Counselor Higbee was called on a mission to Europe, and Joseph Fielding was chosen to fill the vacancy caused thereby, being appointed to act as second Counselor, while Levi W. Jackman took the position of first Counselor.

At the General Conference in April, 1856, Frederick Kesler was nominated for Bishop of the Sixteenth Ward. He was ordained Oct. 19, 1856. Geo. C. Riser and William Derr were ordained and set apart to be his Counselors Dec. 9, 1856.

In 1862, Counselor Derr was succeeded by Elnathan Eldredge, who was ordained second Counselor to Bishop Kesler Feb. 13,

1862. Counselor Eldredge died Oct. 27, 1871, and Theodore McKean was ordained Counselor in his stead shortly afterwards.

The Ward was reorganized June 26, 1877. Frederick Kesler was continued as Bishop, and Henry Emery was ordained a High Priest and set apart to act as first Counselor, instead of Geo. C. Riser who had removed from the Ward. Theodore McKean was continued as second Counselor.

Counselor Emery died June 24, 1881, after which Theodore McKean was promoted to the position of first Counselor and James W. Phippen was called to officiate as second Counselor. These changes were effected at the quarterly Stake conference held in Salt Lake City, July 9, 1881. In 1884 Elder McKean was released from acting as Counselor because of his position as a member of the Hig Council. Consequently Francis Cope was ordained a High Priest and set apart to act as second Counselor Dec. 18, 1884. After this change Elder Phippen became first Counselor.

The first building erected for meeting and school purposes in the Ward was built in 1849, on the block lying immediately north of the depot block. It was a small log building. In the summer of 1854 a larger house was built on the present ward house site. This was finally removed to make room for the present meeting house which was erected in 1872, first opened for meetings in January 1873, and dedicated March 30th of that year.

The Sixteenth Ward Square, also known as Union Square, was for a number of years the favorite camping ground for immigrant trains arriving from the plains. The whole block was often literally covered with tents and wagons.

In 1857 a Relief Society was organized with Sophia Burgess as President and Sophia Tripp and Olive Walker as Counselors. In 1875 a Young Men's Mutual Improvement Association was organized in the Ward with Walter J. Lewis as President, and Theodore McKean, jun., and Eli A. Folland, Counselors. There had been associations of a similar character in the Ward before, but this was the first one perfected under the direction of the authorities of the Church. This association drew a good attendance from its commencement and has accomplished much good in past years; many of its members have filled succesful missions to foreign lands.

—SEVENTEENTH WARD is separated from the Nineteenth Ward on the north by 2nd North Street, from the Eighteenth Ward on the east by East Temple Street, from the Fourteenth Ward on the south by South Temple Street and from the Sixteenth Ward on the west by 2nd West Street. It comprises nine blocks, including the Temple Block. The district school house, situated on 1st North Street, between West Temple and 1st West Streets, is used for meeting and other Ward purposes. It is a fine two-story brick building, 60x36 feet. There is also a Relief Society Hall in the Ward and a number of fine residences. Most of the inhabitants are Latter-day Saints. Apostle John Henry Smith resides in this Ward.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric—John Tingey, Bishop; Albert W. Davis, first, and Alonzo E. Hyde, second Counselor; Edward W. Davis, ward clerk.

Teachers' Quorum—Franklin S. Tingey, Pres.; J. Davis, Counselor.

Deacons' Quorum—Zeb. Jacobs, Pres.; Geo. Alder and Geo. A. Smith, Counselors.

Sunday School—Walter J. Beatie, supt.; Franklin S. Tingey and Arthur F. Barnes, assistants; Zebulon H. Jacobs, secretary and treasurer.

Relief Society—Bathsheba W. Smith, Pres,; Julia Pack and Harriet A. Preston, Counselors; Elizabeth Bull, secretary and treasurer.

Y. M. M. I. A.—David F. Davis, Pres.; Walter J. Beatie and Henry G. Bywater, Counselors; Charles W. Clayton, secretary.

Y. L. M. I. A.—Julia C. Howe, Pres.; Ann Groesbeck and Elizabeth Smith, Counselors; Ella Dallas, secretary; Lizzie Barnes, treasurer.

Primary Association—Julia C. Howe, Pres.; Ella Dallas, Bathsheba W. Smith, Victoria Clayton and Lizzie Barnes, Counselors; Priscilla Smith, secretary; Sarah Smith, treasurer. (This association was first organized Nov. 30, 1878, with Elizabeth Groesbeck as President, Clarissa W. Williams and Sarah Burbidge as Counselors, and Elizabeth Smith as secretary.)

HISTORY—The following are the names of the original owners of lots in the Seventeenth Ward: Charles C. Rich, Henry W. Bigler, John Hess, Jesse B. Martin, Jesse W. Crosby, Alfred B. Lambson, Geo. A. Smith, Ephraim Green, Thomas Callister, Mary Smith (widow of John L. Smith), John Smith, John M. Bernhisel, Albert Carrington, Joseph L. Heywood, William Clayton, Thomas Clayton, Harvey Green John P. Porter, Joseph Rich, John Pack, Aaron Farr, Lorin Farr, Norton Jacobs, Henry Herriman, A. Hale, Joel Ricks, Thomas Whittle, Geo. B. Wallace, Alfred Randall, Wm. McBride, Martin H. Peck, Hosea Cushing, William King, Philo Johnson, Ozpo Eastman, Edson Whipple, David Wilkie, Nathan N. Collins, Horace Gibbs, Leonard E. Harrington, Daniel Russell, John Gray, James Beck, George Morris and Robert Bayard.

At a meeting called by the First Presidency of the Church, Feb. 22, 1849, at the house of George B. Wallace, for the purpose of setting apart and ordaining Bishops to preside over the several Wards in G. S. L. City, Joseph L. Heywood was set apart under the hands of Heber C. Kimball, Parley P. Pratt and Franklin D. Richards to preside as a Bishop over the Seventeenth Ward. On Feb. 25th, at a meeting called by Presiding Bishop N. K. Whitney, at W. W. Phelps' school house, for the purpose of ordaining Counselors to the Bishops, Albert Carrington was ordained and set apart by Joseph L. Heywood and John Murdock to act as a Counselor to Bishop Heywood; and at a meeting held in the house of Bishop Heywood, March 1, 1849, Father John Smith was set apart as second Counselor to Bishop Heywood, under the hands of C. C. Rich, Joseph L. Heywood and Lorin Farr. At that meeting also it was voted that the Ward should be feneed entire, that the fence should be finished by the 1st of April following, that there should be a road around each block, two rods in width, that Lorin Farr and Wm. Clayton should act as a committee to assign to the owners or representatives of lots their quota of fence and the place where the same should be set, etc. At another meeting held March 15, 1845, it was decided "that the Ward should fence in so much of the Temple Block as lies north of City Creek, and that Joseph L. Heywood have the privilege of cultivating that portion of the block the ensuing season."

April 15, 1849, the members of the Ward met at the "Bill Post", and voted that a school house should be established and sustained by a direct tax on the Ward in proportion to the value of property. The Bishop and his Counselors were authorized to procure a room and engage a teacher. The meeting also decided that no cattle should be driven through the Ward after it was feneed. It was concluded to keep up prayer meetings every Thursday, etc.

July 19, 1849, Aaron F. Farr was set apart (under the hands of Joseph L. Heywood and Albert Carrington) to act as second Counselor to Bishop Heywood, in the place of John Smith, Patriarch, who desired to be released in consequence of infirmity.

Elder Heywood being absent on a trip to Carson Valley, was succeeded by Thomas Callister, who was ordained Bishop Sept. 17, 1855. Nathan Davis and Martin H. Peck (both ordained Aug. 26, 1856) were chosen as his Counselors.

Bishop Callister being called to the position of Presiding Bishop in Millard County, Counselor Nathan Davis succeeded him as Bishop of the Seventeenth Ward, and was ordained to that position December 15, 1861. April 10, 1862, Alfred Randall and George Morris were ordained to be his Counselors. Subsequently Elder Randall removed to Weber County, and Martin H. Peck was set apart to act as first Counselor to Bishop Davis May 12, 1870.

In 1875 Bishop Davis resigned and John Henry Smith, his successor (ordained Nov. 22, 1875), entered on the duties of his office as Bishop Jan. 1, 1876. John Tingey and Geo. Dunford were ordained High Priests and set apart to act as his Counselors, April 20, 1876.

When the Ward was reorganized June 26, 1877, Albert Wesley Davis was set apart as second Counselor to Bishop Smith, instead of Geo. Dunford, who was called to preside in Malad, Idaho.

John Henry Smith having been promoted to the Apostleship, Counselor John Tingey was ordained Bishop of the Ward, Nov. 6, 1880. The same day Albert W. Davis and Alonzo Eugene Hyde were set apart to act as his Counselors.

The first Sabbath School in the Seventeenth Ward was organized April 16, 1854, with William Jackson as superintendent.

—EIGHTEENTH WARD is bounded on the north by the mountains, separated from the Twentieth Ward on the east by C Street, from the Thirteenth Ward on the south by South Temple Street and from the

Seventeenth and Nineteenth Wards on the west by East Temple Street and Arsenal Hill. It had 617 inhabitants in 1880. The Ward is located on both sides of City Creek and contains a large number of very fine residences. The general Church offices and Tithing Office, the *Deseret News* Office, etc., are located in this Ward, also the Church blacksmith shop, the Deseret Silk Factory, Pioneer Flour Mills, etc. The public buildings within the limits of the Ward are the beautiful ward house, or chapel, located on the hill on A Street, between Second and Third Streets east of City Creek. It is a brick building, 52x33 feet, and has a fine steeple on the east end. Immediately south of it is the "Independent School House", a two-story brick building, 60x33 feet, recently erected. There is also the late Pres. Young's private school house, near the Eagle Gate, which was used for meetings and all kinds of public gatherings previous to the erection of the present ward house. Apostle George Teasdale and Brigham Young reside in this Ward.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Orson F. Whitney, Bishop; Robert Patrick and William B. Barton, Counselors.

Deacons' Quorum—John Y. Robbins, Pres.

Sunday School—James Saville, supt.; Douglas A. Swain and Rulon S. Wells, assistants; S. B. Clawson, secretary.

Relief Society—Ellen Barton, Pres.

Y. M. & Y. L. M. I. A.—Rulon S. Wells, Pres.; James Saville and James M. Barlow, Counselors; B. S. Young, secretary.

HISTORY—The Ward was first settled by Pres. Brigham Young, Heber C. Kimball and Newel K. Whitney in the spring of 1849. These were about the only three families in the Ward for several years; and it was not until the bench east of Pres. Young's gardens was opened for settlers, at a later day, that the Ward began to assume itself. In October, 1853, there were 241 souls in the Ward. When G. S. L. City was divided into Nineteen Wards, Feb. 14, 1849, Presiding Bishop N. K. Whitney was appointed Bishop of the Eighteenth Ward, but no regular Ward organization was effected at that time, there being but a very few inhabitants. In April, 1851, Lorenzo D. Young was appointed Bishop. He acted for some time without Counselors, and also resided in the Sugar House Ward until 1854. John Whitney was chosen as one of his Counselors at an early day, but did not act in that capacity. John Sharp was subsequently chosen as one of his Counselors and acted in that position until October, 1856, when the Twentieth Ward was organized, comprising what was formerly the east part of the Eighteenth Ward. Gradually the latter became practically extinct, being merged into the Twentieth, but was by Pres. Brigham Young revived in February, 1876, when, by him, the Bishopric was reorganized, by the selection of David O. Calder and John Nicholson as Counselors to Bishop Lorenzo D. Young. The boundaries of the Ward were then prescribed as they now exist. The meetings were held in President Young's school house, near the Eagle Gate.

In the spring of 1876, David O. Calder was selected to be first Counselor to Pres. Angus M. Cannon in the Presidency of the Salt Lake Stake of Zion, and in consequence was necessarily released from his position in the Bishopric of the Eighteenth Ward. On the 3rd of July, 1877, John Nicholson was set apart as first and William B Barton as second Counselor to Bishop Young.

In June, 1873, another change occurred by the resignation of Bishop Young, who had removed his residence to the First Ward, and for the next few weeks the Ward was placed in charge of John Nicholson as presiding High Priest. The latter was called the following July 7th, to go on a mission to Europe, and on July 14, 1878, Orson F. Whitney was ordained Bishop, with Robert Patrick and William B. Barton as his Counselors. They still occupy these positions.

In June, 1880, the building of the new chapel, by donation of the Saints, was begun. It was duly completed and, on Jan. 14, 1883, was dedicated, Pres. Joseph F. Smith offering the dedicatory prayer and Pres. John Taylor delivering a discourse on the occasion. It was resolved to build an independent school house, in which the children of the Latter-day Saints could be taught; the necessary ground was purchased

adjacent to the chapel, and a commencement made Oct. 4, 1884. It is a comely and convenient building, two stories high, and is nearly finished. The Ward has within the last five years especially been built up more rapidly than any other part of the city, as it originally contained more vacant desirable sites for residences than any other locality, and these have been largely appropriated.

—NINETEENTH WARD comprises the north-western part of Salt Lake City, is bounded on the north by the limits of the city, east by the mountains and Arsenal Hill, which separates it from the Eighteenth Ward, separated from the Seventeenth and Sixteenth Wards on the south by 2nd North Street and on the west by the river Jordan. It contains over one hundred 10-acre blocks, besides a number of small irregular blocks on the Arsenal Hill slope, and had 1,585 inhabitants in 1880. The ward house, an adobe building, 61x30 feet, is situated on the corner of 4th North and 2nd West Streets. Joining it is two school houses, one on the north and one on the south side. The northern part of the Ward is but sparsely settled, there being only a few residents north of 7th North Street.

Among the home industries of this Ward may be mentioned the Soap Factory, which produces as fine qualities of common and fancy soaps as any imported articles. The Deseret Knitting Factory, on 6th North Street (Wm. Pearson, proprietor) was opened in 1885. It employs 25 hands and turns out on an average 30 dozen pair of stockings per day. There are also two tanneries, a glass factory, three lime kilns, a brick yard, salt works, etc. The famous Warm Springs, on 2nd West Street, and the Hot Springs further north, are within the limits of the Ward. Apostle John W. Taylor resides in this Ward.

In May, 1887, the presiding officers of the Ward stood as follows;

Bishopric—James Watson, Bishop; Henry Arnold and A. W. Carlson, Counselors; Alexander Edwards, ward clerk.

Deacons' Quorum—There are five quorums presided over by John Edwards, John Holmes, Daniel Bath, Wm. Neal and Julius Billeter.

Sunday School—Wm. Asper, supt.; Alfred Solomon and Alexander Edwards, assistants; John South, secretary.

Relief Society—Rachel Whipple, Pres.; Ann E. Neal and Ann Player, Counselors; Adelaide Ridges, sec.

Y. M. M. I. A.—Wm. O. Lee, Pres.; John L. Nebeker and Fred. Rich, Counselors; Edward J. Wood, secretary.

Y. L. M. I. A.—Mary E. Irvine, Pres.: Mary E. Dean, Elizabeth Bowman and Alice Kimball, Counselors; Rachel Hamlin, secretary.

Primary Association—Rebecca Noall, Pres.; Ella Nebeker and Lizzie Bowman, Louisa C. Lee, Counselors;

HISTORY—Among the first settlers of the Ward were James Hendrix, A. H. Raleigh, Wm. M. Lemmon, John and Peter Nebeker, Christopher Merkley, Samuel B. Moore and others. In October, 1853, there were 572 inhabitants in the Ward, and in December, 1856, it contained 539 souls, 84 houses, 30 carriages and wagons and 28 teams.

The Ward was first organized in 1849, with James Hendrix as Bishop. He was ordained Feb. 22, 1849. On July 13, 1851, A. H. Raleigh and Sydney A. Knowlton were set apart as his Counselors.

Bishop Hendrix continued as Bishop until the April Conference, 1856, when Counselor A. H. Raleigh was voted to be Bishop of the Ward. He was ordained to that position by Bishop Edward Hunter May 6th, following. His Counselors were Sylvester H. Earl and Jos. H. Hovey. Elder Earl was called to go to Cache Valley and Elder Hovey to southern Utah as settlers, after which Bishop Raleigh acted without Counselors for several years, only calling to his assistance such help as he needed from time to time in trying cases in Bishop's court, etc. In the fall of 1869 Bishop Raleigh was called on a mission to the States. During his absence Henry Grow had temporary charge of the Ward. Bishop Raleigh returned from his mission in the spring of 1870, and soon afterwards he chose William Asper and Henry Arnold as his Counselors.

In the fall of 1876 a petition signed by a few dissatisfied residents of the Ward was forwarded to Pres. Brigham Young, praying for the removal of Bishop Raleigh. To counteract this, the following signed by the Bishop's Counselors, 21 of the 22 Ward Teachers and several hundred others was prepared, but, however, never presented to Pres. Young:

"We the undersigned inhabitants of the Nineteenth Ward, Salt Lake City, are satisfied that Alonzo H. Raleigh was chosen of the Lord to be our Bishop and that He has sustained him, and we feel to continue to sustain him as such. And we further believe that whoever seeks to supplant him or impair his influence to do good in that capacity are promotors of dissension, rebellion and division and are not impelled or inspired by the spirit of the Lord."

The Ward was reorganized July 2, 1877. On that occasion Richard V. Morris was sustained as Bishop; Wm. Asper and Henry Arnold were again chosen as Counselors. They were all set apart by Pres. Daniel H. Wells.

May 8, 1881, Elder A. W. Carlson was ordained a High Priest and set apart as second Counselor. Elder Asper, who had been called to the Southern States on a mission, was succeeded by Henry Arnold as first Counselor.

Bishop Morris died March 12, 1882, and at a meeting held in the ward house, June 4, 1882, at which Pres. Joseph F. Smith, Apostle W. Woodruff, the Stake Presidency and others were present, James Watson was ordained a High Priest and set apart as Bishop of the Ward by Pres. Jos. F. Smith. June 11, 1882, Henry Arnold was set apart as first and A. W. Carlson as his second Counselor.

The first public house in the Ward was built in 1851 on the site of the present ward house. It was a small adobe building. The main part of the present ward house was dedicated Feb. 6, 1866. It is also used for school purposes. Since then two wings have been added, one on the north and another on the south side.

A Sunday School was organized in the Nineteenth Ward April 21, 1867, with Paul Lechtenberg as superintendent. Wm. Asper, R. V. Morris, Peter Nebeker, Jos. Shaw and Philip Pugsley were among the first teachers. Means towards the buying of books for the commencement of a Sunday School library was furnished by Bishop A. H. Raleigh, R. V. Morris, Henry Grow, Philip Pugsley, Joseph Shaw, Henry Arnold and others.

—TWENTIETH WARD is bounded on the north by the mountains, separated from the Twenty-first Ward on the east by H Street, from the Twelfth Ward on the south by South Temple Street and from the Eighteenth Ward on the west by C Street. It contains 60 2½-acre blocks and had 1,112 inhabitants in 1880. The ward house, a fine brick building, 70x35 feet, is situated on the corner of Second and D Streets, and was erected in 1883. The old ward house, with adjoining school house, both adobe bnildings, are lying on the same block. Apostle George Teasdale resides in this Ward.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Wm. E. Bassett, Bishop; George Romney and Geo. F. Gibbs, Counselors; Levi W. Richards, ward clerk.

Deacons' Quorums—Edgar Simmons, Pres.; Alexander Lyon and Charles J. Ross, Counselors.

Sunday School—Wm. Salmon, supt.; Heber J. Romney and Wm. H. Tovey, assistants; Orson D. Romney, secretary.

Relief Society—Jane Miller, Pres.; Rhoda Owen and Elizabeth Barton, Counselors.

Twentieth Ward Institute (*Y. M. M. I. A.*)—Charles W. Stayner, Pres.; Oliver Hodgson and A. B. Simmons, Counselors; Peter Elliot, secretary.

Y. L. M. I. A.—Lula G. Richards, Pres.; Cecelia Sharp and Ellen V. Romney, Counselors.

Primary Association—Emma Toone, Pres.; Margaret Sharp and Alice Phillips, Counselors.

HISTORY—At the semi-annual conference of the Church held in G. S. L. City, Oct. 6, 1856, the Ward was first organized out of the east part of what then comprised the Eighteenth Ward. John Sharp was ordained Bishop of the new Ward, with Wm. C. Dunbar and Wm. L. N. Allen as Counselors. This Bishopric stood unchanged for more than twenty years.

At the time of the reorganization in 1877, when the Ward was divided and the east-

ern part organized into a new Ward (the Twenty-first Ward), Henry Puzey was appointed second Counselor to Bishop Sharp, instead of Elder Allen, who, after the change, became a resident of the new Ward.

In 1885 Bishop Sharp resigned, after which Counselor Wm. C. Dunbar had temporary charge of the Ward until Aug. 27, 1886, when the present Bishopric was ordained and set apart, consisting of Wm. E. Bassett as Bishop and George Romney and George Francis Gibbs as Counselors.

—TWENTY-FIRST WARD, comprising the north-east part of Salt Lake City, is bounded on the north by the mountains, on the east by the Fort Douglas Military Reservation, separated from the Eleventh Ward on the south by South Temple Street, and from the Twentieth Ward on the west by H Street. It contains 168 2½-acre blocks and had 1,027 inhabitants in 1880. The ward house, a brick building, 64x28 feet, is situated on First Street, between J and K Streets.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Wm. L. N. Allen, Bishop; Herbert J. Foulger and Marcellus S. Woolley, Counselors; Robert Aveson, ward clerk.

There is a Priests' Quorum, presided over by the Bishopric, and a quorum of ordained Teachers under the presidency of W. S. Higham, Willard Allen and Wallace C. Castleton.

Deacons' Quorum—1st Quorum: Albert Adkins, Pres.; James T. Shore and Ralph Snowball, Counselors. 2nd quorum: Counselors Amos Cardwell and W. P. Affleck, jun., presiding.

Sunday School—Wm. D. Owen, jun., Pres.; Robert Aveson and Joseph W. Maynes, Counselors; Wm. G. Westwood, secretary.

Relief Society—Ann Olivia Burt, Pres.; Hannah Allen and Susannah Foulger, Counselors; Elizabeth Matthews, secretary.

Y. M. M. I. A.—Walter W. Williams, Pres.; Thomas Moss and Marcellus S. Woolley, Counselors.

Y. L. M. I. A.—Harriet Longmore, Pres.; Isabella Muir and Helena Barton, Counselors; Martha Picknell, secretary.

Primary Association—Mary Davis, Pres.; Annie Steers and Eliza Schutte, Counselors; Eva Barfoot, secretary.

HISTORY—The Ward was first organized July 5, 1877, out of the east part of the Twentieth Ward. On that occasion Andrew Burt was set apart as Bishop by Orson Pratt, Herbert J. Foulger as first Counselor by Daniel H. Wells, and Wm. L. N. Allen as second Counselor by Apostle John Taylor.

Bishop Burt was killed Aug. 25, 1883, while on duty in Salt Lake City, after which Counselors Foulger and Allen had temporary charge of the Ward until Oct. 21, 1883, when a new Bishopric was ordained and set apart, consisting of Wm. L. N. Allen as Bishop, and H. J. Foulger and Andrew F. Macfarlane, as Counselors.

Counselor Macfarlane died Sept. 20, 1886, and Marcellus Simmons Woolley was ordained a High Priest and set apart by Pres. Angus M. Cannon as second Counselor to Bishop Allen, Jan. 16, 1887.

SANDY PRECINCT is bounded on the north by West Jordan and Union Precincts, east by Granite Precinct, south by Draperville Precinct and west it is separated from the South Jordan and West Jordan Precincts by the river Jordan. It contains nine square miles of farming land. The population in 1880 was 488. About two-thirds of the entire population are "Mormons" and fully one half of Scandinavian descent, mostly Swedish. Near the centre of the precinct is located the village of SANDY which is also a station on the Utah Central Railway and Alta Branch of the D. & R. G. Ry., 12 miles south of Salt Lake City, the county seat. It contains two steam sampling works, two smelters, seven stores, five saloons, one brewery, two boarding houses and a number of shops. Ore and general farm products are the principal shipments. The town site covers 160 acres of land. Although a small town, it is one of considerable importance. A large portion

of the ores from the Cottonwoods and Bingham Canyon are shipped there for sampling. After being tested, much of the ore remains in Sandy until sold, and the business of handling, transferring and shipping ores is the principal enterprise of the inhabitants. Considerable tame hay and grain are raised within the limits of the precinct, notwithstanding the sandy and light character of the soil.

HISTORY—Sandy derives its name from the sandy soil on which it is located. The Utah Southern Railway Company selected the site for a station because of its altitude, it being the highest point, from which a branch road could be built to the mouth of Little Cottonwood Canyon. This was done in 1871, the Utah Central Railway completing its track to that point Sept. 23, 1871.

In the winter of 1871-72 a post office was established at Sandy with Isaac Harrison as postmaster.

Isaac Harrison built the first hotel and Charles Decker the first store. The railroad company soon afterwards built a fine depot with an adjoining hotel, which were destroyed by a disastrous fire, July 13, 1880. A town site was surveyed and building lots sold at a high figure, and for several months, while Sandy was the terminus of the Utah Central Railway, a vast amount of shipping was done to and from points south-east and west, especially from the mines at Pioche, Bingham and Little Cottonwood.

In 1873 Sandy was made a voting precinct, and Isaac Harrison was elected the first justice of the peace. This year, also, the Wasatch and Jordan Valley Railway (now known as the Alta Branch of the D. & R. G. Ry.) was completed between Sandy and Fairfield Flat in Little Cottonwood Canyon, a distance of eight miles.

Soon after the opening of the Utah Central Railway a smelter (the Saturn) was built a short distance south of the station and commenced operations; the Flagstaff was the next one. It was built on an elevated piece of ground directly east of the town. Afterwards the Mountain Chief, (later known as the Mingo), which is now the only smelter in operation at Sandy, was built near the site of the Saturn, the latter having previously closed down. Teaming to and from the mines and the opening of these smelters brought in a large number of "roughs" from various parts of the country, and in consequence thereof Sandy was made the scene of several unpleasant affairs, in which a number of men lost their lives. One of these affairs took place in June, 1874, when the news of the passage of the Poland Bill by the U. S. Congress reached Sandy. The non-Mormon element immediately grew excited and having organized for the purpose, they marched through town visiting nearly every "Mormon" family and gave, at each place where they called, three cheers for Robert N. Baskin (the "Ring" candidate for delegate to Congress) and the Poland Bill, and three groans for Geo. Q. Cannon, the "Peoples" candidate. At the following election (Aug. 3, 1874) the "roughs" picked a quarrel with the "Mormons" who came forward to vote, during which John W. Sharp was severely beaten and would perhaps have been killed, had it not been for the timely aid of Conductor Wm. Hiskey, who came in with the north bound train in the evening. He armed himself with two six-shooters and scattered the mobbers in all directions. For several days afterwards a number of armed men watched the train for the purpose of killing the conductor, in which, however, they were not successful. Only a few months afterwards the business at Sandy became stagnant, and most of the parties who participated in the riot left for Montana. After a few years nearly all the transient characters had removed to other parts, and only the farming population, which consisted chiefly of "Mormons," and which now comprises nearly two-thirds of the population, remained. That the "Liberal Party" gained the victory at the election for school trustee in 1887 was largely due to the fact that a large number of the people are foreigners, (mostly Scandinavians) who have not yet secured their naturalization papers, and consequently could not vote.

SANDY WARD is coextensive with Sandy Precinct.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Ezekiel Holman, Bishop; Emil Hartviksen and Andrew Olsen Gaelte, Counselors; Wm. W. Wilson, ward clerk.

There is a Teachers' Quorum presided over by Martin Gunderson.

Deacons' Quorums—Alfred Andersen and Richard Cowley preside over the 1st and 2nd Quorums.

Sunday School—Isaac Harrison, supt.; Heber Goff and Wm. R. Scott, assistants; N. H. Halstrøm and N. M. Nielson. secretaries.

Relief Society—Wilhelmine Olsen, Pres.; Harriet Wilson and Catherine Harrison, Counselors; Mary Jane Scott and Hilda Larson, secretaries.

Y. M. & Y. L. M. I. A.—Wm. R. Scott, Pres.; B. H. Bowen and Hannah Shaw, Counselors; Elisha Shaw and Mary Jane Lewis, secretaries.

Primary Association—Hannah Shaw, Pres.; Jane Clark and Mary Jane Lewis, Counselors; Ruth Lewis and John E. Hartvikson, secretaries.

HISTORY—The few Saints who first located at Sandy attended meetings in the surrounding Wards until the fall of 1873, when they hired a hall of Mr. Geo. Parker for $15 per month and commenced to hold meetings for themselves. Isaac Harrison was the first presiding Elder, under the direction of the Bishopric of the South Cottonwood Ward. Later, meetings were held in a room of the Utah Central Railway depot, until Andrew O. Gaelte opened his private house free of charge for meeting purposes. Finally, Wm. Newell, Isaac Harrison, Wm. R. Scott, A. O. Gaelte and others bought a small lumber building and moved it on rails from a point near the Utah Central track to the vicinity of where the Sandy meeting house now stands. In that house regular meetings were held for a number of years. In the meantime Elder Harrison was succeeded in the presidency of the branch by Wm. Newel who, in turn, was succeeded by Elder Harrison. The latter presided until 1877, when the Union Ward was organized and Sandy became a branch of the same, under the presidency of John W. Sharp, who was called to act as presiding Elder of the Sandy Branch July 1, 1877. Being at that time absent on a preaching mission, from which he did not return until fall, he was not set apart to his position until July 7, 1878. Before his return Thomas Smart and Henry Russell had temporary charge, and later, when Elder Sharp occasionally was absent, Elders Henry Russell, Isaac Harrison and Wm. Lewis presided in the meetings.

At an early day a Sunday School was organized by Isaac Harrison and Wm. R. Scott. This was frequented by both "Mormons" and "Gentiles" alike for a long time until finally the non-Mormons opened a school of their own in a vacant building belonging to the Saturn Smelting Company. The Latter-day Saint Sunday School was thoroughly reorganized Nov. 2, 1879, by Elder John W. Sharp.

A mutual improvement association for both sexes was organized in the fall of 1881, with Wm. Lewis as President. Before the close of the year it had sixty members enrolled.

Elder Sharp continued in charge of the branch until Sept. 3, 1882, when the Sandy branch was organized into a separate Ward, with Ezekiel Holman as Bishop and Emil, Hartviksen and A. O. Gaelte as Counselors. Wm. W. Wilson was appointed ward clerk. This Bishopric still stands unchanged.

Nov. 4, 1882, a Relief Society was organized with Wilhelmine Olsen as President, Harriet Wilson and Catherine Lewis, Counselors, and Mary E. L. Neff, secretary.

Soon after the organization of the Ward, steps were taken to build a meeting house, the small school building in which the Saints hitherto had met for religious worship being inadequate to accommodate all. Consequently, a neat frame building, 26x40 feet, was erected in the winter of 1882-83, and meetings held in it for the first time in January, 1883.

SILVERTON PRECINCT, established June 6, 1871, contains about thirty-five square miles of mountain country, bounded on the north by East Mill Creek Precinct, east by the summit of the Wasatch Mountains, which separates it from Summit County, south by Little Cottonwood Precinct, and west by Butler Precinct. It contains all that section of the Wasatch Mountains, which is drained by the head-waters of the Big Cottonwood Creek. Population in 1880, 121. This precinct is included in the Granite Ward.

SOUTH COTTONWOOD PRECINCT, established July 21, 1863, is bounded on the north by Mill Creek Precinct, east by Big Cottonwood and Butler Precincts, south by Union and West Jordan Precincts, and west it is separated from the North Jordan Precinct by the river Jordan. It contains about twelve square miles of country. Population in 1880, 1,288.

This precinct comprises four school districts, numbered respectively, 24

25, 26 and 45. There are three fine brick school houses, one in each of the three first-named districts. One of these buildings is located near Swen M. Lovendahl's residence, near by the Utah Central Railway track, another on the State Road, near Francklyn Station, and a third one on the county road, near Nathan Tanner's residence.

SOUTH COTTONWOOD WARD is coextensive with the precinct of the same name. The ward house, situated a mile east of the State Road, on rising ground north of the South Cottonwood Creek, is about ten miles south-east from the Temple Block, Salt Lake City. South Cottonwood is noted for its excellent tame hay, mostly lucern, clover and timothy. A fine quality of peas is also produced.

The Germania and Horn Silver Smelters are located in the lower part of the Ward. About one-third of the population of the Ward are "Gentiles."

In May, 1887, the presiding officers of the Ward were as follows:

Bishopric Joseph S. Rawlins, Bishop; Wm. Boyce and Thos. A. Wheeler, Counselors; Richard Howe, ward clerk.

There is a Teachers' Quorum, presided over by Henry J. Brown, and three Deacons' Quorums.

Sunday School—Louis A. Kelsch, supt.; Richard Howe and Charles Walter, assistants; Wm. Bradford, secretary.

Relief Society—Mary Rawlins, Pres.; Ann Wheeler and Phoebe Boyce, Counselors; Harriet Ann Walker, secretary.

Y. M. M. I. A.—Louis A. Kelsch, Pres.; John G. Labrun and Chr. H. Steffensen, Counselors; Jacob Tipton, secretary.

Y. L. M. I. A.—Isabella Eriksen, Pres.; Ann E. Labrun and Annie M. Thompson, Counselors; Rose Kelsch, secretary.

Primary Association.—Elizabeth Davis, Pres.; Margaret Carruth and Sarah Ann Wootton, Counselors; Emily Brinton, secretary.

HISTORY—When Apostle Amasa M. Lyman arrived in Great Salt Lake Valley with his company of Saints, in October, 1848, he located part of them (mainly a number of families from the State of Mississippi (at a point between the two Cottonwood Creeks, about ten miles south-east from the Great Salt Lake City fort. A tract of country, consisting of about one mile square, was surveyed and divided into 10-acre lots for the convenience of the settlers, among whom were Amasa M. Lyman, Wm. Crosby, Daniel Clark, James M. Flake, John Tanner and sons (Sidney and Nathan), Daniel M. Thomas, John Brown, John H. Bankhead, Wm. H. Lay and others, with their respective families. The place of their location was subsequently known as the "Amasa Survey."

During the fall and winter of 1848 a few houses were built of logs, which the brethren hauled from near the mouth of Big Cottonwood and Mill Creek Canyons, but most of the people lived in their tents and wagons until spring, when a number of other houses were built. The first adobe house was erected by John Brown in the summer of 1849.

In the meantime water had been taken out of the two Cottonwood Creeks, and other improvements made. The number of settlers were also increased by several families locating on various points along the creeks. A Ward organization, known originally as the Cottonwood Ward but which afterwards changed name to South Cottonwood, was finally effected with William Crosby as Bishop; James M. Flake was one of his Counselors.

During the year 1849 a small crop of wheat was raised, but it grew so scattered and short that when harvest came, most of it had to be pulled up by hand. The little colony, however, was very industrious. The crickets were fought vigorously, and immense numbers of them killed; but notwithstanding this, the crops would, no doubt, have been destroyed, had not the gulls put in their appearance. At first, when the colonists saw these birds coming down from beyond the Great Salt Lake, they feared they were a new plague, but when their extraordinary appetite for crickets became known, the farmers retired to their houses, leaving the fields of grain and the crickets to the gulls. It was soon discovered that the birds were far more successful than human labor.

In 1848-50 the little colony grew steadily, and prospered as well as any neighborhood in Utah at that time.

The first meeting house built in the Ward was a small adobe building, known as Jonathan C. Wright's school house. It was erected in 1851. Previous to this all meetings had been held in private houses. As the settlers increased in number, other school houses were built, and the first ward house was erected in 1856. It consisted of a substantial adobe building, and was at the time of its completion the finest meeting house outside of Salt Lake City. The present commodious ward house, also an adobe building, 60 x 40 feet, was erected in 1869.

In the fall of 1851 the majority of the people accompanied Amasa M. Lyman and Charles C. Rich to southern California, where they located at San Bernardino, after which the "Amasa Survey" was transferred to the Church. Bishop Crosby being among those who went to California, Jonathan C. Wright was appointed Bishop in his stead, with Levi Stewart and Charles Bird as Counselors. He presided unt l the fall of 1852, when Abraham O. Smoot, who had been appointed by the First Presidency to take charge of the Church property known as the "Amasa Survey," succeeded him as Bishop. Elder Smoot's Counselors were Jonathan C. Wright and Levi Stewart. During the temporary absence of Bishop Smoot Counselor Wright had charge of the Ward.

March 14, 1854, Andrew Cahoon was ordained a High Priest and set apart to act as Bishop of the Ward, Elder Smoot having removed to the Sugar House Ward. Geo. W. Gibson and Wm. Carruth acted as Bishop Cahoon's Counselors. Afterwards Wm. Boyce became a Counselor in the place of Elder Carruth. Counselor Gibson removed to southern Utah in 1861, when William Boyce became first Counselor and Matthew Rowan was chosen as second Counselor. Counseler Rowan died Jan. 7, 1866, and Richard Maxfield became second Counselor in his stead. After these changes Elders Boyce and Maxfield continued as Counselors until Bishop Cahoon apostatized and was discontinued as Bishop in 1872.

June 6, 1872, Joseph Sharp Rawlins was ordained a Bishop by Pres. Brigham Young, and appointed to preside over the Ward. He retained the former Counselors, Elders Boyce and Maxfield, until the latter was dropped in 1873, and Thomas A. Wheeler was appointed second Counselor in his stead. During the absence of Elder Wheeler on a mission to England in 1875-77, Elder Ishmael Phillips acted as temporary Counselor.

At a meeting held in the South Cottonwood ward house, July 1, 1877, at which Prests. Daniel H. Wells, Angus M. Cannon, David O. Calder and Joseph E. Taylor were present, the South Cottonwood Ward was divided into three Wards, the west part only being continued under the former name, while the Union and Granite Wards were created of the east part. Joseph S. Rawlins was sustained as Bishop and William Boyce and Thomas A. Wheeler as his Counselors. Bro. Wheeler not having returned from his mission to England, and Ishmael Phillips having been appointed Bishop of the Union Ward, Elder Wm. G. Young was appointed to act as temporary Counselor until Elder Wheeler's return. Wm. Boyce and Wm. G. Young were set apart by Pres. D. H. Wells.

In October, 1877, Elder Wheeler returned home, and he was ordained a High Priest and set apart as second Counselor the following November, at a Priesthood meeting held n Salt Lake City.

During the temporary absence of Counselor Boyce, Elder John G. Labrun has acted as second Counselor to Bishop Rawlins.

In early times the land in the upper part of the South Cottonwood Ward was considered worthless and unproductive, but through the perseverance of the settlers in battling patiently with the elements and reclaiming the desert lands, it is now quite productive, and all kinds of grain are raised; also fine fruits and vegetables.

SOUTH JORDAN PRECINCT, established May 13, 1867, is bounded on the north by West Jordan Precinct, separated on the east from Sandy and Draper Precincts by the River Jordan, bounded on the south by Riverton Precinct, and west by Herriman Precinct. It contains about fourteen square miles of farming country. Pop. in 1880, 738.

SOUTH JORDAN WARD is coextensive with the South Jordan Precinct. The ward house, situated on rising ground, about one mile west of the river Jordan, is sixteen miles south from the Temple Block, Salt Lake City, and four miles southwest of Sandy, the nearest railway station. Farming and sheep-raising are the principal industries of the people, who are nearly all Latter-

day Saints. Water for irrigation purposes is had from the Beckstead Ditch (made in 1859) and the South Jordan and Utah & Salt Lake Canals.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—William A. Bills, Bishop; Jesse Vincent and Henry Beckstead, Counselors; Edwin D. Holt, ward clerk.

There is a Priest's Quorum, presided over by the Bishopric, and also a number of ordained Teachers and Deacons.

Sunday School.—Isaac J. Wardle, supt.; Albert Holt and Matthew Holt, assistants; James A. Oliver, secretary.

Relief Society. Ann Holt, Pres.; Emily G. Beckstead and Emmeline Bills, Counselors; Emma Holt, secretary.

Y. M. M. I. A.—Henry B. Beckstead, Pres.; O. K. Okeson and Isaac J. Wardle, jun., Counselors; Peter Winward, secretary.

Y. L. M. I. A.—Maria Holt, Pres.; Elizabeth Stocking and Rose A. Holt, Counselors; Loretta Beckstead, secretary.

Primary Association.—Naomi V. Oliver, Pres.; Mary H. Beckstead and Elizabeth Stocking, Counselors; Edward H. Holt, secretary.

HISTORY—That part of West Jordan which is now included in the South Jordan Ward was first settled by Isaac J. Wardle and Samuel Alexander Beckstead, who on March 1, 1859, located on the bottom land on the west side of the river Jordan, at a point nearly a mile south of the present South Jordan ward house. Other settlers located on various bends of the river in the following November. Among them were James Oliver, N. G. Soffe, James Wood and Thos. Allsop.

In 1863 the South Jordan Saints were organized into a branch of the West Jordan Ward, with James Woods as President. William A. Bills succeeded him in 1867, Pres. Woods having apostatized and joined the Josephites. Elder Bills presided for about ten years. Meetings were held for a number of years in private houses, even before there was a branch organization. In 1864 the first school house, an adobe building, 18x14 feet, was erected about a quarter of a mile south-west of the site of the present ward house. At that time there were only nine families in the branch. This house was finally sold to a private party, and in 1873 the present ward house, a two-story structure, 46x20 feet, built partly of rocks and partly of adobes, was erected.

About the year 1876, when the South Jordan Canal was finished, the population increased rapidly, and new farms were opened on the bench. Later, when the Utah & Salt Lake Canal was completed, a still greater increase of population and prosperity was had, and at the present time all kinds of tame hay, etc., are raised with great success.

At a special meeting held in the West Jordan ward house, June 17, 1877, the South Jordan Ward was organized, with Wm. A. Bills as Bishop, and Ensign I Stocking and Henry Beckstead as his Counselors. Elders Bills and Beckstead were ordained and set apart by Pres Daniel H. Wells at the time, and Elder Stocking at Draper, June 24, 1877, also by Pres. Wells.

Aug 4, 1883, Jesse Vincent was set apart to act as first Counselor to Bishop Bills by Geo. Q. Cannon, instead of Counselor Stocking, deceased.

SUGAR HOUSE PRECINCT, established July 21, 1863, is bounded on the north by Salt Lake City corporation limit (Roper Street) and Davis County, east by Mountain Dell Precinct, south by East Mill Creek and Mill Creek Precincts, and west by Farmers Precinct. It contains about twenty-two square miles of valley and mountain country, lying in the shape of an L. Pop. in 1880, 738. It includes School Districts Nos. 29 and 58.

SUGAR HOUSE WARD is coextensive with Sugar House Precinct. The unfinished ward house, a fine brick building, 63x32 feet, is beautifully situated on high ground, near the building known as the Old Paper Mill, about four miles south-east of the Temple Block, Salt Lake City. A majority of the inhabitants are Latter-day Saints. Within the limits of this Ward is the Utah Penitentiary, where so many of the Elders have suffered for conscience' sake. There are two school houses, one of which

is situated near the unfinished ward house, and is used also for meeting purposes; the other is located near the foot of the mountains.

Bishopric.—Apollos G. Driggs, Bishop; James Johnston and Peter Hansen, Counselors; Martin Garn, ward clerk.

There are two quorums of Deacons.

Sunday School.—Paul A. Elkins, supt.; James R. Smith and Horace Eldredge, assistants; Annie R. McGhie and Eleanor Staker, secretaries.

Relief Society—Sarah B. Gibson, Pres.; Catherine Staker and Esther S. Hardy, Counselors; Betty Bolwinkle, secretary.

Y. M. M. I. A.—George Crismon, Pres.; Jacob Garn and Nephi Hansen, Counselors; Apollos P. Driggs, secretary.

Y. L. M. I. A.—Louie Siddoway, Pres.; Carrie Richards and Maggie Harris, Counselors; Minnie Garn, secretary.

Primary Association.—Isabella McGhie, Pres.

HISTORY—Ira Eldredge was the first farmer on Canyon Creek, within the present limits of the Sugar House Ward. In the spring of 1848 he conducted water from the creek unto a piece of land about half a mile south-east of the present site of the Territorial Penitentiary and raised a crop of wheat, Indian corn and potatoes that season. In the fall Charles Crismon built the first house near the creek on the spot where the residence of the late Ira Eldredge now stands. Among the first settlers on Canyon Creek were also Charles Kennedy, Joseph Fisher, Lorenzo D. Young, John Eldredge, Norman Bliss, Albert Griffin and others, who located at various places on the creek in 1849-50. Pres. Brigham Young built a grist mill on the creek in an early day.

In 1852 the population was considerably increased by the arrivals of immigrants from the East, and in 1853 the settlers on Canyon Creek assisted the Mill Creek Saints in building a small fort on Mill Creek, about two miles south of Canyon Creek.

The first school house on Canyon Creek, a small log building, was erected in 1852, on the north side of the creek, a few rods below where the Old Paper Mill now stands. For several years schools were taught and meetings held in that building. A school district was organized June 8, 1852, by the county court.

The necessary machinery for a sugar factory was imported from England in 1852 by the Church, and in the fall of that year an unsuccessful attempt was made to manufacture sugar in Great Salt Lake City, the imported machinery being put up for that purpose on the Temple Block. In the spring of 1853 it was removed to Provo, where another fruitless attempt was made to manufacture sugar from beets. Early in 1854 the machinery was taken back to Salt Lake County and put up on Canyon Creek, where the building now known as the Old Sugar House or Paper Mill was erected by the Church in 1854-55, under the direction of Abraham O. Smoot. In the latter part of 1855 the machinery was put in running order in the new building, and a quantity of good molasses made from beets, the sugar business still proving a complete failure. About three hundred acres were planted with beets in 1855. It is estimated that the Church lost about one hundred thousand dollars by these experiments. The machinery imported for the purpose of making sugar is now scattered all over the country, the greater portion of it, however, being stored under sheds in the Tithing Yard, Salt Lake City. Many years ago the building was turned into a paper factory, but also the industry of making paper, which proved more profitable than the manufacture of sugar, was abandoned for the lack of sufficient water to run the heavy machinery, the creek proving inadequate for both irrigation and mill purposes.

At a council of the presiding authorities of the Church, held in G. S. L. City, Feb. 16, 1849, it was decided to organize all that portion of the Great Salt Lake Valley embraced in the original Five Acre Survey into a Ward, to be known as the Canyon Creek Ward. It appears, however, that no such Ward was ever organized. The few Saints on Canyon Creek attended meetings in the city for a number of years, and Bishop Reuben Miller, of Mill Creek, and Peter McCue, of the First Ward (Great Salt Lake City), held jurisdiction alternately, until it was decided that Bishop Miller should have exclusive jurisdiction. A presiding Elder, who acted under the direction of Bishop Miller, took charge of the meetings and local affairs generally.

April 23, 1854, the Saints on Canyon Creek were first organized into a Ward, called the

Sugar House Ward, after the Sugar House, which was then in course of erection. Abraham O. Smoot, who had been called away from Cottonwood by Pres. Brigham Young, to superintend the erection of the aforesaid building and to take charge of the adjacent Forest Farm, was appointed Bishop of the new Ward, April 23. 1854. His Counselors were Ira Eldredge and Henry Wilde, who were both ordained and set apart to their positions April 30, 1854.

During the temporary absence of Bishop Smoot and Counselor Eldredge, who both went east after emigrants, Henry Wilde and Wm. C. A. Smoot had temporary charge of the Ward. Subsequently Henry Wilde removed to Coalville, Summit County, and Wm. C. A. Smoot acted as second Counselor for a short time.

In the spring of 1857 Bishop Smoot, who had been elected mayor of Great Salt Lake City, to fill the unexpired term of the late Jedediah M. Grant, removed to the city, and Counselor Ira Eldredge was appointed Bishop in his stead. William C. A. Smoot and Charles Griffin were chosen as his Counselors. Afterwards Charles Griffin removed to Coalville, Summit Co., when Charles I. Robson was chosen as second Counselor.

At the time of the move in 1858 the Sugar House Ward people settled temporarily at Provo, Salem and Spanish Fork. Nearly all returned to their homes after peace was established.

Bishop Ira Eldredge died Feb. 6, 1866, at Coalville, Summit Co., and Counselor Wm. C. A. Smoot became acting Bishop in his stead. His Counselors were Charles Innes Robson and Alexander C. Pyper. When Counselor Pyper removed from the Ward Jacob Gibson became Counselor in his stead.

Bishop Wm. C. A. Smoot presided until July 23, 1877, when the Ward was reorganized with Apollos G. Driggs as Bishop and James Johnston and Elnathan Eldredge as his Counselors. These three brethren were ordained and set apart the same day by Pres. Daniel H. Wells.

In 1883 Counselor Eldredge was released, and Peter Hanson was appointed second Counselor in his stead.

The Sugar House Ward originally embraced the Five Acre Survey and all the country lying east of it up to the foot of the mountains; westward it extended to the river Jordan. Subsequently the southern boundary line was moved about one mile south. The present boundary lines were established Jan. 3, 1883, when the Presidency of the Stake decided that all that portion of the Sugar House Ward lying north of Roper Street should belong to the Salt Lake City Wards. This change transferred a good number of families from the Sugar House Ward to the First Ward, Salt Lake City.

About the year 1868 a post office, known as the Paper Mill post office, was opened on Canyon Creek, with Wm. C. A. Smoot as postmaster.

TAYLORSVILLE is the post-office name for North Jordan.

TRAVERSE MOUNTAINS is the name given to the low range of mountains running east and west from the Wasatch to the Oquirrh ranges, which separates Salt Lake from Utah County. The river Jordan cuts clear through them, thus making an open gap between the two valleys (Salt Lake and Utah). The noted landmark known as the "Point of the Mountain South," is on the east side of the river.

TWIN PEAKS, two of the highest mountain peaks in the Wasatch Range, point their lofty tops heavenward at an altitude of about 11,400 feet above sea level. They are located between the two Cottonwood Canyons, near the valley. From the Temple Block to the summit of the west peak the air line distance is about thirteen miles. On the north side of the peaks, near the top, can be seen snow all the year around.

HISTORICAL—The first visit made by white men to the summit of the Twin Peaks is thus described by Elder John Brown:

"On Friday, Aug. 20, 1847, in company with Albert Carrington, Wm. W. Rust and two other men, I went to the foot of what we supposed to be the highest peak in the mountains east of the valley, called the Twin Peaks. We camped at the mouth of Big Cottonwood Canyon. Next morning (Aug. 21st), at eight o'clock, four of us (Carrington, Brown, Wilson and Rust) commenced to ascend the mountain, leaving a guard with our horses. After toiling about eight hours and being very much fatigued, three of us reached the summit of the west peak; one of our party (Dr. Rust) had given out and laid down near a snow-bank to rest. We had brought along a

barometer, a thermometer and compass, with which we made some observations and learned that the peak was 11,219 feet above the sea. The temperature at five o'clock in the evening was 55 degrees above zero, while on the same day, at noon, it stood 101 degrees in the city. At 5:30 p.m, we commenced descending; we came down on the west side of the peak, passed through a beautiful grove of timber, and followed the course of a small creek. We had not gone far when darkness came on, and as we had expected to get back to camp about the middle of the afternoon, we were unprovided with bedding, coats or any kind of arms, wishing to go as lightly loaded as possible, the day being very warm. But now, when night came on, we found it quite cold in the mountains. While climbing ove the rocks, after feeling our way with our hands in order to escape death by falling over a precipice, we became separated, and only Brother Carrington and I remained together. At 10 p.m. we laid down under a scrubby tree, being so tired that further progress was impossible, and we knew not where the two other men had gone. At length we found a place between the rocks large enough to lay down. Our bed, however, was by no means horizontal; it had a slope of something like 45 degress. Instead of feathers we had pebbles for pillows, and coarse sands, which were yet warm from the heat of the sun, for bedding; we kept them warm by our bodies during the remainder of the night. At five o'clock the next morning we arose, being somewhat sore, and we continued our journey down the mountain side. Hungry and faint, having had neither supper nor breakfast, we serambled over the rocks as best we could. After we had gone about half a mile we heard a man's voice in the canyon below, and on going a little further we saw one of our men (Doctor Wm. W. Rust) on our left, standing on a large rock. He called for help, saying that he was tired out. As we were precisely in the same fix we could not render him any assistance. We reached our camp at 7:30 a.m, where we found our other companion who had made his way in at 10 o'clock the night previous. We then returned to the city, satisfied with our first attempt at climbing mountains."

Only a few men have undertaken to climb to the summit of the Twin Peaks since 1847. A scientific party who made the ascent a few years ago, however, found the altitude to be greater than that given by the first visitors.

UNION PRECINCT, established Dec. 15, 1877, and organized of a part of South Cottonwood Precinct, is bounded on the north by South Cottonwood Precinct, east by Butler and Granite Precincts, south by Sandy Precinct, and west by West Jordan Precinct. It contains six square miles of a good farming district. Pop. in 1880, 484.

—UNION WARD is coextensive with the Union Precinct. The ward house is situated one mile east of the State Road, and 12 miles southeast of the Temple Block, Salt Lake City.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Ishmael Phillips, Bishop; Marion H. Brady and James L. James, Counselors; John Oborn, ward clerk.

Deacons' Quorums—Albert I. Walker, Charles Evans, John W. Richards and Isaac M. Shaw, with their respective Counselors, preside over the 1st, 2nd, 3rd and 4th quorums.

Sunday School—John H. Walker, supt.; Thomas H. Smart and John A. Berrett, assistants; Andrew Phillips, secretary.

Y. M. M. I. A.—John H. Walker, Pres.; Thomas H. Smart and Chas. Evans, Counselors; John A. Berrett, secretary.

Y. L. M. I. A.—Sarah Buxton, Pres.; Della A. Brady and Sarah A. Forbush, Counselors; A. M. E. B. Sharp, secretary.

Relief Society—Elizabeth Richards, Pres.; Ann Griffiths and Philinda Cole, Counselors; Mary A. Smart, secretary.

Primary Association—Mary A. Smart, Pres.; Mary A. Ball and Elizabeth Richardson, Counselors; Lellie S. Moreton, secretary.

HISTORY—Union was known as Little Cottonwood Ward from the time of its first settlement until 1854. Among the first settlers who located on the south side of the Little Cottonwood Creek, in the spring of 1849, was John Cox, who built a house on the present site of Union Fort and commenced farming. A brother Elmer located

about two miles further up the creek. In the fall Silas Richards, who had just arrived in the valley, bought out Elmer's improvements and settled down, together with a number of other families who had crossed the plains in his company. In the fall of 1850 the number of families was nearly doubled by immigration. During that year a comfortable school house was built, about 1½ miles east of the present site of Union Fort. In this building Bishop Richards taught the first school in the Ward during the winters of 1850-51 and 1851-52.

In 1853, agreeable to counsel from Pres. Brigham Young, the Saints on the Little Cottonwood, who now numbered 273 souls, went to work and built a fort, as a protection against the Indians, who at that time were hostile and did considerable stealing and killing in various parts of the Territory. The settlers on the Cottonwoods, however, were never molested by the natives. John Cox gave up 10 acres of his farming land for a fort site, around which a wall, 12 feet high and 6 feet thick at the bottom, tapering off to one foot thick at the top, was built of rocks, adobes and clay. Port holes were made a few yards apart and bastions built on two of the four corners. The people called their little fortified village Union, a name suggestive of the energy and unity which characterized the Saints in their labors at the time. Nearly every house which had been built on the various farming claims along the creek was pulled down and removed to the fort, where the little colony was soon comfortably situated and lived together very peaceably.

In 1854 a large two-story school-house was built, of adobes, in the fort. A few years later, when the Indian difficulties were supposed to be over so far as Great Salt Lake Valley was concerned, the fort walls were gradually torn down, and a number of the people again located on their respective farms. But ever since that time the popular name of the Ward has been Union Fort.

Toward the close of 1849, a few weeks after the arrival of Silas Richards on Little Cottonwood Creek, he was appointed to preside as Bishop over the few families located on the south side of the creek. He acted in that capacity without Counselors, until July 13, 1851, when he was ordained to the position of Bishop. John Cox was set apart to act as his first Counselor at the same time. Subsequently Henry H. Wilson was chosen as second Counselor. In the spring of 1860 Elder Cox removed to Sanpete County, when Henry H. Wilson became first Counselor and Thomas S. Terry was chosen as second Counselor. Counselors Wilson and Terry were both called to "Dixie" in 1862, after which Wm. P. Smith and Norman G. Brimhall acted as Counselors as long as Silas Richards continued Bishop.

Elder Richards having been called at the October Conference, 1864, to assist the new settlers in southern Utah, resigned his position as Bishop of the Union Ward, and started on his mission the following December. Counselors Smith and Brimhall then took temporary charge for a few weeks, but in the beginning of 1865 the Union or Little Cottonwood Ward was amalgamated with the South Cottonwood Ward, under Bishop Andrew Cahoon. Thus it remained for the next thirteen years, during which time a temporary district organization was kept up at Union, with a presiding Elder in charge, who acted under the direction of the South Cottonwood Bishopric. In this capacity Richard Taylor acted for a short time; he was succeeded by Ishmael Phillips. During these years district meetings were held occasionally. Otherwise the Union Saints attended Sabbath meetings at the South Cottonwood meeting-house.

At a meeting held in the South Cottonwood ward house, July 1, 1877, the Union Ward, composed of the Union and Sandy Districts of the South Cottonwood Ward, was organized with Ishmael Phillips as Bishop, and Marion H. Brady and Otis L. Terry as his Counselors. These brethren were ordained and set apart by Daniel H. Wells.

Counselor Terry having removed to Sanpete County, James L. James was chosen second Counselor in his stead in the spring of 1887.

WARM SPRINGS. Of the varieties of warm springs in Utah the most noted and the best known are the Warm Springs within the corporate limits of Salt Lake City. The waters are limpid and smell strongly of sulphureted hydrogen, and are charged with gas, as combined with the mineral basis and as absorbed by the waters themselves. Dr. Gale is authority for the assertion that it is a "Harrowgate water abounding in sulphur." Three fluid ounces of water, on evaporation to entire dryness, in a platina capsule, will give 8¼ grains of solid, saline matter. It

is slightly charged with hydro-sulphuric acid gas, and is a pleasant, saline mineral water, having the valuable properties belonging to saline sulphur springs. It issues from the mountain side in large volume, at a point about a quarter of a mile north of the Warm Springs bath houses. It has a temperature of 95 degrees to 104 degrees, and is conveyed in wooden pipes into three bathing houses, containing plunge, shower and tub baths, and dressing and waiting rooms. The water is very efficacious in the cure of many diseases, notably paralytic, rheumatic and scrofulous.

The bath houses are situated in the Nineteenth Ward, on 2nd West Street, between 8th and 9th North Streets. The property is owned by the city, with which it is connected by the street cars.

HISTORICAL—The Warm Springs bath-house was first opened Nov. 27, 1850, on the block lying immediately south of the present bath house. It was under the care of James Hendrix. Subsequently J. C. Little opened a hotel on the premises and did considerable business. In 1866 the present bath house was built under the direction of the Great Salt Lake City council, and Henry Arnold was appointed superintendent of the property. Under his supervision a flourishing business was done at the Springs during the following ten years. In 1876 the property was leased to a Dr. Monroe, who, however, failed to comply with his contract with the city council, in consequence of which, James Townsend became the leaseholder, and had charge until his death, April 2, 1886. Since then his widow, Mrs. Rosanna Townsend, has had charge of the property.

WASATCH, a postoffice and railway station on the Alta Branch of the D. & R. G. Ry., has a romantic location in Little Cottonwood Canyon, about $1\frac{1}{2}$ miles up from its mouth, $7\frac{1}{2}$ miles west of Alta, $8\frac{1}{2}$ east of Sandy, and 21 south-east of Salt Lake City. It consists of a few small station buildings and a boarding-house for the Church quarrymen on the north side of the Little Cottonwood Creek, while opposite, on the south side of the stream, and connected with the north side by a narrow foot-bridge, is situated what is known as the Quarrymen's Summer Quarters, consisting of a number of tents, bowers and summer-houses, surrounded by beautiful lawns and flower gardens. The grounds, covering a few acres, are beautifully laid out in walks and alleys, the whole camp nestling under the shade of fine trees and shrubbery. Water has been conducted from the creek in ditches and flows through the camp in pipes and flumes in almost every conceivable shape, thus making it easy of access for both culinary and irrigation purposes. A fresh canyon breeze, which generally commences at 2 o'clock p.m., and continues until dark, makes the place healthy and cool in the summer, and as a suitable place for rest and rustication, away from the bustle and business of the city, the place is becoming more popular every year. Quite a number of the finest places in the camp have been prepared by people from Salt Lake City, who spend part of the hot season there. During the winter season, however, the locality is cold and dreary, the mountain tops on the south being so lofty and in such close proximity to the camp, that they shut out the sunshine for several months of the year. The surrounding scenery is grand and lovely. From almost every nook and crevice of them ountain cliffs, which rise to the height of several thousand feet (at certain places almost perpendicular), on both sides of the canyon, grow small pines, cedars, ferns and mosses, which, together with the gray granite walls, castellated mountains, rippling creek, pure air and golden sun present a picture of rare beauty.

Just above Wasatch on the north side of the creek, away up on a projecting cliff, 1,000 feet above the road, stands a granite column which measures $66\frac{2}{3}$ feet in height, from the pedestal-like cliff on which it stands. On each side of this column and receeding from its base is a little grotto-park filled with nature's ever-

green, and surrounded on three sides and on the top with rocks of every size and shape.

Wasatch is the terminus of the steam railway, and from here passengers continue their journey to Alta on the tramway, on which large mules haul up passengers and freight on small, suitable cars. In going westward neither mules nor steam power is necessary, as the rolling stock is propelled forward without artificial means agreeable to the laws of gravitation.

Wasatch is particularly noted for its fine stone quarries, it being the place where all the granite is got out for the Temple in Salt Lake City. The stone is supposed to be the best in the Territory, being of close fine grain, of light gray color and of beautiful birdseye appearance.

Among the thirty men who are engaged at present in quarrying rock for the Temple, at the stone quarry near Wasatch are David Cameron (foreman at the quarry), David Norris, Leroy Young, Wm. J. Wilson, Daniel Crump, Theodore Powell, Richard Ashdown, Edward Shepherd, Wm. Cameron, James Barnard, Robert Shepherd, Robert Snedden, Andrew Hansen, David Benson, Joseph Thatcher, F. Bedham, David Muir, Charles C Livingston, James A. Muir, James Willard, T. W. Livingston and John Robertson.

A regular camp discipline, something similar to that which used to exist in emigrant trains crossing the plains years ago, is kept up. James C. Livingston is captain or superintendent of the whole camp. Alexander Gillispie officiates as chaplain and conducts the general meetings. At the ringing of the bell at 6 o' clock every morning the men rise; they eat breakfast at 6:30 a. m., commence work at 7 o' clock, eat dinner at 12 m., then work again from 1 to 6 p. m. and eat supper at 6:30. At 7:30 the camp assemble for prayer. Meetings are held every second Sunday during the summer season, and in the winter months twice a week. There is also a Y. M. M. I. A. It was first organized Oct. 30, 1883, and regular meetings are held every Tuesday evening from October to April. They are generally well attended. David Cameron is the President, Thos. W. Livingston and David Norris, Counselors, and Chas. C. Livingston, secretary.

HISTORY—A Church quarry was first opened at the mouth of Little Cottonwood Canyon about the year 1859, when work was resumed on the Temple after the move south. Since then a regular force of men have been kept steadily at work getting out rock for that grand edifice, and as rocks easy of access became scarce the quarries have been moved further up the canyon until they are now worked about half a mile above the present camp. Granite, at the mouth of the canyon, was for a number of years the quarrymen's camping place, but when Wasatch Station was located and the Alta and Jordan Valley Railway was completed in 1872, the men selected the site they now occupy for their camp.

The summer camp was first established in the spring of 1878, when James C. Livingston and a few others pitched their tents on the south side of the creek and erected a temporary bowery. Others followed the next year. The superfluous undergrowth and shrubbery was removed, some of the large boulders were rolled away, and others covered with soil taken from the mountain side. Water was brought on the grounds from the creek, trees planted wherever needed for shade, and other improvements inaugurated, all of which has been going on every year since. At present the Quarrymen's Summer Quarters are considered one of the most beautiful spots in the mountains.

WEST JORDAN PRECINCT, established in 1852, is bounded on the north by North Jordan Precinct, east by Union and Sandy Precincts, south by South Jordan, Herriman and Bingham Precincts, and separated from Tooele County on the west by the summit of the Oquirrh Mountains. It contains about forty-eight square miles of valley and mountain country, of which three square miles lies on the east side of the river Jordan. Pop. in 1880, 857.

WEST JORDAN WARD is coextensive with the West Jordan Pre-

cinct. The ward house, a substantial rock building, located on the left bank of the river Jordan, is about twelve miles south-west of the Temple Block, Salt Lake City. Within the limits of the Ward is a smelter, a woolen mill, a flouring mill, several stores and a few fine private residences. There are also two brick school houses, one on the west and one on the east side of the river.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Archibald Gardner, Bishop; James Turner and John Hill, Counselors; Joseph J. Williams, ward clerk.

There are three Deacons' quorums, with a Presidency over each.

Sunday School—Hyrum Goff, supt.; James Glover and George M. Webster, assistants; Mary H. Jenkins, secretary.

Relief Society—Louisa Egbert, Pres.; Agnes Cutler and Betsey Jenson, Counselors; Delila Gardner, secretary.

Y. M. M. I. A.—James Dennis, Pres.; Samuel W. Egbert and Alexander Dahl, Counselors; E. G. Spratling, secretary.

Y. L. M. I. A.—Delila Gardner, Pres.; Elizabeth Cutler and Rachel Hill, Counselors; Elizabeth Bateman, secretary.

Primary Associatian—Mary Bird, Pres.; Maria T. Goff and Mary Ann Turner, Counselors; Rhoda Ann Turner, secretary.

HISTORY—The first settler in Salt Lake Valley west of the river Jordan was Joseph Harker, who built the first log house at a point opposite the Church farm. This was in the beginning of December, 1848. Early the following spring a number of others, including Samuel Bennion, John Bennion, Thomas Mackey, Thomas Turbett, Wm. Blackhurst, Wm. Farr, John Robinson and James Taylor, located farms along the river around the spot where Elder Harker first settled. An attempt was made to bring water onto their farming lands from the river Jordan, but the undertaking being too laborious, the settlers changed their location and moved south about a mile, locating near a bend of the river opposite the point where the Big Cottonwood Creek empties into the river. There the nine families, of which the little settlement consisted, made a farm conjointly, conducted water onto it from Bingham Creek and raised a small crop that year. Later in 1849 a number of Welsh Saints who had arrived in the Valley that year, in charge of Elder Dan Jones, founded what was known as the Welsh Settlement (See *Brighton*). Not being successful in their irrigation operations, they finally abandoned their camp and moved away.

In 1850 Archibald and Robert Gardner built a saw-mill on the site where the West Jordan Mills now stands, having first made a mill-race, 2¼ miles long, which was the first canal of any importance ever dug in Utah. The same year a number of families located farms at various points on the river, both above and below the Gardner mill-site.

In January, 1852, the first Ward organization was effected with John Robinson (ordained Jan. 19, 1852) as Bishop, and Joseph Harker (set apart Jan. 28, 1852) and Reese Williams as Counselors. The following year Bishop Robinson was called on a mission to Nova Scotia, and Counselors Harker and Williams took charge of the Ward during his absence, calling John Bennion to their assistance. When Bishop Robinson returned from his mission, he again took charge of the Ward for a few months, and then removed to Ogden. After this Elder Harker once more presided with John Bennion and McGee Harris, of Herriman, as Counselors.

In October, 1853, the West Jordan Ward contained a population of 361 souls. The settlement had been strengthened that year by the arrival of other families, including David O. Calder.

In the spring of 1854 the settlers went to work to bring water out of the river Jordan, making what is now known as the North Jordan Canal, a continuation of the original Gardner mill-race. The same year a small fort was commenced near the mills, and in the fall another fort was started below, on the grounds now occupied by the North Jordan graveyard. This forting was done as a means of protection against the Indians. The upper fort was never completed, while the lower one, containing about thirty rods square, was built within a short time of commencing it. A meeting house, 30x20 feet, an adobe building, was erected in the centre of the fort, and the majority of the people, some thirty families, moved in from their farms and spent one winter within the

inclosure. Previous to the building of the meeting house in the fort, religious services had been held in private houses.

About this time the name of Taylorsville was given to that part of the Ward now embraced in North Jordan. A post office was also established, but this was subsequently discontinued for a number of years and then reopened under the name of Taylorsville.

In 1856 a number of families removed from the Ward to Rush Valley, Tooele Co.

During the absence of Elder Harker on a mission to the Salmon River country in the summer of 1856, and again in 1857, John Bennion had temporary charge of the Ward.

In 1858, most of the West Jordan Saints moved in a body to Pondtown and Spanish Fork, Utah Co., where they remained a few weeks, after which they located temporarily on the shore of the Utah Lake, between the mouths of Spanish Fork River and Peteetneet Creek. In July they returned to their farms on the river Jordan, peace having been established between Utah and the Federal government. In May, 1858, while the West Jordan Saints were encamped at Pondtown, Wm. A. Hickman was chosen as Counselor to acting Bishop Harker, instead of McGee Harris.

After the move a log school house was built near the spot where the present North Jordan ward house stands. This served for all school and meeting purposes until 1866, when it gave way for a more substantial rock building, which is still standing.

Elder Harker presided until the fall of 1858, when Archibald Gardner was ordained Bishop of the Ward, with D. R. Allen and Royal B. Cutler as Counselors. Before this change in the Bishopric, there was a branch organization at the upper part of the Ward, comprising that tract of country now included in the West Jordan, South Jordan and other Wards. The present West Jordan ward house was built in 1864 and dedicated in 1867.

Counselors Allen and Cutler removed to Utah County, to fill the vacancies caused thereby. James Turner and John Hill were ordained High Priests and set apart as Counselors to Bishop Gardner, Jan. 7, 1866.

At a special meeting held in the West Jordan ward house, June 17, 1877, the West Jordan Ward was divided into four Wards, the middle part only being retained and reorganized under the original name. Archibald Gardner was continued as Bishop with James Turner and John Hill as Counselors. The new Wards organized at the same time were North Jordan, South Jordan and Herriman Wards.

WILLOW CREEK, a small mountain stream, rises in the Wasatch Mountains east of Draper. It flows in a westerly direction through a small canyon until it emerges into Salt Lake Valley above Draper, where the people utilizes its water for irrigation purposes. Originally it emptied into the river Jordan.

THE TWELVE APOSTLES.

JOHH HENRY SMITH,

A son of the late Pres. George A. Smith and Sarah Ann Libby, was born at Carbunca, near Kanesville (now Council Bluffs), Pottawattamie Co., Iowa, September 18, 1848. His grandfather, Patriarch John Smith, was one of the seven sons of Asahel and Mary Smith (see page 89). His mother was the daughter of Nathaniel Libby (and Tirzah Lord), who was the son of Captain Charles Libby (and Sarah Pray), who was the son of Charles Libby (and Abigail Hilton), who was the son of Deacon Benjamin Libby (and Sarah Stone), who was the son of John Libby and Agnes. John was the son of John Libby, the immigrant, who was born in England, about the year 1602, came to America in 1630, and was employed for a number of years at Scarborough, Maine.

At the time of John Henry's birth his parents were fleeing before the bigotry and intolerance of their countrymen. In 1847 his father came with the Pioneers to G. S. L. Valley, returned to the Missouri River the same fall, and went to work to prepare for the removal of his family to Utah. June 22, 1849, he started with his family for his new home in the mountains and

reached G. S. L. City, October 27, 1849.

John Henry's mother, who had been an invalid for years, died June 12, 1851, of consumption. The boy was then put into the care of his mother's sister, Hannah Maria, who was also his father's wife. To her he owes very largely the success he has attained so far in life. She was an industrious, high-spirited woman, ever ambitious to be advancing in everything that was good. Her faith in the Gospel was as firm as the rocks. At that time she had a son of her own, Charles Warren, four months younger than the subject of this sketch. The father was absent from home when John Henry's mother died.

In July, 1852, his father moved his wives Lucy and Hannah to Provo, and here John Henry lived under the watch-care of two good Christian mothers, who both tried their best to guard him and keep him in the path of honor. His father's family were at that time widely scattered, some resided in Salt Lake City, others in Provo, and some in Parowan. The head of the family spent but a very small portion of his time at home, the duties of his Apostleship demanding almost his entire attention. The schools in these days were poor, but an effort was made to give each child as good an education as possible. Sept. 18, 1856, John Henry was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints by his father. His grandfather, Patriarch John Smith, gave him an inspired Patriarchal blessing, Jan. 18, 1852, which has been the guiding star of his subsequent life. He attended school at Provo and Salt Lake City, and obtained a moderately good education for the times.

While residing at Provo, he had a very miraculous escape from drowning in the Provo River during the very high water of 1862. On June 8th, of that year, he together with Thomas and George M. Brown were crossing the river in a small boat which capsized, John Henry became entangled in some driftwood and was kept under water for some time. People who were standing on the shore had given him up for lost, when suddenly an unseen power seemed to lift him bodily onto the bank. It was afterwards learned that at that very time his father had become forcibly impressed with the feeling that his son was in extreme danger, and he went and robed himself in his Priestly apparel and prayed the Lord to save his son, which was done in the manner named.

Oct. 20, 1866, John Henry married Sarah Farr, daughter of Lorin Farr and Nancy Chase, of Ogden. After their marriage the young couple moved to Provo, where John Henry worked as a telegraph operator. Sometime during the summer of 1867 he was chosen by Bishop W. A. Follet, in connection with H. C. Rodgers, to be his Counselor, and aid him in the government of the Fourth Ward, Provo. He remained in this position until the time the Pacific Railroad was nearly completed, when he left Provo and hired out to Benson, Farr and West, aiding them in the building of two hundred miles of the Central Pacific Railway. When this work was completed, he was offered a good situation in Sacramento, Cal., by Governor Leland Stanford, but his father requested him to come home to Salt Lake City and labor with him. This be did and spent a number of years in his employ.

During the session of the Territorial Legislature of 1872, John Henry was assistant clerk of the House of Representatives; he also acted as assistant clerk in the Constitutional Convention. Among the members were George Q. Cannon, Frank Fuller, T. C. Akers, David E. Buell, Thomas Fitch and many others of all shades of faith. A constitution was drafted and adopted having a minority representation clause in it.

John Henry traveled in various parts of the Territory with his father, and by this means became acquainted with many people. He also became intimate with Pres. Brigham Young and asked him many questions in regard to Church government. Among other things Pres. Young told him that it was the right of the senior Apostle (in order of ordination) to preside in case of his (Pres. Young's) death, but no man that had ever faltered or turned back could lead.

At the General Conference of the Church held in May, 1874, John Henry was called to go on a mission to Europe; his father gave him a blessing and Apostle John Taylor set him apart for his mission. He was also ordained a Seventy by Pres. Joseph Young, and set apart to preside as one of the Counsel over the 65th Quorum of Seventies. In the latter capacity he, however, never acted, as some mistake had been made, the quorum being already full. He left Ogden to fulfil his mission June 29, 1874, and reached New York City July 4th. He paid a visit to his uncles (mother's brothers) in New Hampshire. They received him kindly. July 14, 1874, in company with David McKenzie and L. John Nuttall, he sailed from New York in the steamship *Idaho*, and landed at Liverpool July 26th. He visited a few days with his cousin, Pres. Joseph F. Smith, and wss appointed to labor in the Birmingham Conference, under the direction of Elder Richard V. Morris. Subsequently he visited most of the conferences in Great Britain, and in 1875, in company with Pres. Joseph F. Smith, F. M. Lyman, E. N. Freeman and M. H. Hardy, visited Denmark, Germany, Switzerland and France.

His father being taken very sick, John Henry was ordered home in July, 1875. He arrived in time to spend fifteen days at his father's bedside, who died Sept. 1, 1875.

After this John Henry was in the employ of the Utah Central Railway Company for several years. Nov. 22, 1875, he was ordained a High Priest and Bishop by President Brigham Young, Geo. Q. Cannon and Joseph F. Smith, Pres. Young being mouth, and set apart to preside over the Seventeenth Ward of Salt Lake City. He chose John Tingey and George Dunford for his Counselors. In this position he was sustained by the people of the Ward, and enjoyed his labors very much.

At the city election in February, 1876, he was elected a member of the city council from the Third Precinct. He was re-elected twice and served six years altogether. In Aug., 1882, he was elected a member of the Territorial Legislature. During the excitement attending the passage of the first Edmunds law, he and Moses Thatcher were sent to Washington, D. C., to labor with Elder George Q. Cannon, using their influence against the passage of that law. They found it impossible to approach public men owing to the excitement, and after about a month's sojourn at the Capital they returned home.

In April, 1877, John Henry yielded obedience to the principle of plural marriage by marrying Josephine Groesbeck, a daughter of Elder Nicholas Groesbeck.

He was ordained an Apostle Oct. 27, 1880, President Woodruff being mouth, in answer to prayer.

After the October Conference in 1882, he was sent to preside over the European Mission, and was away from home two years and five months, during which time he traveled extensively in England, Scotland, Ireland and Wales. He also visited the Isle of Man, Denmark, Sweden, Norway, France, Germany, Switzerland and Italy. Since his return from this mission abroad, and during the excitement incident to the execution of the Edmunds law, he has labored incessantly among the Saints in Utah and surrounding Territories. He was arrested in July, 1885, on the charge of unlawful cohabitation,

and was discharged by the Commissioner.

In connection with Apostle John W. Taylor he organized the Uintah Stake of Zion, May 9, 1887.

GEORGE TEASDALE

Was born in London, England, Dec. 8, 1831, and was baptized into the Church of Jesus Christ of Latter-day Saints Aug 8, 1852. The following synopsis of his life is taken from an article published in the *Millenial Star*, Vol. 48, No. 50:

After being baptized Brother Teasdale was associated with the Somers Town Branch, in the city of London, where he took his degrees in the Priesthood, until, as an Elder, he presided over that branch of the London Conference in 1855-56. In 1857 he was appointed to preside over the Cambridge Conference and in 1858 to the charge of the South Pastorate, comprising the South, Wiltshire and Land's End Conferences. In 1859 he left that field of labor to preside over the Churches in Scotland—the Edinburgh, Glasgow and Dundee Conferences—where he labored until the year 1861, when he emigrated to Utah, crossing the ocean in the ship *Underwriter*.

On his arrival in Florence, Nebraska, he was called to assist Elder Jacob Gates in keeping the accounts, etc., of the emigration, owing to which he did not leave there until the last company of the season arrived, then he crossed the plains in Captain Sextus E. Johnson's company, which arrived in Salt Lake Valley Sept. 27, 1861. Here he found a new experience, and for the first six months taught school in the Twentieth Ward, Salt Lake City. He also became associated with the Tabernacle choir, under the leadership of Brother James Smithies. In 1862 he was engaged to take charge of President Brigham Young's Merchandise Store, by which he had the privilege of becoming familiar with that excellent man and his family. In the fall of 1867 he took charge of the General Tithing Store, and in 1868 was appointed on a mission to England. He crossed the plains with mule teams, and on his arrival in New York stayed to assist in that season's emigration, at the close of which he crossed the ocean in the steamship *City of Antwerp*, with Elder Albert Carrington, who was on his first mission to England, and Jesse N. Smith, who was appointed to the charge of the Scandinavian Mission. On his arrival in Liverpool, Sept. 9, 1868, he was appointed to labor in the *Millenial Star* office.

The next year, being called to assist Elder William C. Staines in the emigration business at New York, he crossed the ocean in the steamship *Colorado*, and remained there until the close of that season's emigration, returning home in the fall of 1869. Zion's Co-operative Mercantile Institution was then being started, and he obtained employment in that institution, from one responsibility to another, until he had charge of the produce department.

In 1875 he was appointed on a mission to the Southern States, and labored in Tennessee, North Carolina and Virginia. On being released in the fall of 1876, he returned home by way of Philadelphia, visited the Centennial Exhibition and the Niagara Falls. On reaching Salt Lake City, after resting awhile, he was again employed in Zion's Co-operative Institution.

In 1877 he was called to the charge of the Juab Stake of Zion. This caused him to resign an excellent position in Z. C. M. I., but he soon found suitable ways and means by which he could comfortably sustain his family, and enjoyed many positions of trust and responsibility in the town of Nephi, where he made many friends. In his ministerial duties he exceedingly enjoyed laboring in the Sunday Schools, as Superintendent of the Stake. It was a labor of love in which he was very much interested.

In October, 1882, he was called

into the Quorum of the Twelve Apostles, by revelation, being ordained Oct. 16, 1882. In 1883 he took a six months' mission to the Indian Territory, returning to Salt Lake City in October, 1883. In 1884 his labors were chiefly among the Saints from Snake River, Idaho, north, to St. George, Washington Co., Utah, south. He also visited the Temples of Logan and St. George, attending to work in ordinances for the dead, etc.

In January, 1885, he left home on a visit to the Saints in the southern country, in Nevada and Arizona. From there he went to Old Mexico, and assisted in forming a colony in that land. From there he was called on a mission to Europe, to assist Pres. Daniel H. Wells, and afterwards to succeed him in the Presidency of the European Mission. He arrived in Liverpool Nov. 30, 1886, and after traveling quite extensively in the various conferences of Great Britain, he entered upon the responsible duties of his office as President of the mission in February, 1887.

HEBER JEDDIE GRANT,

A son of the late President Jedediah M. Grant, was born in Salt Lake City, Utah, Nov. 22, 1856, a few days before his father's death. He received a common school education and was baptized into the Church June 22, 1864, when nearly eight years old. While yet very young he went into business and at once became very successful in all his financial enterprises. For a number of years he figured as a prominent insurance agent, and is at present the leading spirit in a number of business corporations in Salt Lake City.

When the first Young Men's Mutual Improvement Association was organized in the Thirteenth Ward, Salt Lake City, June 10, 1875, Heber J. Grant was chosen as one of the Counselors to Elder H. A. Woolley, the President of the association. In 1880 he was called to succeed Elder F. M. Lyman as President of the Tooele Stake of Zion, a position which he occupied until he was called by revelation to be one of the Twelve Apostles. To this responsible position he was ordained Oct. 16, 1882; since then he has spent most of his time in the ministry.

JOHN WHITTAKER TAYLOR,

At present the junior member of the Quorum of the Twelve, is a son of the late President John Taylor and Sophia Whittaker, and was born May 15, 1858, in Provo, Utah Co., Utah. At the age of 14 years he was ordained to the office of a Deacon, and two years later to that of a Teacher; in the latter capacity he labored in the Fourteenth Ward of Salt Lake City, about three years. When 18 years old he was ordained an Elder, received his endowments, and was called on a mission to the Southern States, where he labored as a Traveling Elder and performed a good work, returning to his mountain home in 1882, after about two years' absence. He was a member of the Fourteenth Ward Y. M. M. I. A. from the time of its organization, and acted as Counselor to Joseph H. Felt, President of all the young men's associations in the Salt Lake Stake of Zion, until he was called to the Apostleship in the spring of 1884. At the time of his ordination, which took place in Salt Lake City, April 9, 1884, the First Presidency and all the members of the Twelve, except John Henry Smith, were present.

THE SCOTCH MISSION,

Or the Introduction of the Fulness of the Gospel into Scotland.

Elder Samuel Mulliner and Alexander Wright arrived at Glasgow as the first Latter-day Saint missionaries from America to Scotland, Dec. 20, 1839. On the following day they continued their journey to Edinburgh, where Elder Mulliner's parents resided. These were overjoyed to see their son, and made him and his missionary companion as comfortable as possible. After a few days rest Elder Wright left for the north of Scotland to spend the holidays with his relatives, while Elder Mulliner remained with his parents and friends in Edinburgh and vicinity until Jan. 7, 1840, when he started out to commence his missionary labor. Conceiving the idea of beginning operations on one side of the country and then work through it, he proceeded to Bishopton, a village six miles west of the city of Paisley, where a brother from England by the name of James Lea was employed as a time-keeper for a railway company. This brother introduced Elder Mulliner to a family by the name of Hay, to whom he proclaimed the fulness of the Gospel. This was on the 9th of January, and in the evening of the 10th he preached to a good-sized audience in a large room which he had procured for the purpose. This was the first public preaching done by any Latter-day Saint Elder in Scotland.

In the evening of Jan. 14, 1840, Elder Mulliner baptized Alexander Hay and his wife, Jessie Hay, in the river Clyde, as the first fruits of preaching the fulness of the Gospel in Scotland. On the 19th the newly baptized couple were confirmed by the laying on of hands for the reception of the Holy Ghost. Bro. Hay's children were also blessed, and the sacrament administered for the first time in Scotland by divine authority in this dispensation. On that occasion Elder Mulliner received the gift of tongues, a blessing which he had long-desired, but never received until that evening.

In the meantime opposition to the truth began to manifest itself, and several clergymen offered objections in public to the doctrines advanced by Elder Mulliner. A Mr. Crowley also challenged him for a public discussion, which came off in the evening of Jan. 24th, and resulted in victory to the cause of truth. That evening Elder Mulliner received a letter from his missionary companion, Elder Wright, who desired to join him. Consequently Elder Mulliner took a temporary leave of his new converts at Bishopton, and proceeded on a canal-boat to Edinburgh, where he met Elder Wright on the 31st. The two Elders continued their missionary labors together, and while holding a private meeting at Edinburgh, in the evening of Feb. 2nd, two young men, Mr. Gillispie and Mr. McKenzie, from Leith, who were present, rose up and testified that they were convinced of the truth advocated by the Elders, and, that same evening they were both baptized by Bro. Mulliner in the sea near Leith harbor. About the middle of February Elder Mulliner, accompanied by Bro. Wright, returned to Bishopton, where he baptized Sister McKenzie on the 15th. Next, they commenced operations in the towns of Paisley, Kilpatrick, Johnstone, Houston, Bridge-of-Weir and other places. At Paisley they hired a hall, situated on one of the principal streets of the town, where they commenced to hold public meetings. At one of these Mrs. Grace McMaster became acquainted with the Elders and invited them home. She subsequently opened her house for holding meetings on Wednesday evenings, and finally was baptized by Elder Mulliner, March 26, 1840, together with others, as the first

fruits of the Gospel in the city of Paisley. In the town of Kilpatrick the missionaries were attacked by a mob who pelted them with stones and rubbish and forced them to leave the town. At other places they were opposed by the clergymen, who tried to stir up the people against the truth by relating wicked falsehoods concerning the Saints in America, etc. Notwithstanding this the brethren continued their labors, which were crowned with much success. Among the number baptized was the late Wm. A. McMaster, who afterwards became a successful missionary in the Church.

In the beginning of May, 1840, Apostle Orson Pratt arrived in Paisley, and on the 8th of that month he, assisted by Elders Mulliner and Wright, organized a branch of the Church at Paisley. Robert McArthur was ordained to be the presiding Elder of the branch. Alexander Hay and Andrew Robertson were ordained Elders; David Wilkie, John Welsh and Gibson Elwood, Priests; George McKenzie, Francis Sprowle and John Souden, Teachers. George Ritchie was ordained a Deacon and Thomas Watson appointed clerk. This was the first branch of the Church organized in Scotland. Up to May 17, 1840, the following named individuals (80 in all) had been baptized by Elders Mulliner and Wright in Scotland:

Alexander Hay,	baptized	January	14,	1840.
Jessie Hay,	"	"	"	"
— McKenzie,	"	February	2,	"
— Gillispie,	"	"	"	"
Margaret McKenzie,	"	"	15,	"
John Soudan,	"	March	26,	"
Grace McMaster,	"	"	"	"
Margaret Parks,	"	"	"	"
George Ritchie,	"	"	29,	"
George McKenzie,	"	"	"	"
Robert Hamilton,	"	April	1,	"
John Leechman,	"	"	2,	"
Ann Park,	"	"	5,	"
Margaret McKenzie,	"	"	"	"
Susan Monie,	"	"	"	"
Isabel Duncan,	"	"	"	"
Daniel McKenzie,	"	"	6,	"
Thomas Kirkwood,	"	"	7,	"
CatharineMcDonald,	"	"	9,	"
Alex. Gardiner,	baptized	April	10,	"
Charles Hamilton,	"	"	"	"
Mary Hamilton,	"	"	"	"
Mrs. Kirkwood,	"	"	"	"
James Ure,	"	"	"	"
Gibson Elwood.	"	"	11,	"
Margaret Elwood,	"	"	"	"
Samuel Evans,	"	"	"	"
John Welsh,	"	"	"	"
James Shanks,	"	"	12,	"
Andrew Lokie,	"	"	"	"
Francis Sprowle,	"	"	"	
Catharine Guthrie,	"	"	"	
James Gordon,	"	"	14,	
Sarah McUtcheon,	"	"	"	
Walter Granger,	"	"	15,	
Wm. McMaster,	"	"	"	
Grace Lokie,	"	"	16,	
Isabel Wilkie,	"	"	"	
Isabel Begg,	"	"	17,	
David Wilkie,	"	"	19,	
Andrew Robertson,	"	"	"	
Robert McArthur,	"	"	"	
Margaret Evans,	"	"	"	
Mary Evans,	"	"	"	
Ellen Carnejie,	"	"	"	
ElizabethThompson,	"	"	21,	
Ann Elwood,	"	"	"	
John McUtcheon,	"	"	22,	"
Mathew McLean,	"	"	"	"
Isabel Connell,	"	"	24,	"
Margera Andrews,	"	"	"	"
Jean Andrews,	"	"	"	"
Alexander McLean,	"	"	"	"
Mary McLean,	"	"	"	"
Thomas Watson,	"	"	25,	"
Janet Watson,	"	"	"	"
Cathrine McArthur,	"	"	26,	"
Robert Martin,	"	"	27,	"
John Hart,	"	"	"	"
John Paton,	"	"	28,	"
Ravenna Sprowle,	"	"	"	"
John Brown,	"	May	3,	"
Andrew Sprowle,	"	"		"
John Miller,	"	"		"
M. Kirkwood,	"	"		"
Thomas Iaap,	"	"		"
James Rew,	"	"		"
John Hindman,	"	"		"
Jean Hindman,	"	"		"
Elizabeth Ferguson,	"	"		"
Nancy McIntire,	"	"		"
Neil McKenzie,	"	"		"
Elizabeth McKenzie,	"	"		"
Jean Iaap,	"	"		"
John Clark,	"	"		"
Ann Evans,	"	"		"
Stewart Hutcheson,	"	"		"
Margaret Ferguson,	"	"		"
John Ferguson,	"	"		"
Wm. Lochead,	"	"		"

On May 18, 1840, Elders Pratt and Mulliner proceeded to Edinburgh to introduce the fulness of the Gospel in that city. They hired a hall for six months, and in the evening of the 24th Bro. Pratt preached the first public discourse in that city. The preaching done previous to this by Elders Mulliner and Wright was done in private houses. Soon afterward they began to baptize; and before autumn a conference, called the Edinburgh Conference and containing several branches, was organized by Elder Pratt at Edinburgh. While laboring in that city Elder Pratt lived with Elder Mulliner's parents, who were among the number baptized.

On May 26th Elder Reuben Hedlock, agreeable to the desires of Elder Pratt, arrived in Paisley, where he found Elder Alexander Wright engaged in the ministry alone, Bro. Mulliner having left the city to accompany Elder Pratt to Edinburgh. Elder Hedlock writes:

"The spirit of inqury was very general in this place (Paisley) and the adjoining villages. Many came to hear. Some of the preachers said we were not worth minding when we first began to preach, but soon their hearers began to leave them; then they began to sound the tocsin of war; the people were exhorted not to come and hear us. A master in a cotton mill threatened to turn out of his employment any of his work people who went to hear us, but the truth fastened on the hearts of the people with such power that many were determined to sacrifice all things for the sake of it. I found in Paisley and the adjoining villages about sixty-five members of the Church. I commenced preaching in this region in company with Elder A. Wright, who is a faithful laborer in the Gospel, until about the last of August, when he left me alone, and went into Banffshire, in the north of Scotland. I organized the branch of the Church in Bridge-of Weir on the 6th of June, consisting of 27 members, including at this time the brethren in Johnstone. Feeling led by the spirit to preach in the city of Glasgow, I went into the city on the 12th of June to procure a place to preach in. I first went to the house of Mr. John McAuley, who received me very kindly, and assisted me to look for a place to preach in. After looking at several places, we finally agreed for the large hall in the Anderson University. I told the trustees I had no means to pay for the hall only what I collected at the door; I was a stranger, and could not give them security, but if they would let me have the hall I would pledge my word that they should have their rent; this they did, though it was the first time they had let it on such conditions. Having procured a place to preach in, I put up bills through the city that an angel of God had appeared and restored the everlasting Gospel again to the earth. This excited the curiosity of about one hundred people to come and hear. After the first Sabbath my hearers dwindled to about twenty in number, but having agreed for the hall for five months I was determined to preach my time out, If I had only two hearers. I soon began to baptize."

At the General Conference held in Manchester, England, July 6, 1840, 5 branches, 6 Elders, 5 Priests, 3 Teachers, 2 Deacons and 106 members were represented by Elder Mulliner in the regions round about Glasgow. At that conference Elder Hiram Clark was appointed on a mission to Scotland to assist Reuben Hedlock.

Elder Clark arrived in Scotland in July and immediately commenced preaching, together with Elder Hedlock, on Glasgow Green and other places, also baptizing some who were ready to render obedience to the truth. Elder Clark preached in Glasgow, Paisley, Bridge-of-Weir and other places, and having finished his labors in Scotland he sailed from Glasgow, Sept. 2, 1840, on board

the steamship *Archilles*, together with Elder Walter Crane, wife and child, of Glasgow, and Sister Isabel Begg, of Paisley, who started on their journey to the gathering place of the Saints in America, being the first Saints who emigrated from Scotland.

In the meantime Elder Mulliner continued his labors with Apostle Pratt in Edinburgh, suffering part of the time from ague. He also visited his relatives, a number of whom joined the Church. He finally returned to Paisley, where he and Elders Reuben Hedlock, Hiram Clark and Alexander Wright, attended a conference on the 1st of August.

After this conference Elder Mulliner continued his labors in Paisley and surrounding country, preaching baptizing and exhorting the Saints to faithfulness. The power of God was manifested on various occasions and in different ways, which strengthened the Saints in the faith. A young sister by the name of Beaumon, who had suffered from what was termed a leprosy in her ears for fifteen years, was miraculously healed under the administration of Elders Mulliner and David Wilkie.

Elder Mulliner left Glasgow on his return to America, Oct. 2, 1840, having performed a good mission.

Elder Reuben Hedlock, who in the meantime had continued his labors in Glasgow and vicinity, organized a branch of the Church, numbering 12 members, in that city, Aug. 8, 1840. After this he commenced preaching in Greenock, 23 miles from Glasgow, where he baptized two, but in consequence of ill health he was obliged to confine his labors to Glasgow, occasionally visiting the other branches in the neighborhood.

At the General Conference held at Manchester, England, Oct. 6, 1840, Elder Mulliner represented 8 Elders 7 Priests, 5 Teachers, 3 Deacons and 193 members in the Glasgow Conference (including Glasgow and the regions round about), and Orson Pratt represented 2 Priests and 43 members in the Edinburgh Conference.

Orson Pratt wrote to the editor of the *Millenial Star*, Oct. 17, 1840, as follows: "The work is progressing slowly in Edinburgh. Some are baptized every week. The Church here numbers 74 members * * *. We preach about seven times on every Sabbath in the streets. When the weather will permit, large congregations gather round us eager to hear. During our last three meetings in the street we disposed of something like eighty printed addresses."

During the following winter, through the labors of Elder Pratt and fellow-missionaries, the Church in Edinburgh and vicinity increased to over two hundred members.

After attending the October Conference at Manchester, England, Elder Hedlock returned to his field of labor in Scotland. On Jan. 31, 1841, he organized a branch of the Church in Greenock, where subsequently Elder Speakman and others continued the work successfully.

At the General Conference held in Manchester, April 6, 1841, Reuben Hedlock represented six branches of the Church, namely, Glasgow with 94 members; Paisley with 115 members; Bridge-of-Weir with 62 members; Johnstone with 44 members; Greenock with 31 members; and Thorney Bank with 18 members – or a total in the Glasgow Conference of 12 Elders, 15 Priests, 13 Teachers, 11 Deacons and 317 members. Total, 368. Elder Pratt also represented 6 Elders, 9 Priests, 6 Teachers, 2 Deacons and 203 members (total 226) in the Edinburgh Conference. At that conference Elder John McAuley was appointed to preside over the Glasgow Conference, instead of Reuben Hedlock, who had been released to return to his home in America, and Geo. D. Watt was appointed President of the Edinburgh Conference.

SAMUEL MULLINER was born in Haddington, East Lothiam, Scotland, Jan. 15, 1809. He spent his boyhood days at Dunbar, where he also learned the shoemaker's

trade. He married Catherine Nisbet Dec. 4, 1830; and shortly afterward decided to emigrate to Australia, but finding himself short of means, he changed his plans and emigrated to America in 1832, settling near the city of Toronto, in Canada, where he first heard the fulness of the Gospel proclaimed, and was baptized by Theodore Turley Sept. 10, 1837, together with his wife. In the following spring he started with his family for Missouri and arrived in Springfield, Ill., on his way thither, July 30, 1838. There his family remained while he performed his mission to Scotland. Owing to the temporary location of a number of families from Kirtland, Ohio, in 1838, a branch of the Church was organized at Springfield, Nov. 4, 1838, in which Elder Mulliner officiated as a Teacher. Later, a Stake of Zion was organized there. Bro. Mulliner was ordained to the office of an Elder March 10, 1839, and to that of a Seventy May 6, 1839. On the latter date he was advised to prepare for a foreign mission, which he did and left his family at Springfield, July 16, 1839, and started in company with an Elder Snider for New York, where they arrived Aug. 10th. After preaching in the neighborhood of that city and having made a visit to Kirtland, Ohio, he sailed from New York, in company with Elders Hiram Clark and Alexander Wright, Nov. 6, 1839. They arrived in Liverpool, England, Dec. 3rd. On the 7th they started for Preston, where they arrived on the 8th. There they spent about ten days very pleasantly with Willard Richards and the Saints. On the evening of Dec. 19th, Elders Mulliner and Wright started for Scotland, and arrived at Glasgow on the 20th. After a successful mission Elder Mulliner took an effectionate leave of the Saints in Scotland and sailed from Glasgow Oct. 2, 1840, on his way back to America. After visiting among the Saints at Liverpool, he attended a General Conference at Manchester and then engaged passage for a small company of Saints from Scotland on board the ship *Isaac Newton*, which sailed from Liverpool on the 15th. This was the first company of emigrants who went by way of New Orleans, where the company arrived Dec. 2nd, after a pleasant voyage of 48½ days. For years afterwards the favorite route of emigration from Great Britain to Nauvoo, Ill., was *via* New Orleans. Elder Mulliner's little company of Scotch Saints continued their travel from New Orleans by steamboat up the Mississippi River to St. Louis, Mo., where Elder Mulliner left the company and traveled by stage to Springfield, Ill., where he was again united with his family on Dec. 19, 1840. Some time after his return home Elder Mulliner removed with his family to Nauvoo Ill., from which place he was sent on a mission in November, 1842. In crossing the Lake from Chicago to Buffalo, a terrible storm came up which wrecked nearly every vessel on the Lake except the one Elder Mulliner and a fellow-missionary (James Houston) was on. In parting with the captain of the vessel (Mr. Walker) at Buffalo, Elder Mulliner made him a present of some Church books and thanked him for bringing him safe across. The captain replied with emphasis: "Elder Mulliner, don't thank me; it is I who am under obligation to you for a safe voyage, for I am fully convinced that had it not been for you Mormon Elders being on board, the ship would have gone to the bottom. And I wish you, when you get back home, to tell your brethren that if any of your Elders wish to cross these lakes, let them enquire for Captain Walker, and they shall have a free passage." From Buffalo the missionaries walked to Lewiston, on the Niagara River, where they commenced preaching and baptizing. Elder Mulliner organized a branch at Cambria, Niagara Co., N. Y., April 27, 1843. Among those baptized by him in that part of the country was Geo. A. Neal, a wealthy farmer, and others, who afterward became known as faithful members of the Church. He also crossed the river into Canada and preached at St. Catherine, where the people became so interested in the principles he advocated that they offered to build him a chapel, send for his family and pay him a salary, if he would consent to settle down and remain with them to preach; provided, however, that he would agree not to say anything about Joseph Smith and the "Golden Bible." From this important mission Elder Mulliner returned to Nauvoo, arriving there July 2, 1843, having traveled all the way from Cambria, N. Y., in 24 days with a light horse and buggy. Soon afterwards he located as a shoemaker at Monmouth, Warren Co., Ill., where he remained doing good business until the following spring, when he returned to Nauvoo. At the October Conference, 1845, he was called to act as one of the Presidents of the 12th quorum of Seventies, and subsequently received his endowments in the Nauvoo Temple. In 1846, at the time of the exodus, he prepared an outfit with which to travel west, but the authorities of the Church asked him to remain a little longer and let some one else have the use of his outfit. Elder Mulliner readily consented to do this, returned to Monmouth, where he during the following winter earned another outfit, with which he traveled to Winter Quarters in the spring of 1847. There he was asked a second time to part with his animals and wagons for the benefit of others, which he did as willingly as the first time. He then took his family to Savannah, Mo., where he remained one year and then started for the valley once more. In passing through Kanesville, he met Apostle Orson Hyde who desired him to remain with him. Immediately Elder Mulliner bought a house at Kanesville, left his teams and wagons at Bro. Hyde's disposal, and went to work to earn another outfit to go west the next year, but when the spring of 1849 came, Elder Mulliner was sent on a business mission to the East, from which, however, he returned the same year; and in 1850, having earned another good outfit to cross the plains with, he came on to Great Salt Lake Valley with his family. He bought a lot in G. S. L. City for $500—the lot now occupied by Walker Brothers' Store and adjacent buildings—started a tannery and shoe shop and built a comfortable dwelling house. In 1858, during the time of the move, he bought a mill at American Fork, and also built a mill on Spring Creek, between that town and Lehi, where he resided until quite recently. A few years ago he removed part of his family to Orderville, Kane Co., where he spent some two years, and then returned to Utah County. He now lives a retired life with his children at Lehi, Utah Co.

Supplement to the "Historical Record."

A CHRONOLOGY

OF

IMPORTANT EVENTS

OF THE YEAR

1885.

COMPILED BY ANDREW JENSON,

Editor and Publisher of the "Historical Record."

SALT LAKE CITY, UTAH:

1887.

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PRIVATE NOTES.

CHRONOLOGY.

1885.

JANUARY.

The *Referee*, a weekly paper devoted to fun, fashion and amusement, was published in Salt Lake City. It lived only a short time.

Peter Olsen, missionary in Norway, was imprisoned five days on bread and water, for having preached the Gospel.

War with China was declared by France.

Several villages in Italy were destroyed by avalanches.

General Stewart and party of soldiers, who were returning from Khartoum, down the Nile, were massacred by the Arabs.

Fri. 2.—Shocks of earthquake were felt in New Hampshire and Maryland.

Mon. 5.—500 houses were destroyed by earthquake in Matrie, Spain.

Tu. 6.—After several days' examination, the Seventh School District lawsuit (Salt Lake City) was submitted to Judge C. S. Zane.

Jerry Griffin suicided at Eureka, Juab Co.

Wed. 7.—Thomas Horkley was accidently killed, near Samaria, Oneida Co., Idaho.

Joseph Alonzo Huntsman, of Fillmore, was accidently shot while hunting in the Cedar Mountains.

Fresh earthquakes were felt at Nerja and Velese, Spain.

Thurs. 8.—Judge Zane gave a decision in favor of the School Trustees of the Seventh School District.

Sat. 10.—J. Farren suicided at Bingham, Salt Lake Co.

The John W. Lowell Co., dealers in farming implements, etc., in Salt Lake City, failed.

Bingham County, Idaho, was created of a small part of Oneida County, by an act of the Idaho Legislature.

Sun. 11.—A destructive cyclone visited Alabama.

Mon. 12.—Addison Everett, a prominent Elder of the Church, died in St. George.

Mary Ann Fielding, widow of the late Joseph Fielding, died in Salt Lake City.

Elders F. F. Hintze and Anton Lauritzen were mobbed in Ribe, Denmark.

Tu. 13.—Geo. S. Grant, son of the late Prest. J. M. Grant, was accidently shot and killed in Oakley, Cassia Co., Idaho.

Ex-Vice-President Schuyler Colfax died at Mankato, Minn.

Wed. 14.—A number of persons lost their lives by an explosion of dynamite in Sommerset, Penn.

The Carbon (Wy.) coal-miners struck for higher wages.

Thurs. 15.—The *S. S. Admirald Moorsom* was sunk off Holyhead, whereby 16 persons lost their lives.

Fri. 16.—The Morgan smelter, situated a few miles south of Salt Lake City, was destroyed by fire.

Sat. 17.—After a bloody battle, the English gained a victory over the Mahdi's forces, near Abu Kloa, Africa.

Sun. 18.—Seventeen persons were burned to death in an Illinois insane asylum.

By an avalanche in Klagenfurt, Austria, a great number of people were killed.

Mon. 19.—The U. S. Supreme Court at Washington, D. C., confirmed the action of the Utah courts in refusing to admit Rudger Clawson to bail.

The British forces, under Gen. Stewart, reached the Nile, after

fighting several battles with the enemy.

Tu. 20.—Prest. Angus M. Cannon was arrested in Salt Lake City, on a charge of unlawful cohabitation.

Wed. 21.—Prest. A. M. Cannon's preliminary examination was commenced before Commissioner McKay.

Fri. 22.—Rudger Clawson's sentence for polygamy was confirmed by the Utah Supreme Court. The case was appealed to the U. S. Supreme Court, in Washington, D. C.

Jacob S. Boreman qualified as associate judge, in place of Stephen P. Twiss, resigned.

Sat. 24.—After several days' examination before Commissioner McKay, Prest. A. M. Cannon was placed under $1,500 bonds.

Farr Bros., of Ogden, dealers in agricultural implements, failed.

Daniel H. Wells succeeded John H. Smith as President of the European Mission, the latter sailing for America.

An attempt was made to blow Westminster Hall, London, into the air by dynamite.

Mon. 26.—Khartoum, Soudan, was taken by the Arabs through treachery, and Gen. Gordon killed.

Tu. 27.—Road-master Hassett and Fireman Holden were killed by a railroad accident, near Soda Springs, Idaho.

Wed. 28.—Royal B. Young, of Salt Lake City, was arrested on a charge of polygamy and unlawful cohabitation.

Thurs. 29.— R. B. Young was placed under $2,000 bonds, after his preliminary examination before Commissioner McKay.

Fri. 30.—Agnes McMurrin, R. B. Young's alleged plural wife, was on trial in the Third District Court, on a charge of perjury.

F. J. Woodard was shot and killed by the constable of Panguitch, Garfield Co., Utah, while resisting the officers.

Sat. 31.—Jacob S. Boreman was appointed as judge of the Second Judicial District of Utah.

FEBRUARY.

A difficulty between the land owners in Utah County and the several canal companies of Salt Lake County, caused by the overflow of Utah Lake, was settled by arbitration.

Bailey and son, of Salt Lake City, shipped from Utah $13,000 worth of lucern seed and seventy-five car loads of barley.

A number of persons were killed by a snowslide at the Homestake mine, Colorado. The bodies were not found until April.

Sun. 1.—Wm. C. Adkin, of the 2nd Ward, Salt Lake City, was killed in Riverton, Salt Lake Co., by a horse falling upon him.

A fire destroyed $2,000 worth of property for John Reading, in the 13th Ward, Salt Lake City.

Mon. 2.—O'Donnovan Rossa, Irish party leader, was shot by a woman in New York.

Tu. 3.—A law passed by the Idaho Legislature, prohibiting all "Mormons" from voting, was approved by Gov. Bunn.

Wed. 4.—Charles Oglevie, of Richfield, Sevier Co., was shot and killed, while he, with a number of companions, was engaged in a drunken carousal in the neighboring town of Glenwood.

Fri. 6.—W. S. Godbe, aged 23 years, son of W. S. Godbe, suicided at Milford, Beaver Co.

Sat. 7.—Young Henry W. Russell was accidently shot and killed in Salina, Sevier Co.

A terrible railroad accident, by which a number of persons were killed, occurred at New Brunswick, N. J.

Sun. 8.—Col. Heber P. Kimball died in Salt Lake City.

Michael Sullivan, a miner, was accidently killed in Eureka, Juab Co.

Elders M. S. Mattson and H. Persson were mobbed in Aabyholm, Sweden.

Mon. 9.—Ogden experienced a hot political contest at the polls of election, but the Peoples' Party succeeded in getting a majority of votes for their candidates.

Tu. 10.—Thomas Bullock, one of the Pioneers of Utah, died at Coalville, Summit Co.

Wed. 11.—Prest. A. M. Cannon was arraigned before the Third District Court and allowed until the following Friday to plead. He then plead not guilty.

Thurs. 12.—Samuel Deall and L. Lundgren were killed by a snowslide in Bingham Canyon, Salt Lake Co.

Elder William Willes returned to Salt Lake City, from his mission to India.

Eighteen persons were burned to death in Blockley's almhouse, near Philadelphia.

Elders N. W. Petersen and M. P. Madsen were mobbed, while holding a meeting in Kallundborg, Denmark.

Fri. 13.—Alta, in Little Cottonwood Canyon, was almost entirely destroyed by a snowslide, and about fifteen persons were killed.

Sat. 14.—An attempt was made to burn the *Idaho Democrat* and the *Republican* offices, in Boise City, Idaho.

Mon. 16.—Several thousand rioters made a great disturbance in London, England.

Tu. 17.—The membersof the Y.M. M. I. A. of the 1st Ward, Salt Lake City, resolved to withhold their patronage from certain merchants, who participate in prosecuting the Latter-day Saints. Other associations shortly after followed the example.

Dr. John D. M. Crookwell died in Salt Lake City.

The dead bodies from the Alta disaster arrived in Salt Lake City.

The town of Bisbee, Arizona, was partly destroyed by fire.

Wed. 18.—The steamers, *Ida Daragh* and *City of Helena* were burned at Memphis, Tenn.

Thurs. 19.—Philadelphia, Penn., was visited by a destructive fire.

Fri. 20.—F. F. Hintze's unlawful cohabitation case was called in the Third District Court, and the prosecutors discovered that the absent defendent was not under bonds.

Sat. 21.—The grand structure known as the Washington monument was dedicated in Washington, D. C.

Mon. 23.—A fire in North Ogden, Weber Co., destroyed property worth $25,000.

Wed. 25.—Elder F. M. Lyman, jun., who was arrested the day previous, was arraigned before the court at Weinhem, Germany, accused of holding a meeting and preaching "Mormonism," and sentenced to one day's imprisonment, after suffering which he was banished from the country.

Thurs. 26.—Three men were killed and a number of others wounded by a terrible explosion, at the Royal School of Gunnery, London, England.

Fri. 27.—The Salt Lake City police officers made a raid on the houses of prostitution.

Sat. 28.—Jas. H. Patisons, of Manti, Sanpete Co., was accidently killed by a horse falling on him.

MARCH,

The impossibility of securing a fair trial in the Utah Federal Courts caused a number of leading men to voluntarily go into exile.

Wm. Fotheringham, of Beaver, was indicted by the grand jury, arrested and placed under bonds, being charged with unlawful cohabitation.

Railroad strikes in Texas, Kansas, Missouri and other States caused much trouble.

New gold fields were discovered near Helena, Montana.

The half-breeds in British America, led by Louis D. Riel, rebelled against the government. Troops were sent out to restore peace.

The prospects of war between England and Russia, in reference to the Afghanistan border question, became very threatening.

The French were victorious in the war with the Chinese.

Sun. 1.—Elders Henry Walsh, L. A. Bailey, Anson V. Call, Edw. Thomas, James Ritchie, A. L. Hedberg and M. D. Wells arrived in Liverpool, England, as missionaries from Utah.

Mon. 2.—P. P. Pratt, of Salt Lake City, was arrested on a charge of unlawful cohabitation.

The free mail delivery system was introduced in Salt Lake City.

The first number of the *Salt Lake Evening Democrat*, a daily anti-Mormon newspaper, was published in Salt Lake City, by the Salt Lake Democrat Company.

Elders Wm. F. Garner and C. F. Christensen had a narrow escape from being lynched by a mob in Mitchell County, North Carolina, where they labored as missionaries.

Wed. 4.—Ole L. Hansen, of Brighton, Salt Lake Co., charged with unlawful cohabitation, was arraigned before the Third District Court and plead not guilty.

Grover Cleveland was inaugurated as President of the United States, in Washington, D. C.

Thurs. 5.—President Cleveland sent to the Senate the following names for members of his Cabinet: Thomas F. Bayard, of Delevare, for Secretary of State; Daniel Manning, of New York, Sec. of the Treasury; Wm. G. Endicott, of Massachusetts, Sec. of War; Wm. C. Whitney, of New York, Sec. of the Navy, L. Q. C. Lamar, of Mississippi, Sec. of the Interior; Wm. F. Vilas, of Wisconsin, Postmaster General, and A. H. Garland, of Arkansas, Attorney-General. They were all confirmed by the Senate.

Fri. 6.—Wm. H. Pitts, of the firm of Godbe, Pitts & Co., died in Salt Lake City.

Sun. 8.—Elders C. W. Penrose, Lorenzo Waldram, jun., and Wm. W. Burton arrived at Liverpool, England, as missionaries from Utah.

Mon. 9.—The Jordan and Salt Lake Surplus Water Canal Company was partly organized.

Bishop John Hunt's wife was burned to death in Snowflake, Arizona.

Tu. 10.—A nitro-glycerine factory at Bradford, Penn., exploded, causing considerable loss of life and property.

Wed. 11.—The Church blacksmith shop, at the mouth of Little Cottonwood Canyon, was burned.

Thurs. 12.—The jury returned a verdict of guilty against Thos. Simpson for polygamy.

Fri. 13.—The Gardo House, Salt Lake City, was searched by U. S. deputy marshals, who subpænaed a number of witnesses.

Sat. 14.—In the Third District Court, Thos. Simpson was sentenced to two years' imprisonment for polygamy and taken to the Utah Penitentiary.

The case against Laban Morrill, of Circle Valley, Utah, for unlawful cohabitation, was dismissed in the Second District Court, at Beaver.

The machine shops at the railroad depot in Logan, Utah, were destroyed by fire.

The Utah Central and D. & R. G. W. Railways pooled their local passenger traffic.

Mon. 16.—Thomas Holland was drowned at Baker's Spring, near Utah Lake.

A bloody encounter, in which three outlaws were killed, took place between officers and cowboys, at Springer, N. M.

Tu. 17.—John Nicholson, associate editor of the *Deseret News*, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds to answer before the grand jury.

Wed. 18.—By an explosion of fire-damp in the colliery at Camp Hausen, Prussia, a great number of men lost their lives.

Thurs. 19.—U. S. deputy marshals raided the houses of Geo. Q. Cannon, Geo. Dunford and Mrs. J. C. Little, in search of witnesses in polygamy cases.

Stephen Orville Abbott, of Bunkerville, Nevada, was killed by a rock falling on him.

Fri. 20.—The British forces had a bloody battle with the rebels near Suakim, Soudan.

Sat. 21.—Elder F. Oberhaensli, from Utah, arrived in Liverpool, England, as a missionary.

The State House in Trenton, N. J., was partly destroyed by fire.

The Langham Hotel, Chicago, was burned.

Sun. 22.—Another battle was fought between the British and the rebels in the Soudan, in which about one thousand of the latter were killed and wounded.

Mon. 23.—The U. S. Supreme Court at Washington, D. C., rendered a decision annulling the test oath formulated by the Utah Commission. By this ruling a number of persons were restored to the elective franchise.

Tu. 24.—The jury in the Second District Court (Beaver) rendered a verdict of not guilty in the case of Mr. Pace, who had been charged with unlawful cohabitation.

Joseph Pidcock, of Ogden, was found dead near Montpelier, Bear Lake Co., Idaho.

The Chinese gained a victory over the French, in a battle at Dong Dang.

Wed. 25.—A grand musical concert, under the direction of Prof. Careless, was given in the Salt Lake Theatre.

The Music Hall and a Roman Catholic church in Buffalo, N. J., was destroyed by fire.

Fri. 27.—Eli B. Kelsey died in Salt Lake City.

Edward Partridge and others arrived in Salt Lake City, from a mission to the Sandwich Islands.

Samuel Rosely and son were accidently drowned in the Little Colorado River, Arizona.

Sat. 28.—Abraham Coon died in Salt Lake City.

Sun. 29.—Peter Monson committed suicide by hanging, in South Cottonwood, Utah.

Four prisoners made their escape from the Fort Douglas guard house.

The French troops gained a victory over the Chinese at Pheng Hoo, and two days later, after fighting several battles, occupied Makung.

Mon. 30.—O. P. Arnold, of Salt Lake City, was arrested on a charge of unlawful cohibitation and placed under $1,500 bonds.

The Russian outposts drove the Afghans out of their positions at Penjdeh, after considerable fighting.

Tu. 31.—The city of Aspinwall, on the isthmus of Panama, was burned by the rebels, under Preston.

U. S. troops were ordered to Aspinwall to help put down the rebellion.

APRIL.

Utah exported large quantities of potatoes and beef to Colorado.

War was threatening between England and Russia.

Negotiations for peace were under way between France and China.

A number of flowing artesian wells were made in Salt Lake City and vicinity.

Floods did much damage in Kansas.

Wed. 1.—The Turkish finance minister at Constantinople was attacked by 2,000 women, demanding pay due their husbands for government services.

A. M. Musser was arrested in Salt Lake City, on a charge of unlawful cohabitation, and placed under $1,000 bonds, to await the action of the grand jury.

Thurs. 2.—The Utah Commission made a verbal report to President Cleveland at Washington, D. C., about their work in Utah.

Fri. 3.—Elder Robert W. Sloan arrived in Liverpool, England, as a missionary from Utah.

The British gained a victory over the rebels in the Soudan and took the fortifications at Tamai; the city was burned.

Jacob S. Boreman was appointed for the second time judge of the First Judicial District of Utah.

Sat. 4.—John Pack, one of the Pioneers of 1847, died in Salt Lake City.

The 55th annual conference of the Church convened in Logan, Utah, F. D. Richards presiding, and was continued three days.

Sun. 5.—Delegate John T. Caine arrived in Salt Lake City from four months' labor in the interest of Utah, at Washington, D. C.

At the General Conference at Logan an epistle from the First Presidency was read, and a committee was appointed to draft a petition to the President of the United States, praying for protection against the tyrannical acts of the Federal officials in Utah.

Mon. 6.—By the caving in of a gangway of the Cuylor colliery, near Shenandoah, Pa., ten miners were entombed alive.

Tu. 7.—Charles I. Robson, Counselor to the President of the Maricopa Stake, and Bishop O. M. Stewart of Alma, were sentenced to ninety days' imprisonment each, at Yuma, Arizona, for cohabitation with their wives.

Wed. 8.—Dan Kennelly and Pat Sullivan were killed by an explosion in the Eureka mine, Tintic.

Blanchard Pettit was accidently killed near the Hot Spring Lake, Salt Lake Co.

Thurs. 9.—The Tennessee Legislature passed a law, forbidding the teaching of polygamy in that State.

Fri. 10.—Elders S. P. Neve and John Fellt arrived in Liverpool, England, as missionaries from Utah.

In the District Court at Phœnix, Arizona, the jury returned a verdict of guilty against A. P. Spilsbury, indicted for unlawful cohabitation.

Sat. 11.—The Guion *S. S. Wisconsin* sailed from Liverpool with 187 "Mormon" passengers, including 19 returning missionaries; in charge of L. P. Lund; it arrived in New York April 22nd, and the company reached Salt Lake City on the 28th.

Sun. 12.—A. P. Spilsbury and Geo. T. Wilson, who had been sentenced to six months' imprisonment, and Hyrum Phelps and James T. Wilson, to three months imprisonment each, all for cohabitation with their wives, left Phœnix, Arizona, for the prison at Yuma.

Mon. 13.—O. P. Arnold, of Salt Lake City, plead guilty to the charge of unlawful cohabitation, in the Third District Court, and promising to obey the law in the future was let off with paying a $300 fine.

Elders Wm. F. Garner, of North Ogden, and C. F. Christensen, of Kanosh, were arrested in Carter County, Tennessee, accused of having preached polygamy.

Tu. 14.—James Thompson, of Salt Lake City, was arrested on a charge of unlawful cohabitation.

Elders Garner and Christensen were thrust in prison in Elizabethtown, Tennessee.

Wed. 15.—Edward Brain, of the 21st Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $2,000 bonds.

After a bloody skirmish, Fort Pitt, British America, was deserted by its occupants, who took shelter with some friendly Indians.

Thurs. 16.—Elders John D. Burt, Chas. Kelley, Ole Poulsen, Niels H. Jensen, H. J. Christiansen and Peter Madsen arrived in Liverpool, England, as missionaries from Utah.

Judge Zane rendered a decision declaring the Territorial liquor law valid and sustaining the action of the county court against certain liquor dealers.

Mary Gilmore, a young girl, was thrown from a horse and killed, at Brighton, Salt Lake Co.

Fri. 17.—Daniel P Clark, of Parowan, Utah, committed suicide.

Clara D. Young, wife of John W. Young, died in Salt Lake City.

Emil O. Olsen, of Salt Lake City, was arrested on a charge of unlawful cohabitation, and placed under $1,000 bonds.

Sun. 19.—President Wm. D. Hendricks of the Oneida Stake, Idaho, was arrested in Logan, Utah, on a charge of cohabitation with his wives.

Mon. 20.—Wm. A. Rossiter, of Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,000 bonds.

The U. S. Supreme Court in Washington, D. C., sustained the decision of the Utah Court, in Rudger Clawson's polygamy case, but decided in

favor of giving the murderer Fred. Hopt a fourth trial.

A conflagration destroyed 5,917 houses in Toyama, Japan.

Michael Collins was killed by an explosion in the Beck mine, at Tintic, Utah.

Tu. 21.—David E. Davis, of St. John, Tooele Co., Utah, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

Wed. 22.—S. H. B. Smith, of Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

Thurs. 23.—An explosion, doing much damage, occurred in the Admirality Building in London, England.

Fri. 24.—U. S. deputy marshals searched the Temple Block for the purpose of making arrests, but found none they wanted.

Bishop H. B. Clawson, of Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

The first number of the "Home Sentinel," a weekly newspaper, was published by Jakeman & Harrington, at Manti, Sanpete Co.

A battle was fought between the Canadian troops and Reil's forces, on Fish Creek.

U. S. troops took possession of Aspinwall, Panama.

Sat. 25.—Geo. L. Crismon, of the Sugar House Ward, committed suicide by taking stricknine.

Mon. 27.—The trial of President A. M. Cannon was commenced in the Third District Court, Salt Lake City.

Tu. 28.—Abraham H. Cannon, of Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1.500 bonds.

Buhring's saloon, near the D. & R. G. Ry. depot, in Salt Lake City, was destroyed by fire.

Wed. 29.—Elders Wm. Price, Joseph D. Smith, Joshua Greenwood, R. T. Owens, John H. Tanner, Chas. D. Goaslind, D. P. Callister, James Nye, Edward Davis, Edward Clyde, O. L. Thomson, Richard J. Nuttall, Hans C. Petersen, A. P. Eliason, J. C. Nielsen, S. C. Nielsen, S. C. Hansen, Søren Thomsen, Christian Nielsen, Einar Erickson, Carl F. Carlsen, John Hagman, Niels P. Petersen, Peter C. Jensen, Chas. H. Aebischer, C. Frederick Bessler and John Stahle arrived in Liverpool, England, as missionaries from Utah, accompanied by five ladies and John C. Marley as visitors.

The jury returned a verdict of guilty against President A. M. Cannon, for cohabitation with his wives.

Bishop James C. Hamilton, of Mill Creek, Salt Lake Co., Utah, was arrested on a charge of unlawful cohabitation and polygamy, brought to Salt Lake City, and placed under $1,500 bonds.

Two children of M. Barnes, of Richmond, Cache Co., Utah, were almost beaten to death by a lunatic

Thurs. 30.—The trial of A. M. Musser was commenced in the Third District Court.

John Aird, who plead guilty to the charge of unlawful cohabitation, promised to obey the law and was sentenced to pay $300 fine, and in default of payment sent to the penitentiary.

Seven prisoner escaped from the Ogden City jail.

MAY.

The 84th quorum of Seventies was organized by S. B. Young in the Bannock Stake of Zion, Idaho, with Swen Jacobs, sen., Walter Paul, Arvis C. Dille, Joseph H. Brown, L. E. Shurtliff, Walter G. Paul and Wm. H. Walker as Presidents.

Elder Niels Hansen who labored as a missionary in Frederikshavn, Denmark, was ordered out of the country.

Marcus L. Shepherd and David Levi were arrested at Beaver, Utah, on a charge of unlawful cohabitation

The Apache Indians were on the war-path and killed a number of persons in Arizona and New Mexico.

Negotiations for a peaceful solution of the Afghan boundary question was commenced between England and Russia.

Fri. 1.—Claudius V. Spencer, who had been indicted for unlawful cohabitation, plead guilty in the Third District Court, and, promising to live according to the Edmund's law, Judge Zane suspended sentence.

Sat. 2.—Three hundred Canadian troops had a battle with six hundred halfbreeds, at Pondmaker's reservation, British America.

A grand mass meeting was held in the Tabernacle, Salt Lake City, to protest against the overt acts of the Federal officials in the Territory. A declaration of grievances and protest, addressed to the President and people of the United States, was adopted, and John T. Caine, John W. Taylor and John Q. Cannon were chosen as a delegation to proceed to Washington with the document. Similar mass meetings were held in the various cities and towns of the Territory.

The jury in the Third District Court returned a verdict of guilty against A. M. Musser, James C. Watson and P. P. Pratt. The latter, who had been indicted for unlawful cohabitation, plead guilty to the charge and was sentenced to six months' imprisonment and $300 fine, and taken to the penitentiary.

Sun. 3.—Several persons lost their lives by a disastrous fire in New York.

Twenty-five Jamaicans were killed and twenty others wounded by national soldiers at Culebra, Panama.

Mon. 4.—The delegation, appointed by the mass meeting, left Salt Lake City for Washington, D. C.

Several thousand employes of the D. & R. G. Ry., in Colorado made strike.

O. L. Hansen, of Brighton, indicted for unlawful cohabitation, was acquitted in the Third District Court, Salt Lake City.

Wed. 6.—Madame Barrios, widow of the late President Barrios, of Guatemala, Central America, passed through Ogden, Utah, accompanied by a party of 75 persons.

Portazal and Cacabelo, two of the rebel leaders who burned Aspinwall, Panama, were executed.

Fri. 8.—Wm. D. Newson, of the 11th Ward, Salt Lake City, was arrested on a charge of polygamy, and the preliminary examination commenced before Commissioner McKay. Lucy Devereau, defendants' plural wife, one of the witnesses in the case, was taken to the penitentiary for refusing to testify.

Sat. 9.—Samuel Matthews and John A. Hunt, county commissioners, were arrested at Paris, Bear Lake Co., Idaho.

President A. M. Cannon, A. M. Musser and James C. Watson were sentenced to six months' imprisonment and $300 fine each for cohabiting with their wives, and taken to the penitentiary.

Samuel Humphreys was arrested at Nounnan Valley and C. Simpson at another place in Bear Lake Co., Idaho, on a charge of polygamy. They were both brought to Blackfoot.

Wm. D. Newson was admitted to $3,000 bonds and Lucy Devereau released from custody, being placed under $200 bonds.

Sun. 10.—The Canadian troops, under Gen. Middleton, fought a desperate battle with Reil's halfbreeds, at Batouche's Crossing.

Eight armed deputy marshals arrested Wm. D. Pratt, of Wilford, and John L. Roberts, of Rexburg, Bingham Co., Idaho, in the night, on a charge of unlawful cohabitation or polygamy, and started for Blackfoot the following day.

Mon. 11. — Barnard's music-hall and other buildings were destroyed by fire at Chatham, London, England.

Marshal Dubois, of Idaho, and five assistants, armed to the teeth, visited Paris, Bear Lake Co., Idaho, in search of polygamists.

Tu. 12.—After three days fighting the Canadian troops, under Gen. Fred. Middleton, drove the rebels from their strongholds, at Batouche.

Wed. 13.—The Utah delegation (Caine, Cannon and Taylor) had an interview with President Cleveland, at Washington, D. C.

Isaac Groo, of Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds, after pleading guilty to the charge before Commissioner McKay.

J. D. Jones, of Idaho, was sentenced to $300 fine for unlawful cohabitation, and promised to obey the Edmunds law in the future.

A bloody battle took place between Mexican troops and Yaqui-Indians, near Mesa, Mexico.

Thurs. 14.—After several days' trial, the jury in the Third District Court returned a verdict of not guilty in the case against Officer Thomas F. Thomas, who had been accused of assaulting the negro, who killed Capt. A. Burt Aug. 25, 1883.

James Taylor, of Ogden, was arrested on a charge of unlawful cohabitation and, after preliminary examination, placed under $1 500 bonds.

Fri. 15.—Moroni Brown and Francis A. Brown, of Ogden, were arrested on a charge of unlawful cohabitation and placed under $1,500 bonds each.

A destructive cyclone visited Kansas, causing the death of several persons.

Forty Texas convicts were taken from the guards by mob-force and allowed to escape.

Louis David Riel, the rebel leader, was captured and brought to Gen. Middleton's camp.

Sat. 16.—Charles J. Thomas, Joseph Dean and Henry Arnold arrived in Liverpool, England, as missionaries from Utah.

Job Pingree, of Ogden, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

Wm. Fotheringham was adjudged guilty of unlawful cohabitation by the jury in Beaver, after a lenghty trial, although no proof of his guilt had been produced, except for "holding out."

Sommerset village, Canada, was destroyed by fire; 100 houses were burned.

The Guion *S. S. Wisconsin* sailed from Liverpool, with 174 Saints, including 15 returning missionaries, under the direction of N. M. Hodges. On the 27th it arrived in New York, and the company arrived in Salt Lake City June 2nd.

Sun. 17.—Michael Axelson, a native of Sweden, suicided in Salt Lake City.

Tu. 19. — Lucy Devereux was again sent to the penitentiary, for refusing to answer certain questions before the grand jury in the Third District Court.

Joseph M. Phelps, of Montpelier, Bear Lake Co., Idaho, was arrested in Salt Lake City, on a charge of unlawful cohabitation.

Prof. E. Odlum killed himself by jumping from the Brooklyn Bridge into East River, 135 feet below.

Wed. 20.—Wm. Fotheringham was sentenced to three months' imprisonment and to pay $300 fine, in the Second District Court, at Beaver.

Thurs. 21. — A. Miner, of Salt Lake City, was arrested on a charge of unlawful cohabitation.

H. B. Clawson, Bishop of the 12th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

David Lee, who plead guilty to the charge of unlawful cohabitation, was let off with a $300 fine, he agreeing to put away his second wife.

Seventeen persons lost their lives in a terrible conflagration in Cincinnati, Ohio.

Elder John P. Ibsen, while preaching the Gospel in a private house on Bornholm, Denmark, was arrested and brought to Rønne, where he was tried and imprisoned three days, for having preached the Gospel. Soon afterwards he was sent as a prisoner to Copenhagen.

Fri. 22.—The grand jury having found an indictment against Isaac Groo, of Salt Lake City, he was re-arrested and placed under $1,500 bonds, to await his trial.

Victor Hugo, the renowned French politican, died at Paris, France.

Sat. 23.—In the District Court at Blackfoot, Idaho, Judge Morgan sentenced Bishop George Stuart, of Malad, W. J. Pratt, of Wilford, and

John T. Roberts, of Rexburg, to four months' imprisonment in the Boise Penitentiary and $300 fine, each; John Winn, an old man of Battle Creek, Oneida Co., and Charles W. Simpson, of Montpelier, to a fine of $300, each, and Samuel Humphreys to six months' imprisonment and $300 fine.

Elder August Valentine, who labored as a missionary on Bornholm, Denmark, was arrested, for preaching the Gospel. He was brought to Copenhagen, and there imprisoned for five days, after which he was banished from the country.

Mon. 25.—Apostle F. D. Richards returned from a trip to the East, during which he visited Pueblo, Independence, Richmond, (Mo.) Carthage, Nauvoo (Ill.) and other places known in Church History.

Peter Nebeker died at Willard, Box Elder Co., Utah.

Elders Wiley G. Cragun and Fraughton were mobbed in South Carolina; Fraughton received 40 lashes of a whip and Cragun was shot in the chin.

Tu. 26.—J. W. Sayers, a stranger, died from the effects of poison, in Salt Lake City.

Seventeen Bohemians were drowned in a flood, near the Republican River, Nebraska.

Wed. 27.—Charles Seal, of the 16th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, and placed under $1,000 bonds.

The case of James Taylor, of Ogden, was dismissed for the time being, because of an error in the indictment.

The Indian chief Pondmaker surrendered himself with his warriors to Gen. Middleton.

Thurs. 28.—After a preliminary examination before Commissioner McKay, Charles Seal was arraigned on two charges of polygamy and bound over in $3,000 bonds, to await the action of the grand jury.

Alfred Best, of Mill Creek, was arrested in Salt Lake City, on a charge of unlawful cohabitation, and placed under $1,000 bonds.

The Canadian troops under Strang had a battle with Big Bear's band of Indians, near Fort Pitt, in which the Indians drove the soldiers back.

Elder Aug. Valentine left Copenhagen for England, being the first Elder banished from Denmark for preaching the Gospel.

Fri. 29.—Sarah James, a twelve year old girl, committed suicide by taking poison, at Lehi, Utah Co.

Sat. 30.—Decoration day was observed as a holiday in Utah.

Sun. 31.—Disastrous shocks of earthquake took place in the Cashmere Valley, India.

Elder John P. Ibsen was imprisoned in Copenhagen, Denmark, awaiting his banishment from the country.

JUNE.

Diphtheria was raging in Salt Lake City and vicinity.

Edmund Elsworth, of Arizona, was sentenced to pay a $300 fine, for cohabitation with his wives, and, not being able to pay it, was sent to prison at Yuma.

Wm. J. Flake, having served out his sentence in the Yuma prison, Arizona, was released.

The Indian troubles in Arizona and New Mexico continued.

Cyclones did much damage in Illinois.

A treaty of peace was made between France and Russia.

Cholera broke out in Spain and thousands of people died.

Elders F. F. Hintze, C. V. Lundsteen, Jens Nielsen and Niels Hansen, missionaries from Utah, were banished from Jutland, Denmark, for having preached the Gospel.

Mon. 1.—Ann Morton, an aged lady, suicided near Ogden.

The earthquakes in India continued.

Tu. 2.—James H. Nelson was arrested in Ogden, on a charge of unlawful cohabitation. Deputy Marshals Perkins and Brown, who attempted to enter Nelson's house,

without a search warrant, received a rough treatment from Mrs. Nelson.

Strikers destroyed considerable property at Denver, Co.

Wed. 3.—About thirty miners were killed by a fire in the collieries, near Durnham, England.

Capt. Steele, with 70 mounted scouts had an engagement with the Indians, under Big Bear, 50 miles south-east of Ft. Pitt, British America.

Thurs. 4.—The first number of "Svenska Härolden", (a weekly) the first Swedish newspaper in Utah, was issued in Salt Lake City, by the Swedish Publishing Company, recently organized.

The grand jury having found an indictment against Alfred Best, of Mill Creek, he was rearrested and placed under $1,000 bonds.

Elder John P. Ibsen was brought on board the steamer *Milo*, at Copenhagen, Denmark, by the police-officers, having been banished from the country for preaching the Gospel.

Fri. 5.—A heavy storm visited Utah.

Sat. 6.—Wm. Wilding died in the 17th Ward, Salt Lake City, 102 years of age.

Bishop Dennison L. Harris, of Monroe, Sevier Co., Utah, died at his residence.

Sun. 7.—A monster meteor that shook the earth was seen at Galveston, Texas.

Mon. 8.—Geo. A. Mears' armory and adjoining buildings, on Second South Street, Salt Lake City, were partly destroyed by fire.

The insane asylum at Williamsburg, Va., was destroyed by fire.

A flood, caused by the bursting of a water spout in the mountains, near Lagos, Mexico, did much damage, and about one hundred lives were lost.

Tu. 9.—N. P. Jeppesen, of Logan, and two others were drowned in Salmon River, Idaho, by being carried over the falls.

Frank Shimer, who had taken unlawful liberties with some little girls, was tarred and feathered by the enraged citizens of Milford, Utah.

Tu. 9 and Wed. 10.—The 85th quorum of Seventies was partly organized by Jacob Gates and E. Stevenson, at Kanab, Kane Co., Utah, with Reuben Broadbent, Chas. S. Cram, William J. Jolly, Svend M. Anderson and William H. Clayton as Presidents.

Wed. 10.—Twenty persons were killed by the falling of a stone stairway in a court room, at Thiers, France.

Thurs. 11.—The motion for new trials in the cases of Pres. A. M. Cannon and A. M. Musser was argued in the Supreme Court of Utah.

Fri. 12.—Brett's Circus performed in Salt Lake City.

Isaac B. Nash, of Franklin, Oneida Co., Idaho, was arrested on a charge of unlawful cohabitation, and, after a preliminary examination before Commissioner House, at Oxford, placed under $1,500 bonds.

Iowa was visited by a destructive tornado.

Sat. 13.—The Utah Supreme Court affirmed ths decision of the court below, against Thomas Simpson for polygamy.

A. W. Cooley, of Brighton, Salt Lake Co., who had beeh indicted for unlawful cohabitation, gave himself up to the marshal and was put under $1,000 bonds.

The 86th quorum of Seventies was partly organized by Jacob Gates and E. Stevenson, at Panguitch, Garfield Co., Utah, with John W. Norton, Albert W. Norton, Albert H. Riding and S. A. Johnson as Presidents.

Tu. 16.—John Gooch was stabbed by A. B. Allen, at Richmond, Cache Co.

The dying U. S. Grant was removed from New York City to Mt. McGregor.

Thurs. 18.—Policeman Andrew Smith, of Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

A terrible explosion took place in Pendbury colliery, near Manchester,

England, by which about one hundred and forty persons lost their lives.

Fri. 19.—The steamer *Italia* struck a steep point, near Lomas, South America, and sank. About seventy persons were drowned.

Sat. 20.—Charles L. White, of the 19th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation. Elizabeth Ann Starkey, one of the witnesses, was fined $50 and sentenced to one day's imprisonment for refusing to answer certain questions before the commissioner.

Cowboys murdered six Indians on Beaver Creek, Col., which caused another Indian uprising.

The *S. S. Wisconsin* sailed from England with 541 Saints, including 30 returning missionaries, under the direction of Jørgen Hansen; it arrived at New York July 1st, and at Salt Lake City July 7th.

Elders John Reading and Quincy B. Nichols arrived in Liverpool, as missionaries from Utah.

Sun. 21. — In the Iron Stake quarterly conference, the Parowan wards were united into one ward, with Charles Adams as Bishop.

The 87th quorum of Seventies was organized by A. H. Cannon, at Plain City, Weber Co., with Wm. Geddes, J. P. Folkmann, Alonzo Knight, Charles Featherstone, William S. Geddes and Hans Poulsen as Presidents.

Mon. 22.—The examination of C. L. White's case was continued before Commissioner McKay; the defendant was placed under $2,000 bonds, and Miss Starkey, who still refused to answer, taken back to the penitentiary.

Benjamin F. Steward, Presiding Elder at Benjamin, Utah Co., was killed by lightning, while sitting in his carriage by his residence.

Tu. 23.—The old folks of Salt Lake County had their annual excursion, this time going over the Utah and Nevada Railroad to Garfield, on the shore of Great Salt Lake, where the day was spent in a most pleasant manner.

Wed. 24. — Samuel Ensign, an eighty year old veteran, fell from the Temple walls, in Salt Lake City, and was instantly killed.

The polygamy case against C. L. White was dismissed, and he was held under $500 bonds to answer to the charge of unlawful cohabitation. Miss Starkey was brought before the grand jury and Judge Zane, but as she still refused to answer certain questions, she was taken back to the penitentiary.

Thurs. 25. — Mrs. Almond was drowned in the Provo River, at Woodland, Wasatch Co., Utah. Her body was not found until July 31st.

Frederik H. Hansen, of Pleasant Green, Salt Lake Co., was arrested on a charge of unlawful cohabitation and placed under $500 bonds.

S. W. Sears, of Salt Lake City, was arrested in Chicago, Ill., on a charge of unlawful cohabitation. He was released on $3,000 bonds.

Sat. 27.—John Nicholson, Andrew Smith, Geo. Romney and John Connelly were arrested on charges of unlawful cohabitation and gave bonds in $1,500, each, to appear for trial in September.

The Utah Supreme Court affirmed the decision of the Third District Court against Pres. A. M. Cannon.

Robert McDonald was drowned in Grand River, at Moab, Emery Co., Utah.

Sun. 28.—Wm. W. Drummond, once associate justice of Utah, was sentenced to the House of Correction for stealing postage stamps, in Chicago, Ill.

Twenty villages were destroyed in Austria by lightning.

Mon. 29.—Joseph McMurrin, of Salt Lake City, was arrested on a charge of unlawful cohabitation and gave bonds in $1,500, to await trial.

In the Third District Court, Wm. D. Newsom, John Connelly, John Daynes, Geo. Romney and Andrew Smith pleaded not guilty to the charges against them, while John Nicholson refused to plead.

Tu. 30.—One child was killed and several other persons wounded by

the falling of a roof, at Fish Lake, Sevier Co., Utah.

Woolley Bro's. store, in Paris, Bear Lake Co., Idaho, was destroyed by fire.

F. A. Brown, of Ogden, read an able plea in the First District Court.

JULY.

A number of artesian wells were obtained in Salt Lake City.

Cholera raged in Spain.

Wed. 1.—Daniel Severance was killed by Wm. H. Orrick, at Milford, Millard Co., Utah.

James Bergen, a section boss on the D. & R. G. Ry., who had tried to seduce a woman, came near losing his life by being lynched by the enraged citizens of Price, Emery Co.

The legal weight of common letters in the United States was increased from ½ ounce to 1 ounce.

A serious street car strike broke out in Chicago.

Thurs. 2.—Apostle John Henry Smith was arrested in Salt Lake City, charged with unlawful cohabitation, but after the preliminary examination before Commissioner McKay, he was released for lack of evidence.

Mrs. Cannon, a traveling lady, committed suicide by taking poison at the Metropolitan Hotel, Salt Lake City.

King Alfonso, of Spain, visited the cholera districts.

Fri. 3.—The hated Gov. Wm. M. Bunn, of Idaho, resigned his office.

The Indian chief, Big Bear, was captured near Carleton, British America.

Sat. 4.—Considerable excitement was caused in Salt Lake City by the flag being placed at half mast by the "Mormons," as a token of mourning.

Edward Brain, of Salt Lake City, was arrested a second time, taken to the penitentiary and later in the day placed under $2,500 bonds, to await the action of the grand jury, being charged with the crime of having resisted the officers.

Mon. 6.—The *Pall Mall Gazette*, published in London, began its exposure of the English immorality.

Tu. 7.—Job Pingree, of Ogden, was convicted of unlawful cohabitation, in the First District Court, after a long trial.

Wed. 8.—Thos. McGraw and his 15 year old son were drowned in the Provo River.

The members of the London Conference (England) had a re-union on Fuller's Hill, Salt Lake City.

Thurs. 9.—A terrible storm did immense damage in several of the Atlantic States.

Sat. 11.—Francis A. and Moroni Brown, of Ogden, were sentenced to six months' imprisonment and $300 fine, each, for unlawful cohabitation, and taken to the Utah penitentiary.

A "Liberal" mass meeting, held in Salt Lake City, for the purpose of condemning the half-mast affair, proved unsuccesful to its instigators.

Mon. 13.—Job Pingree, of Ogden, was sentenced to five months in the penitentiary and a fine of $300, for unlawful cohabitation.

Edgar A. Lyman, seven years old, was kicked to death by a horse, in Parowan, Iron Co., Utah.

A terrible child murder, committed by Mrs. Craigh, under the influence of her half brother, Geo. Thorn, her seducer, startled the town of Spanish Fork, Utah Co.

N. Porter of Preston, Idaho, was arrested, charged with unlawful cohabitation, taken to Oxford and put under bonds.

Pennsylvania was visited by a terrible storm.

Tu. 14.—The election for school trustees in the various school districts in the Territory resulted in victory to the People's Party.

Wed. 15.—The Insane Asylum at Provo was opened.

George Thorn, the vile wretch, who had seduced his half sister and her daughter, in Spanish Fork, was arrested in Salt Lake City.

Thurs. 16.—Lovinia Careless, wife of Professor Geo. Careless, and one of the finest singers in the territory, died from the effects of poison, in Salt Lake City.

C. F. Middleton, of the Presidency

of the Weber Stake of Zion, was arraigned before the District Court in Ogden, charged with unlawful cohabitation.

Sarah A. Nelson, of Ogden, was arrested, charged with having resisted the officers on June 2nd.

H. S. Gowans, President of the Tooele Stake, and John Bowen, of Tooele, were arrested and brought to Salt Lake City, charged with polygamy and unlawful cohabitation.

Fri. 17.—President H. S. Gowans and John Bowen, of Tooele, were placed under $1,500 bonds each, to await the action of the grand jury.

Thomas Burningham, of Bountiful, Davis Co., was arrested on a trumped up charge of threatening to kill, brought to Salt Lake City and acquitted, but placed under $1,500 bonds, charged with unlawful cohabitation.

Acting on the suggestion of General Howard, Prest. Cleveland ordered the U. S. troops ready for action, in case of an outbreak in Salt Lake City on the coming 24th of July.

Sun. 19.—The Improvement Associations of the Sevier Stake held a large conference at Fish Lake.

Mon. 20.—A monster mass meeting was held in Paris, Bear Lake Co., remonstrating against the political oppression in that county, and petitioning Prest. Cleveland for redress.

Tu. 21.—Thomas Porcher, of the 21st Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation. After the preliminary examination, he was held in $1,000 bail, to await the action of the grand jury.

Wed. 22. — Truman O. Angell, jun., assistant Church architect, was arrested, charged with unlawful cohabitation, and placed under $1,500 bonds, to await the action of the grand jury.

Thurs. 23.—Thomas Walton, of Bountiful, Davis Co., Utah, was arrested, charged with breaking the Edmunds law, brought to Salt Lake City, tried before Commissioner McKay and discharged.

John Penman, of Bountiful, was also arrested on a similar charge, but escaped from the officers, by strategy, on the way to Salt Lake City.

Gen. U. S. Grant died at Mount McGregor, New York.

Fri. 24. — Nils Otto Eliason, a promising young boy, was drowned in the Jordan River.

Sat. 25.—Florence A. Clawson, daughter of H. Dinwoodey, sued for and got a divorce from her husband Rudger Clawson, who is confined in the Penitentiary.

Mon. 27.—A number of prisoners escaped from the Salt Lake City jail.

Tu. 28.—Mrs. Craigh, the child murderess of Spanish Fork, was taken to the Provo jail, to await the action of the grand jury.

Wed. 29.—John Hutchinson, lately arrived from England, was drowned in Bear River, near Almy, Wyoming.

A curious sign, in the shape of a pyramid, apparently of fire, was seen on a range of mountains in the south end of Cache Valley, Utah.

A terrible storm visited Minnesota.

Fri. 31.—A slight shock of earthquake was felt at Ogden.

AUGUST.

Seventeen emigrants from New Zealand arrived in Box Elder County, Utah.

Gas wells were bored in Salt Lake City, and the driving for flowing artesian wells was continued successfully.

Elder Thomas Biesinger was again expelled from Bavaria.

Cholera continued to rage in Spain; also in France.

Cholera and dysentery raged among the Russians on the Afghan frontiers.

Diphtheria caused some mortality in Salt Lake City.

In China ten thousand persons were drowned.

Sat. 1.—L. D. Riel, leader of the late rebellion in British America, was sentenced to be hanged Sept. 18th, at Regina. The trial was held in Winnipeg; and an appeal taken.

Sun. 2.—Joseph Weatherell, of Santaquin, Utah Co., was drowned in the Jordan River, near Salt Lake City; the body was found on the 5th.

Hattie Jones, a young woman, committed suicide in Ogden.

Mon. 3.—The general election in Utah for members to the Legislative Assembly resulted in victory to the People's Party, except in Summit County.

A terrible cyclone did much damage in Pennsylvania.

Toronto, Canada, was visited by a destructive fire.

Tu. 4.—Wm. Fotheringham, of Beaver, having served his term of imprisonment, was released from the Utah Penitentiary.

Joseph Weiler, of the 3rd Ward, Salt Lake City, died.

The body of Gen. Grant was moved from Mt. McGregor to New York.

Wed. 5.—Wilson Rose, aged 15 years, was accidently killed in North Ogden, Weber Co., Utah.

Fri. 7.—John W. Snell, of Salt Lake City, was arrested on a charge of unlawful cohabitation.

Sat. 8.—M. D. Rosenbaum, of Brigham City, died suddenly in Franklin, Idaho.

Gen. U. S. Grant was buried in Riverside Park, New York.

Mon. 10.—After several days' examination in Commissioner McKay's court, John W. Snell's polygamy case was continued until the following Saturday.

The Nottingham Saints had a reunion on Fuller's Hill, Salt Lake City.

Tu. 11.—A fire destroyed several buildings on First South Street, Salt Lake City, immediately east of the Deseret National Bank.

Wed. 12.—The first baptisms in Denmark, 35 years ago, were commemorated by meetings held in Provo, Utah Co.

A terrible cyclone destroyed much life and property in the State of New York.

Thurs. 13.—Twenty Piegan Indians were killed by cattlemen on the Mussellshell River, Montana.

Fri. 14.—Elders Andrew S. Andersen and John L. Berg arrived in Liverpool, England, as missionaries from Utah.

Sun. 16.—The body of an unknown man was found near Fort Douglas.

The apostate Jarmin made an unsuccesful attempt to break up a conference meeting of Saints in Sheffield, England.

Mon. 17.—Eliza Shafer was sentenced to 24 hours in the penitentiary and a $25 fine by Commissioner McKay for alleged contempt of court.

Wed. 19.—Judge Zane having sustained McKay's decision, Eliza Shafer was sent to the penitentiary.

Thomas Passey's outhouses and about 100 tons of hay were destroyed near Montpelier, Bear Lake Co., Idaho.

Thurs. 20.—The Utah Commission refused to investigate the election frauds in Summit County, and to count the votes cast for O. F. Whitney as Territorial Superintendent of District Schools.

Wm. R. Judd, a prominent citizen of Tooele Co., died at Grantsville.

About one thousand Welsh people had a re-union at Fuller's Hill, Salt Lake City.

Mahoney, a section hand, was accidently killed on the D. & R. G. Ry., between Pleasant Valley Junction and Scofield.

Fri. 21.—Elizabeth Ann Starkey, the alleged second wife of Chas. L. White, was released from the penitentiary, after two months' imprisonment for contempt of court.

Eliza Shafer, who had been released from the penitentiary after one days' imprisonment, was again arrested and put under $700 bonds to appear before the grand jury in September.

Charles Carroll, of Ogden, was drowned in the Ogden River.

Sat. 22.—Elder John Urie arrived in Liverpool, England, as a missionary from Utah.

A grand morality demonstration took place in Hyde Park, England.

John Watrin, an escaped convict, was brought back to the Utah Penitentiary, having been caught in Richfield

Sun. 23.—A severe windstorm did considerable damage in Salt Lake City and vicinity.

A flood destroyed considerable property in Orderville, Kane Co., Utah.

Tu. 25.—A terrific cyclone visited the Southern States.

Wed. 26.—U. S. deputy marshals made a raid upon the settlement of Oakley, Cassia Co., Idaho.

Thurs. 27.—The city blacksmith shops, located in the 10th Ward, Salt Lake City, were destroyed by fire.

Fri. 28.—About 350 orphan children from Salt Lake City, were treated to a free excursion to Garfield.

Miss Elizabeth Ann Starkey was again arrested and sentenced by Commissioner McKay to another term of imprisonment, but a writ of *habeas corpus* and a hearing by Judge Zane procured her release.

A dead infant, murdered by its mother, was found in a river, near Ogden.

Sat. 29.—Of four applicants John W. Snell, jun., was chosen as the Utah candidate to West Point.

R. Minnoch, of Ogden, was drowned in the Ogden River.

The S. S. *Wisconsin* sailed from Liverpool with 329 Saints, including 16 returning Elders, under the direction of John W. Thornley. The company arrived in New York Sept. 8th, and at Salt Lake City Sept. 14th.

Sun. 30.—A young lady was brutally outraged near Park City, Utah.

A big strike on the Gulf of Colorado and Sante Fe Railroad in Texas was settled by military force.

Mon. 31.—Mrs. Rife, of Ogden, was arrested for child murder.

The first experiment was made in New York of running trains on the elevated railway by electricity.

SEPTEMBER.

Diphtheria raged in Gunnison, Sanpete Co.

Yellow fever prevailed in Mexico.

Pedro Preston, the Columbian rebel, was executed.

Trouble arose between Germany and Spain in regard to the Caroline Islands.

Elder S. P. Neve, missionary from Utah, was warned by the police authorities to leave Aalborg, Jutland, Denmark, which he subsequently did.

Tu. 1.—Six persons were drowned at Oshkosh, Wis.

A representative of the Harden Hand Grenade Fire Extinguishing Company made successful experiments in Salt Lake City.

Wed. 2.—Diphtheria was reported in several wards in Salt Lake City.

The white miners in Rock Springs, Wyoming, killed about thirty Chinamen and burned about one hundred of their houses.

Four men were killed in a coal mine, near Wilkesbarre, Pa.

The works of the Barrow Shipbuilding Company at Barrow-in-Furness, England, were destroyed by fire. Loss: $1,000,000.

Thurs. 3.—W. H. Lee, of Tooele, was arrested for unlawful cohabitation, taken to Salt Lake City and, after examination before Commissioner McKay, placed under $1,500 bonds.

Elder Frederick Blake arrived in Liverpool, as a missionary from Utah.

Fri. 4.—Two lumber buildings were destroyed by fire, near the D. & R. G. Ry., Salt Lake City.

The Salt Lake City Tabernacle Choir returned from a pleasant excursion to Tooele County.

An earthquake shock was felt in Kane County, Utah.

Sat. 5.—Wm. W. Willey, of Bountiful, Davis Co., was arrested on a charge of unlawful cohabitation.

John Burtenshaw, jun., was accidentally killed at Bountiful, Davis County.

Sun. 6.—Major Aaron Stafford, the last surviving officer of the war of 1812, died at his residence in Waterville, N. Y., 99 years old.

Mon. 7.—Twenty-two participants in the Rock Springs massacre were arrested and jailed at Green River.

W. W. Willey, of Bountiful, had an examination before Commissioner McKay and was placed under $1,500 bonds.

Tu. 8.—Vice-President Hendricks made a significant political speech at Indianapolis, Ind., favoring Ireland's self-government.

A terrible cyclone destroyed about forty stores and two hundred houses in Washington, C. H., Ohio; also quite a number of people were killed and wounded.

Wed. 9.—Deputy marshals made a raid on Heber, Wasatch Co., and arrested Joseph Moulton, John W. Witt and John Duke, charged with unlawful cohabitation. The prisoners were brought to Salt Lake City with subpœned witnesses.

Thurs. 10.—John W. Witt and John Duke, of Heber, after preliminary examination before Commissioner McKay, were placed under $1,500 bonds, each, to await the action of the grand jury.

Fri. 11.—Jos. Moulton, of Heber, was discharged, after the usual examination before Commissioner McKay, there being no testimony to hold him.

Sat. 12.—R. Warnock, of Salt Lake City, dealer in agricultural machinery and implements, failed.

Elder Levi Naylor arrived in Liverpool as a missionary from Utah.

Sun. 13.—The residences of Prosecuting Attorney W. H. Dickson, his assistant Varian, and Commissioner McKay were attacked by midnight marauders, who throwed glas jars. filled with filth, into their rooms.

A raid was made upon the Chinese laborers at the Coal Creek mines, Wyoming.

Tu. 15.—Miss Elizabeth Ann Starkey and Miss Eliza Shafer were sent to the penitentiary by Judge Zane of the Third District Court, for refusing to answer certain questions before the grand jury.

Wed. 16.—Judge Zane, in his instructions to the grand jury, interpreted the law in such a way, that persons found guilty of unlawful cohabitation could be imprisoned for life. This was the commencement of the segregating policy.

Thurs. 17.—The annual Primary Fair opened in the Social Hall, Salt Lake City, and was continued three days.

Fri. 18. — Bishop John Sharp pleaded guilty to the charge of unlawful cohabitation and promised to obey the Edmunds law; he was fined $300 and costs.

The steamer *Dolphin* collided with the steamer *Drenda* and sank east of the English coast; 17 of the crew and passengers were drowned.

The populace of eastern Roumelia rebelled against their Turkish governor-general and proclaimed a union with Bulgaria.

Sat. 19 — Edward Thomas, of Beaver, was arrested for unlawful cohabitation and placed under $1,500 bonds.

One hundred and sixty-seven deaths from cholera were reported in Rome during the last 24 hours.

Sun. 20.—Niels Jensen, an employe at the Tithing Office in Salt Lake City, died suddenly at Logan.

Marvin Allred, of St. Charles, Bear Lake Co., Idaho, was arrested at Montpelier, on a charge of unlawful cohabitation.

Mon. 21. — The fourth trial of Fred. Hopt for the murder of John F. Turner was commenced in the Third District Court.

Work was resumed in the Rock Springs coal mines, Wyoming.

The whites made a raid on the Chinamen at Seattle, Washington Territory.

Tu. 22. — The jury in the Twichel unlawful cohabitation case (Beaver) disagreed, and the case was continued till next term.

Wm. Pickett, of Tooele, was discharged, the grand jury not being able to get testimony against him for unlawful cohabitation.

Five Chinamen were hanged at Pierce City, Idaho, for the murder of Mr. Frazier on the 10th inst.

False Point Harbor, India, was struck by a storm wave, resulting in the death of 300 people.

Wed. 23.—Mark Murray was stabbed by Mr. Fitzgerald in the latter's saloon in the Wasatch Block, Salt Lake City.

Judge O. W. Powers, in his charge to the grand jury of the First District Court, stated that an indictment could be found against a man guilty of cohabitation for every day.

Elders Wm. F. Rigby and Alexander Leatham were arrested at Rexburg, Idaho, and taken to Eagle Rock.

Fri. 25.—The first battle was fought as the result of the Roumelian rebellion, near Adrianople, preparations for war having been going on for some time.

Sat. 26.—A bloody battle was fought between workingmen at Laughlin's Mill, West Virginia.

Sun. 27.—Fully forty thousand people participated in a socialistic meeting, held in London, England.

Mon. 28.—Hannah Craigh, who had been seduced by her uncle Geo. Thorn, at Spanish Fork, throwed her new born baby in a privy vault, in Salt Lake City.

The jury of the Third District Court returned a verdict of guilty of murder in the first degree against Fred. Hopt.

In consequence of the compulsory vaccination a mob destroyed several public buildings in Montreal, Canada.

Tu. 29.—Bishop H. B. Clawson, of Salt Lake City, was sentenced to six months' imprisonment and $300 fine for unlawful cohabitation.

S. W. Sears and T. O. Angell, jun., charged with unlawful cohabitation, promised to live according to the Edmunds law, and were let off with fines, the former $300, and the latter $150.

John Lang, of Beaver, was sentenced to three months' imprisonment and $200 fine, in the Second District Court, at Beaver, for unlawful cohabitation.

Wed. 30.—The Salt Lake City police made a raid upon several houses of prostitution, and 18 of the inmates were arrested and fined.

OCTOBER.

Alonzo Johnson and Samuel Moody, two "Mormon" missionaries, were mobbed in Tolono, Champaign Co., Illinois.

Thurs. 1.—John Daynes pleaded guilty to a charge of unlawful cohabitation in the Third District Court, and, promising to obey the Edmunds law, Judge Zane let him off with a $150 fine. The jury also returned a verdict of guilty against Wm. A. Rossiter for unlawful cohabitation.

Fri. 2.—Edward Brain, of the 21st Ward, Salt Lake City, was found guilty of unlawful cohabitation and sentenced to six months' imprisonment and $300 fine; he was taken to the penitentiary.

Sat. 3.—Elder J. Nicholson, assistant editor of the *Deseret News*, waived his right as a defendant and testified for the prosecution, which resulted in the jury bringing in a verdict of guilty against him for unlawful cohabitation. A. Miner entered a plea of not guilty to the charge of unlawful cohabitation. Alfred Best, of Mill Creek, and Emil Olsen, of Salt Lake City, also testified against themselves and were found guilty of unlawful cohabitation by the jury.

Sun. 4.—John Robinson's circus was wrecked on a branch of the Northern Pacific railway, near St. Paul, Minnesota; several persons were killed.

Mon. 5.—Isaac Groo and Charles Seal, of Salt Lake City, Alfred Best, of Mill Creek, David E. Davis, of St. John, and Andrew W. Cooley, of Brighton, were each sentenced to six months' imprisonment and $300 fine by Judge Zane in the Third District Court. The prisoners were taken to the penitentiary the same day.

Tu. 6.—The General Conference of the Church was commenced in Logan, Cache Co., and continued until Friday 9th.

Charles L. White pleaded guilty to a charge of unlawful cohabitation and was sentenced to six months' imprisonment and a fine of $300. This caused the release of his alleged

wife, Miss Elisabeth Ann Starkey, who had been confined in the penitentiary since Sept 15th. John Connelly also pleaded guilty to the charge of unlawful cohabitation and was sentenced by Judge Zane to six months' imprisonment and $300 fine.

Wed. 7.—Aurelius Miner, of Salt Lake City, was found guilty of unlawful cohabitation by the jury, after a two days' trial. The jury also returned a verdict of guilty against Policeman Andrew Smith, of Salt Lake City, for a similar offence.

Thurs. 8.—Wm. D. Newsom, of the 11th Ward, Salt Lake City, was found guilty by the jury in the Third District Court of polygamy and unlawful cohabitation. Frederik H. Hansen, of Pleasant Green, was also declared guilty of unlawful cohabitation.

A. L. Blackburn was arrested at Rexburg, Idaho, charged with unlawful cohabitation.

Fri. 9.—Three jurymen (Moritz, Davis and Clayton) were discharged from the grand jury, in the Third District Court, because they refused to find indictments according to the segregating policy.

Sat. 10.—Wm. A. Rossiter and Geo. Romney, of Salt Lake City, were sentenced to six months' imprisonment and $300 fine, each, for unlawful cohabitation. Thos. Porcher and Robert Swain pleaded guilty to the same charge, but sentence was deferred because of the defendants being poor.

Flood Rock, at Hell Gate, near New York, was blown to pieces by the explosion of 280,000 pounds of dynamite.

Mon. 12.—A. M. Musser and James C. Watson were released from the penitentiary, having served their term of imprisonment.

Tu. 13.—John Nicholson, Andrew Smith and Emil O. Olsen, of Salt Lake City, were each sentenced to six months' imprisonment and $300 fine, and taken to the penitentiary.

Søren Christensen, of Moroni, Sanpete County, Utah, was accidentally killed while hunting in the mountains, west of Moroni.

Wed. 14.—The popular humorist Josh Billings (H. W. Shaw) died at Monterey, Cal.

Thurs. 15.—A company of missionaries left Salt Lake City for the East.

John Penman, of Bountiful, was re-arrested in Parleys Canyon, on a charge of unlawful cohabitation. (See July 23rd).

P. P. Pratt was released from the Utah Penitentiary, his term of imprisonment having expired.

Sat. 17.—W. D. Newsom was brutally treated by deputy marshals, previous to being taken to the penitentiary, after having received his sentence of three years and six months' imprisonment and $800 fine for polygamy and unlawful cohabitation.

Aurelius Miner was sentenced to six months' imprisonment and $300 fine for unlawful cohabitation, and taken to the penitentiary.

Gov. Eli H. Murray, in his annual report to the Secretary of the Interior, misrepresented the situation in the Territory of Utah.

Henry Blackner, 76 years old, was accidentally killed in a mill, at Beaver.

Elder Robert S. Campbell arrived in Liverpool as a missionary from Utah.

Sun. 18.—A riot, in which many thousand people participated, took place in Pittsburgh, Penn.

Mon. 19.—Bishop W. A. Follett died in Smithfield, Graham Co., Arizona.

Tu. 20.—Thomas Simpson, a non-Mormon, who seven months previous was sentenced to two years' imprisonment for polygamy, was pardoned by Pres. Cleveland and released from the penitentiary.

John Penman and his alleged plural wife, Mary E. Hodgson, obtained bail and was released from prison.

The Utah Commission submitted an unfavorable and partly untrue report to the Secretary of the Interior.

Wed. 21.—Isaac B. Nash, A. A.

Biørn and Arthur Peck was on trial before Judge Hays, at Blackfoot, Idaho, charged with cohabitation with their wives. The jury returned a verdict of guilty as charged.

Thurs. 22.—U. S. deputy marshals made an unsuccessful raid on the Forest Farm, near Salt Lake City.

The descendants of the Huguenots, in New York, celebrated the bicentenuary of the revocation of the Edict of Nantes.

Fri. 23.—The 88th quorum of Seventies was partly organized by S. B. Young and C. D. Fjeldsted, at Oxford, Oneida Co., Idaho, with John H. Clark, Henry Dixon and B. H. Hunt as Presidents.

The first number of the *Southern Idaho Independent* was issued in Paris, Bear Lake Co., Idaho, instead of *The Bear Lake Democrat*, suspended.

William Shay, of Moab, Emery Co., Utah, committed suicide.

Sat. 24.—Joseph Sisom, of Sandy, Salt Lake Co., Utah, was arrested on a charge of unlawful cohabitation.

The S. S. *Nevada* sailed from Liverpool with 313 Saints (162 British, 119 Scandinavian, 6 Swiss and German and 26 returning missionaries) in charge of Anton H. Lund. The company arrived at New York Nov. 4th and at Salt Lake City Nov. 10th.

Mon. 26.—Henry Grow was arrested on the Temple Block, Salt Lake City, on a charge of unlawful cohabitation.

A fire destroyed 100 tons of tithing hay in Monroe, Sevier Co., Utah.

Tu. 27.—Price Ward, Emery Co., was reorganized, with Geo. Frandsen as Bishop, and John Pace and John Mathis as his Counselors.

Wed. 28.—A company of missionaries left Salt Lake City for the Sandwich Islands.

In the Third District Court, Judge Zane made a decision in favor of U. J. Wenner, one of the governor's appointees, for the position of probate judge of Salt Lake County. The case was appealed.

Thurs. 29.—General Geo. B. McClellan, ex-commander of the U. S. army, died at his home on Orange Mountain, New Jersey.

Gen. John B. Clark, the notorious Mormon persecutor from 1838, died at Fayette, Howard Co., Mo.

Fri. 30.—John Abbot of the 10th Ward, Salt Lake City, committed suicide.

Elders Robert Daines, Wm. M. Daines, Wm. M. Webster, Albert Holt, Samuel Francis, jun., James Cole, Nephi Y. Schofield, Wm. Henderson, Joseph S. Wells, Chas. H. Haderli, Jacob I. Naef, Nicholas Sommer, John K. Loosle, Erastus Anderson, Andrew Hyer, Charles O. Pedersen, Erik B. Eriksen, Peter Anderson, Anton Anderson, Andrew Apelgren, Christen Frandsen, Casper Hoffmann, R. Rasmussen, John W. F. Volker and Joseph Anderson arrived in Liverpool, as missionaries from Utah.

Sat. 31.—Herbert J. Foulger, of the 21st Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation.

Aurelius Miner was brought from the Utah Penitentiary to the Third District Court, and was asked to denounce his religion, which he would not do.

NOVEMBER.

Apostle A. Carrington was excommunicated from the Church for lewd and lascivious conduct and adultery.

Servia declared war against Bulgaria and sent troops to the front.

A typhoon at the Philippine Islands destroyed 4,400 houses.

Mon. 2.—Robert H. Swain was sentenced to six months' imprisonment and $300 fine for unlawful cohabitation and taken to the penitentiary.

The "Millard Stake Academy" was formally opened in Fillmore, Millard Co., Utah.

Wed. 4.—Mathew Templeman, of Big Cottonwood, died from the effects of an accident in a canyon two days before.

Thurs. 5.—Frederik H. Hansen, of Pleasant Green, Salt Lake Co.,

found guilty of unlawful cohabitation, was sentenced to six months' imprisonment and $300 fine, and forthwith sent to the penitentiary.

John W. Keddington, of the 10th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation.

Fri. 6.—Thos. C. Jones of the 10th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation.

Sat. 7.—Henry Grow, John W. Keddington and H. J. Foulger were arraigned before the Third District Court, the grand jury having found indictments against them for unlawful cohabitation. Grow pleaded not guilty and was put under $1,500 bonds, Keddington pleaded guilty and was kept on $1,500 security formerly given, and Foulger, against whom three indictments had been found, pleaded not guilty and was put under $3,500.

John P. Ball, of the 3rd Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under bonds.

By Judge Hays, at Blackfoot, Idaho, Jos. M. Phelps, of Montpelier, Bear Lake Co., Alexander Leatham, of Rexburg, Bingham Co., Andrew A. Biørn and Arthur Peck, of Gentile Valley, Oneida Co., were each sentenced to six months' imprisonment, $300 fine and $100 costs of court; A. L. Blackburn (who pleaded guilty), to six months' imprisonment and $300 fine; Isaac B. Nash, of Franklin, Oneida Co., to three months' imprisonment, N. Porter, of Preston, Oneida Co., to three months' imprisonment and $150 fine—all for cohabitation with their wives—and Geo. C. Parkinson, of Oxford, Bingham Co., one years' imprisonment, $300 fine and $100 costs of court, for being falsely accused of secreting a friend from deputy marshals. The prisoners were started towards Boise City the same evening.

The last spike on the Canadian Pacific Railway was driven at Eagle Pass, British Columbia.

Mr. Stead, the editor of the *Pall Mall Gazette*, London, England, who in his paper had exposed the gross immorality, existing among the English aristocracy, was adjudged guilty of slander by the jury.

Sun. 8.—A terrible cyclone visited Alabama.

Mon. 9.—William Cowen, of the 8th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation.

The case against Elder C. F. Christensen, for preaching in Tennessee, was dismissed.

John McCullough, the actor, died in Philadelphia.

Tu. 10.—Phœbe W. Woodruff, wife of Apostle W. Woodruff, died in Salt Lake City.

Martha Taylor, of the 20th Ward, Salt Lake City, was burned to death.

Deputy Sheriff Andrew Burt and Deputy Marshal H. F. Collin had a row on Main Street, Salt Lake City, for which Burt the following day was fined $25 in the police court.

Wed. 11.—By the explosion of gas in the Salt Lake Brewery, 10th Ward, Louis Boersig was instantly killed, and Jacob Kraut (who died November 18th) fatally injured.

Thurs. 12.—John P. Ball, of the 10th Ward, and Thomas C. Jones, of the 3rd Ward, Salt Lake City, pleaded not guilty to indictments for unlawful cohabitation brought against them by the Third District grand jury.

Elders John H. Kelson, Joseph Hunsaker and John C. Carlisle arrived in Liverpool as missionaries from Utah.

James Moyle, of the 15th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation. The following day he gave $1,500 bail to await the action of the grand jury.

Fri. 13.—Charles W. Nibley, of Logan, Utah, was arrested at Pocatello, Idaho, on a charge of unlawful cohabitation, and brought to Salt Lake City the following day.

A terrible fire in Galveston, Texas, destroyed four million dollars worth of property.

Sat. 14.—Judge Zane, in the Third

District Court, rendered a decision disbarring A. Miner, and sentenced Andrew Burt to five days' imprisonment and $150 fine for his collission with Deputy Marshal Collin on the 10th inst.

Sun. 15.—The first battle of importance was fought in the war between Servia and Bulgaria, the former gaining the victory and capturing the Dragoman Pass.

Mon. 16.—Louis David Riel, the British American rebel, was executed at Regina, N. W. T.

Tu. 17.—C. W. Nibley, was discharged in Commissioner McKay's Court, Salt Lake City, his arrest being illegal.

Job Pingree, of Ogden, was released from the Utah Penitentiary, his term of imprisonment having expired.

The Servians gained another victory over the Bulgarians at Irn, taking about one thousand prisoners and entered Bresnik.

Wed. 18.—James Moyle, of Salt Lake City, was re-arrested, the grand jury having found three indictments against him for unlawful cohabitation; a plea of not guilty was entered and bail given in the sum of $2,200.

The Bulgarians gained a victory over the Servians, at Slivitzna.

Thurs. 19.—Some Idaho deputy marshals came in collission with a number of young men, in Franklin, Oneida Co., Idaho.

The Bulgarians gained another victory over the Servians, driving the enemy back to the Dragoman Pass.

Fri. 20.—Apostle Lorenzo Snow was arrested by seven deputies at his residence in Brigham City, on a charge of unlawful cohabitation, and brought to Ogden.

Sat. 21.—John W. Keddington and Thomas Porcher were sentenced to six months' imprisonment and $300 fine, each, for cohabitation with their wives, and forthwith taken to the penitentiary.

Deputy Marshal Oscar C. Vandercook and U. S. Commissioner C. E. Pearson was arrested by the Salt Lake City police officers, on charges of lewd and lascivious conduct, and taken to the City Hall; each gave bail in the sum of $500.

John C. Reader, of Wellsville, Cache Co., Utah, committed suicide.

Lorenzo Snow pleaded not guilty in the First District Court, in Ogden, and was admitted to bail.

Sun. 22.—The Bulgarians drove the Servians out of the Dragoman Pass.

Mon. 23.—Assistant District Attorney S. H. Lewis and W. H. Yearian, anti-Mormon merchant in Salt Lake City, were arrested by the city police, on charges of lewd and lascivious conduct; $500 bail was given by each.

Bishop D. M. Stuart, of Ogden, was arrested on a charge of unlawful cohabitation, taken before Commissioner Black and placed under bonds.

Deputy Marshal Vandercook was taken from the police officers to the Third District Court on a writ of *habeas corpus.*

Tu. 24.—The Bulgarians, under the immediate command of Prince Alexander, drove the Servians out of Bulgarian Territory.

Wed. 25.—Axtell E. Berlin, of Huntsville, Weber Co., Utah, lost his life by an accident in Ogden Canyon.

Hester M. Summers, a sixteen year old girl, committed suicide in North Ogden, Weber Co., Utah, by taking poison.

Thos. A Hendricks, Vice-President of the United States, died at his home in Indianapolis, Ind.

King Alfonso, of Spain, died.

Fri. 27.—In the *habeas corpus* case of Oscar C. Vandercook, Judge Zane decided in favor of immorality and set the prisoner free.

Alvin S. Moffutt, of Eden, Weber Co., Utah, and five other men were killed by a railroad accident, near Missoula, Montana.

Elders James P. Low, John Evans, Joseph Hockstrasser, Fred. Theurer, Adolph Baer, Nils O. Gyllenskog, Viktor C. Høgsted, Peter Olsen, Rudolph Strøm, Sven Nilson, Henning Hansen, Niels Mikkelsen, James

J. Andersen and Mouritz Mouritzen arrived in Liverpool as missionaries from Utah.

Sat. 28.—Joseph McMurrin was shot and dangerously wounded by Deputy Marshal Collin, back of the Social Hall, Salt Lake City. The Federal officers refused to give up the would-be assassin to the city officers.

The Bulgarians crossed the Servian border and captured the Servian fortifications, near Perot.

Sun. 29.—U. S. deputy marshals visited Manti, Sanpete Co., Utah, in search of polygamy victims.

Mon. 30.—Because of Judge Zane's decision, the cases against S. H. Lewis, C. E. Pearson and W. H. Yearian for lewd and lascivious conduct was dismissed in the police court.

An armistic was completed between Servia and Bulgaria.

DECEMBER.

Tu. 1.—Lorenzo and Seth Wright were killed by Indians, near Layton, Graham Co., Arizona, in their attempt to rescue stoles horses.

Wed. 2.—King Theebaw, of Burmah, India, surrendered himself to the British invading force.

Elders S. C. Nilson, M. P. Madsen and Thos. C. Schrøder were arrested in Aalborg, Denmark, for preaching the Gospel.

Fri. 4.—U. S. Deputy Marshal Oscar C. Vandercook, Attorney S. H. Lewis and U. S. Commissioner Charles E. Pearson were again arrested in Salt Lake City for immoral conduct.

Sat. 5.—Noah T. Guymon, of Emery Stake, was excommunicated from the Church for adultery.

Joe Bush, of Bingham, was arrested for immoral conduct.

Mon. 7.—A provost guard, consisting of about forty-five U. S. soldiers, was established in Salt Lake City.

A company of artillery arrived at Fort Douglas, Utah, from Fort Omaha, Nebraska.

B. Y. Hampton, one of the Salt Lake City officers, was arrested, charged with conspiracy, etc., the grand jury having found four indictments against him.

The City Council of Salt Lake City, after a thorough investigation, found that there was not the least danger of a "Mormon" uprising, and that the telegraphic dispatches, sent to Washington by Federal officials, were intirely false.

Hon. John T. Caine had an interview with Pres. Cleveland, in Washington, D. C., explaining to him the true situation in Utah.

The 49th U. S. Congress was opened in Washington, D. C.

Tu. 8.—B. Y. Hampton pleaded not guilty in the Third District Court and was placed under $3,600 bonds.

O. C. Vandercook was again taken from the Salt Lake City officers on a writ of *habeas corpus*.

Geo. H. Taylor, of the 14th Ward, Salt Lake City, was arrested on three indictments, found against him by the grand jury for unlawful cohabitation.

Senator Edmunds introduced another anti-polygamy bill in the U. S. Senate.

W. H. Vanderbilt, the great American millionaire, died in New York.

Thurs. 10.—Judge Zane gave, as his decision, that the city had jurisdiction in cases for immoral conduct, which remanded Vandercook back to the city authorities.

Fri. 11.—Attorney Sam H. Lewis was sentenced to three months' imprisonment and $299 fine for immoral conduct in the Salt Lake City police court; an appeal was taken.

Charles H. Hemenway, editor of the *Ogden Herald*, was arrested on a charge of libel.

Wm. Palmer, jun., of Logan, was killed, and nine others injured by a railroad accident, near Market Lake, Idaho.

Sat. 12.—Emily Crane, Delilah Clark and Sarah Hulet, of Parowan, Iron Co., were subpœned as witnesses and taken to Beaver in the night.

Joe Bush and C. E. Pearson were sentenced to three months' impris-

onment and $299 fine for immoral conduct in the Salt Lake City police court. Appeals were taken. Vandercook was released a third time on a writ of *habeas corpus*.

Mon. 14.—The appealed case against S. H. Lewis was dismissed in the Third District Court.

Ed. L. Butterfield, a land agent, was arrested by the police officers in Salt Lake City for lewd and lascivious cohabitation.

A. M. Cannon, who had been imprisoned some two months longer than his sentence called for, awaiting the court decision from Washington, was released from the Utah Penitentiary.

Francis Platt, Counselor to Bishop Atwood of the 13th Ward, died in Salt Lake City.

The Supreme Court of the United States affirmed the judgment of the Supreme Court of Utah against Pres. A. M. Cannon.

Seldon I. Clawson arrived in Liverpool as a missionary from Utah.

Tu. 15.—Father Henry Gale, of Beaver, was sentenced by Judge Boreman, in Beaver, to six months' imprisonment and $300 fine for cohabiting with his wives. He was placed in the Utah Penitentiary on the 17th.

Wed. 16.—Deputy Marshal H. F. Collin, who had been guarded in Ft. Douglass most of the time since shooting Joseph McMurrin, was admitted to bail.

Thurs. 17.—Mary A. T. Reynolds, wife of George Reynolds, died in Salt Lake City, as an offer for the unhallowed persecutions.

Susanna W. Hunter, relict of the late Bishop E. Hunter, died in Salt Lake City.

Frank Foote, an anti-Mormon, was arrested for lascivious cohabitation, by the police officers of Salt Lake City.

Bishop David K. Udall, of St. Johns, Arizona, who on a trumped up charge of perjury had been sentenced to imprisonment in Detroit, Michigan, was pardoned by Pres. Cleveland and immediately released.

Fri. 18.—Frank Foote was found guilty in the police court and sentenced to three months' imprisonment and $299 fine. The case was appealed.

D. J. Griffith was arrested by the police officers of Salt Lake City, for immoral conduct.

Two Provo (Utah Co.) girls were shamefully outraged by Geo. Shurtliff and Isaac Clark.

Sat. 19.—Eliza Shafer, who had been imprisoned since Sept. 15th for refusing to answer certain questions, was admitted to bail and released from custody.

S. B. Guion, founder of the Guion Steamship Line, died in Liverpool, England.

Mon. 21.—N. H. Groesbeck, of Springville, Utah Co., Utah, was arrested on a charge of unlawful cohabitation, brought to Salt Lake City, where he pleaded guilty before Commissioner McKay, and was placed under $1,500 bonds.

Tu. 22.—Bishop Culbert King, of Marion Ward, Garfield Co., and James E. Twichel, of Beaver Co., were sentenced to six months' imprisonment and $300 fine, each, by Judge Boreman, at Beaver. They were both placed in the Utah Penitentiary on the 25th.

Thurs. 24.—After three days' trial the jury in the Third District Court brought in a verdict of guilty against B. Y. Hampton for conspiracy.

Joseph Hesselgrave was shot and killed by Ole Olsen, in Eureka, Utah.

Fri. 25.—Elders Alexander Burt and Milford B. Shipp arrived in Liverpool as missionaries from Utah.

Mon. 28.—M. Grevy was re-elected President of the French Republic.

Wed. 30.—In the Third District Court, Judge Zane sentenced B. Y. Hampton to one years' imprisonment in the Salt Lake County jail.

Thurs. 31.—After two days' trial in the First District Court, at Ogden, the jury returned a verdict of guilty against Lorenzo Snow for unlawful cohabitation in 1885, notwithstanding the evidence introduced had proven him innocent.

Supplement to the "Historical Record."

A CHRONOLOGY

OF

IMPORTANT EVENTS

OF THE YEAR

1886.

COMPILED BY ANDREW JENSON,

Editor and Publisher of the "Historical Record."

SALT LAKE CITY, UTAH:

1887.

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PRIVATE NOTES.

CHRONOLOGY.

1886.

JANUARY.

The new *Herald* Company was incorporated, the capital stock of the company being $100,000, divided into $1,000 shares.

The Logan Electric Light and Power Company was incorporated.

Thousands of cattle died from starvation and cold in Texas.

Much property was destroyed in Pennsylvania by floods.

A number of persons were killed by snowslides in Colorado.

Sat. 2.—J.W. Farrell was arrested by the police officers in Salt Lake City, for lascivious conduct.

Mon. 4.—Bishop David M. Stuart, of Ogden, was sentenced to six months' imprisonment, $300 fine and costs of suit, for unlawful cohabitation.

Sentence against Editor Hemenway, of Ogden, was deferred for the time being.

The usual monthly Sunday School Union meetings having been discontinued, a teachers meeting was held in its stead in the Social Hall.

Tu. 5.—Pres. Grover Cleveland nominated Wm.C.Browe postmaster of Salt Lake City.

In the First District Court, at Ogden, the jury brought in another verdict of guilty against Lorenzo Snow for unlawful cohabitation in 1884 and part of 1883, in conformity with the segregating policy.

Wed. 6.—J. W. Farrell was sentenced in the police court at Salt Lake City to three months' imprisonment and a $299 fine for lewd and lascivious conduct. An appeal was taken to the Third District Court.

S. F. Ball, of the 19th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation.

James Taylor was convicted of unlawful cohabitation in the First District Court.

The *Ogden Herald* Company and Editor C. W. Hemenway were fined $500 and costs of suit for libel against Nathan Kimball.

Fri. 8.—A bill, known as the new Edmunds bill, was passed by the U. S. Senate.

Sat. 9.—The case against J. W. Farrell was dismissed in the Third District Court.

Paris, Bear Lake Co., Idaho, was raided by U. S. marshals, who arrested J. Lewis, sen., C. H. Wright and H. Duffin on charges of unlawful cohabitation. Peter Jacobson, of Bloomington, was arrested on a similar charge.

Sun. 10.—Forrest Green, of Lehi, was killed by H. H. Pearson, in Nephi, Juab Co., Utah.

Mon. 11.—The twenty-seventh session of the Utah Legislature convened in the City Hall, Salt Lake City, and organized by electing Elias A. Smith President of the Council, and W. W. Riter Speaker of the House.

Bishop Wm. M. Bromley and Wm. Grant, of American Fork, Utah Co., were arrested by U. S. marshals on charges of unlawful cohabitation, and brought to Salt Lake City.

J. Griffith was fined $299 in the police court, Salt Lake City, for lewd and lascivious conduct.

W. H. Yearian was rearrested on a charge of lewd acts and put under $1,000 bonds.

Tu. 12.—Isaac Langton, of Salt Lake City, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay, waived examination and placed under $1,000 bonds.

Bishop Wm. M. Bromley and Wm. Grant, of American Fork, waived examination before Commissioner McKay and were placed under $1,500 bonds, each.

Governor Murray's insulting message was read in joint session of the Legislature.

Henry Cummock, Wm. Horsley, Frank Mason, Enoch Thomas, Robert Murdock, John H. Hood, Joseph Evans, Wm. Evans, John Peak, Ellis Gridgeman, John Hunter and two boys lost their lives by a disastrous explosion in a mine, at Almy, Wyoming.

Wed. 13.—Francis A. and Moroni Brown, of Ogden, were liberated from the Utah Penitentiary, their terms of imprisonment having expired.

Wm. J. Jenkins, F. A. Cooper, Hyrum Goff, and James O. Poulson, of West Jordan, were arrested on charges of unlawful cohabitation, and brought to Salt Lake City.

Thurs. 14.—Charles Livingston, of Salt Lake City, was arrested on a charge of unlawful cohabitation; he waived the preliminary examination before Commissioner McKay and was placed under $1,500 bonds.

Fri. 15.—Hon. Wm. Jennings died at his residence in Salt Lake City.

Sat. 16.—In the First District Court, Apostle Lorenzo Snow was sentenced to eighteen months' imprisonment, $900 fine

and costs of suit, for having acknowledged his wives. James H. Nelson was sentenced to six months' imprisonment, $300 fine and costs of suit for the same offence, while James Taylor, who promised to obey the Edmunds law in the future, was let off with a $300 fine. Nelson was taken to the penitentiary, but Lorenzo Snow was given ten days in which to prepare his appeal, being placed under $15,000 bonds.

Elder James Standing died in Box Elder County, Utah.

Mon. 18.—The trial of Wm. H. Yearian for lewd acts was hindered in the police court by a writ of prohibition, issued from the Territorial Supreme Court, and Justice Spiers was summoned to appear before that tribunal, on Jan. 22nd.

Mr. Stead, editor of the *Pall Mall Gazette*, who in November last was sentenced to three months' imprisonment for exposing English immorality, was released from prison.

Tu. 19.—In search of victims for the religious persecutions, the 17th Ward meeting-house was raided by U. S. deputy marshals; but no arrests were made.

Wed. 20.—The first number of the *Historial Record* was published by Andrew Jenson, Salt Lake City, as a continuation of *Morgenstjernen*.

The sixteenth annual session of the National Board of Trade was commenced at Washington, D. C.

The tent of John E. Forsgren, on the 10th Ward bench, Salt Lake City, was burned.

Bishop Alonzo Winters, of Hoytsville, Summit Co., died.

Thurs. 21.—John Lang, of Beaver (sentenced Sept. 29, 1885) was released from the Utah Penitentiary, his term of imprisonment having expired.

A. O. Patterson and wife and a miner named Thornström were killed by snowslides, near Park City, Utah.

The 13th Ward (Salt Lake City) Relief Society Hall was dedicated.

Fri. 22.—County Collector N. V. Jones, of Salt Lake City, and Frank Treseder were arrested on a charge of bribery.

Sun. 24.—John Jolley, of Franklin, Oneida Co., Idaho, was arrested on a charge of unlawful cohabitation.

Geo. Shurtliff and Isaac Clark were arrested in Provo, Utah Co., for seducing two girls, Dec. 18, 1885.

Mon. 25.—After several days' examination before Commissioner McKay, in Salt Lake City, Deputy Marshal Collin, who attempted to kill Joseph W. McMurrin some time previous, was discharged.

Miss Emma Rand, of the 16th Ward, Salt Lake City, was struck by lightning.

Tu. 26.—After two days' examination before Commissioner McKay, N. V. Jones was placed under $10,000 and F. Treseder under $3,000 bonds, to appear before the grand jury.

The Territorial Supreme Court affirmed the judgment of the Third District Court against the murderer Fred. Hopt.

General David R. Atchison, who treated the Saints with consideration during the Missouri persecutions, died in Clinton County, Mo.

Wed. 27.—Four men were killed by a snowslide, near Park City, Utah.

Twenty-four men were buried under seventeen feet of snow, at Telluride, Col.

Fri. 29.—Jonathan Chatterton, an ex-Mormon and engineer on the Utah & Nevada Railway, was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay and admitted to $2,000 bail.

The members of the Utah Legislature and a number of invited friends paid a visit to the Territorial Insane Asylum, at Provo.

Sun. 31.—Mary Watterson, of Logan, died at Bountiful.

FEBRUARY.

Mon. 1.—Hannah Cooper, wife of F. A. Cooper, died in West Jordan, Salt Lake Co., in childbed, as a victim of the unholy crusade, her husband being under bonds on a charge of unlawful cohabitation.

Wed. 3.—A grand jury was packed for the Third District Court February term, the special venire system being renewed.

Thurs. 4.—A grand strike of the street car drivers took place in New York City.

Fri. 5.—Gov. Eli H. Murray vetoed the new jury bill passed by the Legislature.

Sat. 6.—The Utah Supreme Court sustained Judge Powers' decision against Apostle Lorenzo Snow, but granted the defendant 20 days in which to perfect an appeal to the Supreme Court of the United States. It also sustained the decision of the Third District Court against B. Y. Hampton.

Sun. 7.—Deputy marshals made a raid on the Cannon Farm, a short distance south of Salt Lake City.

Nephi Stewart, of Payson, Utah Co., was accidentally killed near Tintic, Juab Co.

Another attempt was made to expel the Chinese from Seattle, Washington Territory. This resulted in the city being put under martial law.

Mon. 8.—The biennial Salt Lake City municipal election resulted in a great majority for the People's Party, Francis Armstrong being elected mayor.

W. G. Saunders, of Uintah, Weber Co., Utah, was arrested on a charge of unlawful cohabitation and taken to Ogden.

Editor C. W. Hemenway was sentenced to pay a fine of $200 and cost of suit,for libel. The amount was subsequently raised by subscriptions among his friends.

Marshal Ireland offered a $500 reward for the apprehension of Pres. Geo. Q. Cannon.

About twenty deputy marshals searched the Gardo House, Church Offices, Tithing Yards and the Historian's Office for Prests. John Taylor and Geo. Q. Cannon, but did not find them.

Jonathan Chatterton, an ex-Mormon, was sentenced to three months' imprisonment and $150 fine for unlawful cohabitation, in the Third District Court.

London, England, was the scene of a frightful riot, instigated by thousands of starving people.

Tu. 9.—Gov. Murray vetoed a new bail bill passed by the Legislature.

S. H. B. Smith was adjudged guilty by the jury in the Third District Court, although he, in every respect, according to the testimony given, had complied with the Edmunds law since its passage.

Gen. W. S. Hancock, of the U. S. Army, died on Governor's Island, N. Y.

Desdemona Wadsworth Fullmer Smith, a former wife of Joseph Smith, the Prophet, died in the 6th Ward, Salt Lake City.

Joseph McMurrin, of Salt Lake City, and W. H. Lee, of Tooele County, waived their rights as defendants and testified against themselves by acknowledging their wives. The jury returned a verdict of guilty.

Wed. 10.—In the Third District Court, Robert Morris pleaded guilty to a charge of unlawful cohabitation. Wm. W. Willey, of East Bountiful, Davis Co., acknowledged his wives, was found guilty and sentenced to five months' imprisonment in the penitentiary, $200 fine and costs of suit. Thomas Burningham, of East Bountiful, acknowledged his relationship with his wives and was pronounced guilty. John Penman, of Bountiful, indicted for polygamy, was also declared guilty, and sentenced to two years in the penitentiary $125 fine and costs of suit. He and Willey were taken to the penitentiary the same day.

Deputy marshals searched the old Church Farm, south of Salt Lake City, for Pres. Geo. Q. Cannon.

Thurs. 11.—Pres. Hugh S. Gowans, of Tooele, and Herbert J. Foulger, of the 21st Ward, Salt Lake City, who waived their rights as defendants and acknowledged their wives, were pronounced guilty of unlawful cohabitation in 1883. Two other and similar indictments against each of them were continued for the term.

Fri. 12.—Several houses were destroyed by fire in Montpelier, Bear Lake Co., Idaho.

In the Third District Court, the jury returned a verdict of guilty against John P. Ball and John Y. Smith, of Salt Lake City, for unlawful cohabitation. They both testified in their own cases and acknowledged their wives. Thomas C. Jones, against whom three indictments had been found, also testified in his own case and was pronounced guilty of unlawful cohabitation for 1883, two other indictments against him being continued for the term.

Ex-Governor H. Seymour died at Utica, N. Y.

Sat. 13.—In the Third District Court the jury returned a verdict of guilty against Jas. Moyle and Geo. H. Taylor for unlawful cohabitation; they both testified in their own cases, and two other indictments against each of them were continued for the term.

Utah's Supreme Court sustained the decision of Judge Powers, in the Lorenzo Snow case.

Pres. Geo. Q. Cannon was arrested at Winnemucca, Nevada.

Sun. 14.—Elder Zera Cole died in Salt Lake City.

Mon. 15.—In the Third District Court Samuel F. Ball, and James O. Poulson, charged with unlawful cohabitation, testified in their own cases, and were each adjudged guilty by the jury. Two other indictments against each of them were continued for the term. After trial, in which Eliza Shafer was forced to testify, the jury also returned a verdict of guilty against John W. Snell. Robert Morris was sentenced to six months' imprisonment, $150 fine and costs, and taken to the penitentiary. Martha T. Cannon, wife of Pres. Geo. Q. Cannon, was insulted in court.

Tu. 16.—In the Third District Court, Hyrum Goff and Wm. J. Jenkins, of West Jordan, testified in their own cases, and were adjudged guilty by the jury. Another indictment against Jenkins, and two against Goff, were continued for the term. Against Isaac Langton, after trial, the jury returned a verdict of not guilty.

In the First District Court, at Ogden, W. G. Saunders was sentenced to six months' imprisonment, $250 fine and costs of suit for unlawful cohabitation. He was taken to the penitentiary the next day.

Wed. 17.—In the Third District Court Tho. Burningham, of Bountiful, and John Bowen, of Tooele, were sentenced to six

months in the penitentiary and $300 fine and costs, each. They were both taken to the penitentiary in the afternoon.

Pres. Geo. Q. Cannon arrived in Salt Lake City as a prisoner, under guard of a company of soldiers. He was immediately taken to the marshals' office and placed under $45,000 bonds.

Thurs. 18.—The jury gave a verdict of guilty against O. F. Due for unlawful cohabitation, the charge of polygamy being dismissed. Joseph Sissom, who promised to obey the law, was let off with a $200 fine, but not being able to pay this amount was taken to the penitentiary.

Fri. 19.—Against C. F. Middleton, of Ogden, who was arraigned in the Second District Court on a charge of unlawful cohabitation, the jury returned a verdict of not guilty.

Sat. 20.—In the Third District Court, S. H. B. Smith was sentenced to six months' imprisonment, $300 fine and costs of suit for not being willing to discard his wives. In the case of Isaac Langton, who finally was acquitted, the legal wife was, contrary to law, compelled to testify.

Elder Thomas Grover died in Farmington, Davis Co.

Solomon Edwards, of American Fork, who had been arrested at Eagle Rock, on a charge of polygamy, was incarcerated in the Utah Penitentiary.

Sun. 21.—A fire destroyed $1,500,000 worth of property in Wilmington, North Carolina.

Mon. 22.—In front of the Continental Hotel, Salt Lake City, District Attorney Dickson was attacked and hit one or two blows by young Hugh Cannon, whose mother Dickson had insulted in court. The boy and two others who were with him were arrested.

Eleven returning missionaries arrived in Salt Lake City from the Southern States.

Tu. 23.—Henry Dinwoodey and Joseph McMurrin, of Salt Lake City, were sentenced to six months' imprisonment, $300 fine and costs, each, in the Third District Court. They were both taken to the penitentiary.

In the First District Court, at Ogden, Amos Maycock, of North Ogden, and W. G. Childs, of Ogden, were sentenced by Judge Powers, the former to five months' imprisonment, $300 fine and costs of suit, and the latter to $300 fine.

U. S. deputy marshals made a raid on the town of Greenville, Beaver Co., where they acted shamefully towards several ladies.

Wed. 24.—Some of the members of the Utah Legislature visited the penitentiary.

Thurs. 25.—In the First District Court (Ogden), Charles H. Greenwell, of Ogden, was sentenced to six months' imprisonment, $300 fine and costs of suit, and Helon H. Tracy, of Marriott's Ward, to six months' imprisonment, both for cohabiting with their wives.

Fri. 26.—C. H. Greenwell and H. H. Tracy were incarcerated in the Utah Penitentiary.

Pres. H. S. Gowans and Wm. H. Lee, of Tooele, and Herbert J. Foulger, of Salt Lake City, were sentenced in the Third District Court, to six months' imprisonment, $300 fine and costs of suit, each, for unlawful cohabitation, and taken to the penitentiary.

The glass factory, lately erected near the Warm Springs, Salt Lake City, commenced operations.

Sat. 27.—John P. Ball, Thos. C. Jones and John Y. Smith were sentenced to six months' imprisonment, $300 fine and costs of suit, each, in the Third District Court, for having cohabited with their wives.

Ole Allison was killed by a snow-slide near Marysvale, Piute Co.

MARCH.

The railroad strikes in various parts of the United States assumed an alarming character, the Knights of Labor increasing in number and wielding a great influence.

Some of the Arizona settlements suffered from scarlet fever.

Mon. 1.—In the Third District Court, James Moyle, Geo. H. Taylor, Samuel F. Ball, James O. Poulson and O. F. Due were sentenced to six months' imprisonment, $300 fine and costs of suit, each, for cohabiting with their wives. They were taken to the penitentiary the same day. The jury returned a verdict of guilty against F. A. Cooper, of West Jordan, for the same offence.

Mr. Woodburn, of Nevada, introduced another anti-Mormon bill into the U. S. House of Representatives.

Tu. 2.—In the Third District Court, the jury gave a verdict of guilty against Solomon Edwards, indicted for unlawful cohabitation.

Bishop H. B. Clawson was released from prison, his term of imprisonment having expired.

Huldah A. Winters was arrested in Pleasant Grove, Utah Co., as a witness against Pres. Geo. Q. Cannon, brought to the City and placed under $5,000 bonds.

Wed. 3.—In the Third District Court Hyrum Goff and Wm. J. Jenkins, both of West Jordan, were sentenced to six months'

imprisonment, $300 fine and costs of suit, each, for cohabitation with their wives, and sent to the penitentiary.

Two children (Shaws) were burned to death at Mound Fort, near Ogden, Utah.

Thurs. 4.—Twelve hundred policemen had a fight with the street car strikers in New York.

The first number of the *Cassia County Times* was published by Messrs. Lamoreaux and Fox, at Albion, Cassia Co., Idaho.

Fri. 5.—In the Third District Court sentence was suspended against Solomon Edwards, he promising to live with his first wife.

Edward Brain was liberated from the penitentiary, his term of imprisonment having expired.

Senator Collum, of Illinois, offered a resolution in the U. S. Senate to deprive the Utah Legislature of its pay.

Elder Chester Loveland died at Call's Fort, Box Elder Co.

Sat. 6.—The ladies of Salt Lake City held a large mass meeting in the Theatre, to protest against the abuse heaped upon their sex in the Federal Courts.

A general railroad strike in St. Louis resulted in stopping all trains on the Missouri Pacific Railway.

Sun. 7.—The docks of the Monarch Line Steamship Company, in Jersey City, N. J., were destroyed by fire.

Mon. 8.—Several thousand coal-miners in Pennsylvania struck for higher wages.

Alfred Best, of Mill Creek, having served his term of imprisonment in the Utah Penitentiary, was restored to liberty.

In the Third District Court F. A. Cooper, of West Jordan, was sentenced to six months' imprisonment, $300 fine and costs of suit, for cohabitation with his wives.

Three men were killed and a number badly wounded by a coal mine explosion near Dunbar, Penn.

Tu. 9.—Martin Garn, of the Sugar House Ward, was arrested on a charge of having violated the Edmund's law, brought before Commissioner Critchelow, in Salt Lake City, and placed under $1,500 bonds.

In the Third District Court J. W. Snell was sentenced to six months' imprisonment, $300 fine and costs of suit for having cohabited with his wives.

Wed. 10.—Almira Covey, who for many years was regarded as the oldest living member of the Church, died in the 12th Ward, Salt Lake City.

John K. Bird, of Mendon, Cache Co., committed suicide by shooting himself.

Fri. 12.—Apostle Lorenzo Snow voluntarily went to prison in order to have his case brought before the U. S. Supreme Court speedily.

The Utah Legislature adjourned after a sixty days' session, during which 46 bills were presented in the council and 88 in the house. Of these 72 were not passed, 62 were sent to the governor; 37 were signed, 15 vetoed and 10 ignored by him.

Sat. 13.—John Nicholson, Geo. Romney and Wm. A. Rossiter were released from the Utah Penitentiary, having served their term of imprisonment.

Gov. Murray issued a proclamation appointing Arthur Pratt to be Territorial Auditor of Public Accounts, and Territorial Librarian and Recorder of Marks and Brands; B. Roberts Territorial Treasurer; P. L. Williams, Superintendent of District Schools, etc.

Mon. 15.—Geo. C. Lambert, of Salt Lake City, was arrested on a charge of having cohabited with his wives and was placed under bonds in the sum of $1,500.

By telegram from the Secretary of the Interior, Washington, D. C., Gov. E. H. Murray was asked to resign from the governorship of Utah.

Wed. 17.—In the Third District Court the case of Pres. Geo. Q. Cannon was called, but as the defendant did not appear, his bail was declared forfeited.

Abraham H. Cannon was sentenced to six months' imprisonment, $300 fine and costs of suit, for acknowledging his wives, and taken to the penitentiary.

After several days' trial M. L. Shepherd, accused of unlawful cohabitation, was acquitted in Beaver.

Oliver Speed, of Fillmore, Millard Co., was killed by R. A. McBride.

Thurs. 18.—In the First District Court (Provo) John Duke, of Wasatch County, indicted for unlawful cohabitation, testified in his own case, and was adjudged guilty by the jury. Robert McKendrick, of Tooele, pleaded guilty to the charge of cohabiting with his wives, and was sentenced to six months' imprisonment, $300 fine and costs of suit.

J. J. Williams, Charles Josephson and Joseph Harris were arrested in Malad Valley, Idaho, charged with unlawful cohabitation.

Fri. 19.—Suit was commenced in the Third District Court by Arthur Pratt and others for possession of the offices assigned them by the proclamation of Gov. Murray.

H. W. Naisbitt, of Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

In the Second District Court (Beaver) M.

L. Shepherd was held on another indictment under $1,500 bonds.

L. D. Watson, against whom three indictments had been issued, testified in his own case, and the jury returned a verdict of guilty on one indictment, the other two being dismissed.

Railroad strikers burned a number of bridges near Dallas, Texas.

Sat. 20.—A. Miner was released from prison, the term of his sentence having expired.

An extensive uprising of anarchists in Belgium caused considerable bloodshed and destruction of property.

Sun. 21.—The 89th quorum of Seventies was organized by Seymour B. Young at Pima, Graham Co., Arizona, with John M. Moody, James R. Welker, Patrick C. Thanie, James M. Larson, Frank Tylor, Joseph East and Oliver C. Wilson as Presidents.

Mon. 22.—Another railroad strike was inaugurated, by order of the Knights of Labor, in Kansas City, Mo.

The grand jury having found three indictments against H. W. Naisbitt, he was re-arrested and placed under $3,000 bonds. Five witnesses were also placed under heavy bonds.

Tu. 23.—Stanley Taylor, of the 16th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

Wed. 24.—T. E. Taylor, of the 14th Ward, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

Marinda N. Hyde, relict of Apostle Orson Hyde, died in Salt Lake City.

Bishop John Parker, of Virgin City, Washington Co., died.

Thurs. 25.—Robert Easton, arrested on a charge of unlawful cohabitation, was placed under $1,500 bonds. L. D. Watson was sentenced to six months' imprisonment and $300 fine.

A. T. Oldroyd and Mr. Anderson, charged with shooting Oglevie, in Glenwood, were acquitted by Judge Powers in Provo.

Fri. 26.—J. H. Dean, of the 19th Ward, and John Bergen, of the 13th Ward, Salt Lake City, were arrested charged with unlawful cohabitation and placed under bonds.

Another street car strike occurred in Brooklyn, N. Y.

An armed mob of strikers committed the most dastardly crimes in Liegi, Belgium.

Sat. 27.—The grand jury having found four indictments against each, Stanley Taylor and John Bergen were re-arrested and placed under heavy bonds.

The street car employes in Pittsburgh, Penn., struck for higher wages.

More troops were ordered to St. Louis, Mo., to protect the railroads from the strikers.

The rioters in Belgium continued to destroy property. Charleroi was exposed to the mercy of the mob until troops arrived, when a battle ensued, resulting in the killing of several mobbers.

Sun. 28.—The 90th quorum of Seventies was organized at Mesa, Maricopa Co., Arizona, by S. B. Young, with George Passey, Solomon F. Kimball, George F. Ellsworth, Talma E. Pomeroy, Joseph E. Johnson and Wm. S. Johnson as Presidents.

Mon. 29.—After several days' preliminary examination before Commissioner McKay, Jos. H. Dean was placed under $3,000 bonds, although there was no evidence against him.

Geo. M. Cannon, county recorder of Salt Lake County, was arrested on a trumped up charge.

Treasurer James Jack and Auditor N. W. Clayton filed their answers to the complaints of B. Roberts and Arthur Pratt.

Tu. 30.—The City of Key West, Fla., was partly destroyed by fire.

Fifteen hundred strikers blockaded all railroads at East St. Louis, Mo.

The Belgium troops and rioters fought desperately in several places and many were killed.

Wed. 31.—Patriarch John Boice died at Oxford, Idaho.

A great number of the Missouri railroad strikers resumed work, pending arbitration between the executive committee of the Knights of Labor and the railroad officers.

APRIL.

Bishop C. Gardner, of Malad Valley, Idaho, was arrested on a charge of unlawful cohabitation and placed under bonds.

W. J. Cox, George Hales, James Farrer and a Mr. Jones of Adamsville, Beaver Co., were arrested on charges of unlawful cohabitation and placed under bonds.

Thurs. 1.—Geo. C. Wood of South Bountiful, Davis Co., was arrested on a charge of polygamy, brought before Commissioner McKay and placed under $3,000 bonds

L. Loveridge, of Provo, who had been subpœnaed to Salt Lake City as a witness in a polygamy case, was himself arrested in the marshal's office on a charge of unlawful cohabitation and placed under $1,500 bonds.

Elders J. M. Tanner and F. M. Lyman, jun., missionaries from Utah, visited Jerusalem, Palestine.

Fri. 2.—James Townsend, of Salt Lake

hotel fame, died at the Warm Springs, Salt Lake City.

Sat. 3.—Thomas E. Taylor, of the 14th Ward, Salt Lake City, was arrested on three indictments charging unlawful cohabitation with his wives and placed under $3,000 bonds. Joseph H. Dean, of the 19th Ward, was also arrested on a similar charge (two indictments) and put under bonds.

In the First District Court, at Provo, the jury brought in a verdict of not guilty against Geo. Shurtliff, the seducer.

A battle was fought between strikers and officers at Ft. Worth, Texas, resulting in the death of six men.

Sun. 4.—The fifty-sixth annual conference of the Church convened at Provo, Utah Co., and was continued until the 7th. On the 6th an important epistle from the First Presidency was read.

Mon. 5.—John P. Wright, one of the first settlers of Cache Valley, Utah, died at Paradise.

Tu. 6.—A fire destroyed $1,000,000 worth of property in Lacrosse, Wis.

Thurs. 8.—Martin Garn, of the Sugar House Ward, Salt Lake Co., was rearrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

D. E. Davis, Chas. Seal, Andrew W. Cooley and Isaac Groo were released from the Utah Penitentiary, having served their term of imprisonment.

Gladstone delivered a powerful speech in the Parliament at London, England, in favor of home rule for Ireland.

Fri. 9.—Chas. L. White was released from the Utah Penitentiary, having served his term of imprisonment.

Geo. B. Bailey, Jens Hansen and Anders Jensen, of Mill Creek, Salt Lake Co., were arrested, charged with unlawful cohabitation, brought to Salt Lake City and placed under $1,000 bonds each.

Mon. 12—The *habeas corpus* case of John Connelly was argued in the Third District Court, and he was ordered back to prison until his fine was paid.

Elias Morris, of Salt Lake City, was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay, waived examination and was placed under $1,000 bonds.

Tu. 13.—Ludvig H. Berg, of the 11th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay and placed under $1,000 bonds, after waiving examination.

In the First District Court, at Provo, Bishop Wm. M. Bromley, of American Fork, was sentenced to ten months' imprisonment and $300 fine; Nephi J. Bates, of Monroe, to three months' imprisonment $1 fine and cost of suit; Wm. Grant, of American Fork, to four months' imprisonment, and John Duke, of Heber City, was fined $300—all for unlawful cohabitation. Brothers Grant and Bates were taken to the penitentiary, but Bishop Bromley took an appeal and was released on $7,000 bail.

Fri. 16.—Andrew Smith and Emil O. Olsen were released from the Utah Penitentiary, their term of imprisonment having expired.

Emma Rawlins Young, a witness in Royal B. Young's case, was arrested and placed under $2,500 bonds.

Elder Edwin Spencer died at Randolph, Rich Co.

Sat. 17.—David W. Leaker and C. Denney, both of the 11th Ward, Salt Lake City, were arrested on charges of unlawful cohabitation, brought before Commissioner McKay and placed under $1,000 bonds each. Leaker waived examination.

John Bergen, who was already under bonds charged with unlawful cohabitation, was arrested in the 13th Ward, Salt Lake City, on a charge of polygamy.

Elder Reuben Kirkham died at Logan.

The steamship *Nevada* sailed from Liverpool, England, with 179 Saints, under the direction of Elder E. T. Woolley. The company arrived at New York on the 27th and at Salt Lake City May 4th.

Sun. 18.—Timothy B. Foot, one of the first settlers of Juab County, died at Nephi.

Elders David Williams and George Taylor arrived in Liverpool, England, as missionaries from Utah.

Honolulu, Sandwich Islands, was partly destroyed by fire.

Mon. 19.—C. Denney had a preliminary examination before Commissioner McKay, Salt Lake City, and was still kept under bonds.

Weber and Davis Counties were visited by a severe windstorm.

Tu. 20.—American Fork, Utah Co., was raided by U. S. deputy marshals, who arrested Wm. Wagstaff, Wm. R. Webb, John P. Kelly and John Durrant, and subpœnaed a number of witnesses. All were brought to Salt Lake City, where the defendants waived the preliminary examination, and were placed under $1,500 bonds each.

Wed. 21.—Royal B. Young, of Salt Lake City, was again arrrested on a charge of unlawful cohabitation, three new indictments having been found against him. He was released on $5,000 bonds.

Sat. 24.—Elder August F. Thomstorff died in Salt Lake City.

The Supreme Court of Utah rendered a decision in favor of lewd and lascivious conduct, which set Wm. H. Yearian and others similarly accused free.

Mon. 26.—Payson, Utah Co., was raided by U. S. deputy marshals.

After trial in the Third District Court, John Bergen was sentenced to six months' imprisonment, $300 fine and costs, for unlawful cohabitation, and taken to the penitentiary.

Tu. 27.—After trial in the Third District Court, Geo. C. Wood, of Bountiful, Davis Co., was adjudged guilty of unlawful cohabitation.

President Ihaia Te Whakamairu, a prominent native Elder, died at Mainaia, Wairarapa, New Zealand.

Wed. 28.—In the Third District Court, the jury disagreed in the case of Joseph H. Dean, who was on trial for unlawful cohabitation. Ludvig H. Berg was convicted on a similar charge.

The corner stones for a monument in honor of the Confederate dead were laid at Montgomery, Alabama. Jefferson Davis made a very impressive speech.

Thurs. 29.—Frank J. Cannon was arraigned before the Third District Court charged with battery on District Attorney Wm. H. Dickson. On May 1st he pleaded guilty to the charge.

The case of Lorenzo Snow was argued in the U. S. Supreme Court at Washington.

Fri. 30.—After trial in the Third District Court, Henry W. Naisbitt was convicted of unlawful cohabitation.

About fifty thousand people were engaged in the strike in various parts of the United States this week.

In Bristol, England, William Ratcliff was fined 40 shillings for having disturbed a "Mormon" meeting.

MAY.

Sat. 1.—Geo. C. Lambert, who testified in his own case, Geo. B. Bailey, Jens Hansen and Anders Jensen were adjudged guilty of cohabitation with their wives.

Joshua Thomas Willis, formerly Bishop of Toquerville, died in Arizona.

Elders Wm. G. Phillips, George Miller, Henry E. Bowring, Frank S. Bramwell and James W. Quayle arrived in Liverpool, as missionaries to England. On the 7th John V. Long, Halldor B. Johnson, Bein Heertjes and Henry Krumperman arrived.

Sun. 2.—Elder Thomas Alfred Judd died in Salt Lake City.

Mon. 3.—A bloody fight occurred in Chicago, Ill., between the strikers and police authorities. A number of anarchists were killed and wounded.

Tu. 4.—After trial in the Third District Court, Edward Brain was adjudged guilty of resisting a U. S. deputy marshal.

In Chicago, Ill., the anarchists, seeking revenge for what had happened the day previous, threw a dynamite bomb among the policemen and also fired upon them. About fifty officers were killed or wounded.

Wed. 5.— Utah's new Governor, Caleb Walton West, arrived in Salt Lake City.

Thurs. 6.— Robert H. Swain, having served his term of imprisonment in the Utah Penitentiary, was released.

Orson P. Arnold, of Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under bonds.

Fri. 7.—The municipal government of Salt Lake City tendered Governor West a brilliant reception ball in the Theatre.

In the Third District Court, after trial, Royal B. Young was adjudged guilty of unlawful cohabitation. The charge of polygamy against him was dismissed.

Sat. 8.—In the Third District Court the perjury case against Agnes McMurrin, of the 8th Ward, Salt Lake City, was dismissed.

An act passed by Congress, providing for the study of the nature of alcoholic drinks and narcotics in the United States, was signed by the President.

Sun. 9.—Agnes McMurrin Young, a witness in Royal B. Young's case, was arrested by deputy marshals and placed under bonds.

Mon. 10.—In the Third District Court Stanley Taylor, Anders Jensen and Geo. B. Bailey were each sentenced to six months' imprisonment, $300 fine and costs, for cohabitation with their wives, and were taken to the penitentiary. F. J. Cannon was sentenced to three months' imprisonment in the county jail, $150 fine and costs, for battery.

The Supreme Court of the United States dismissed the three Snow polygamy cases for "want of jurisdiction," and also set aside its former judgment in the Angus M. Cannon polygamy case. This left the polygamists to the mercy of the Utah Federal courts with all the horrors of the segregating policy.

Tu. 11.—In the Third District Court Geo. C. Lambert and Henry W. Naisbitt were each sentenced to six months' imprisonment, $300 fine and costs, for having lived with their wives.

Kansas City, Mo., and vicinity, were visited

by a terrific hurricane. Much property and many lives were lost.

Thurs. 13.—Wellsville, Cache Co., was raided by U. S. deputy marshals, who arrested Levi Minnerly and R. C. Smith on charges of unlawful cohabitation.

President Joel Grover died at Nephi, Juab Co.

Governor West, accompanied by Secretary A. L. Thomas and others, visited the Utah Penitentiary and offered amnesty to all the "brethren" imprisoned there for violation of the Edmunds law, upon condition that they would "promise to obey the law as interpreted by the courts."

Madrid, Spain, was visited by a terrific hurricane, killing about seventy persons and seriously injuring two hundred others.

Sat. 15.—Wm. G. Bickley was arrested at Beaver on a charge of unlawful cohabitation.

At Ogden E. G. Horrocks' dead body was found hanging in an apple tree.

At Logan the United Order Foundry machine shops were destroyed by fire.

Elders Isaac C. Gadd and Richard R. Fry sailed from Liverpool, England, in charge of fifteen Icelandic Saints, bound for Utah.

Sun. 16.—A. J. Kershaw, of Ogden, and John C. Thompson, of Riverdale, Weber Co., were arrested for unlawful cohabitation and placed under bonds.

Tu. 18.—Amos Maycock, Helon H. Tracy and John Bergen were taken from the Utah Penitentiary to Ogden for arraignment. Joseph H. Dean and Geo. C. Wood, of Bountiful, were also rearrested and taken to Ogden for arraignment.

John A. Flowers, of the 11th Ward, Salt Lake City, shot and fatally wounded his wife and mother-in-law (Annie L. Decker), after which he was shot and killed himself.

Wed. 19.—Mrs. Annie L. Decker, shot the day before by her son-in-law, died.

In the First District Court, at Ogden, W. G. Saunders, H. H. Tracy and Amos Maycock, who were serving one term of imprisonment, were sentenced to six months' imprisonment each on additional indictments for unlawful cohabitation, and taken back to the penitentiary.

Fri. 21.—The dead body of Charles Holt was found in the Jordan River, Salt Lake City.

In the Second District Court, at Beaver, a packed jury brought in a verdict of guilty against Geo. Hales for libel. On the 27th he was fined $100 and costs.

Sat. 22.—Nicholas H. Groesbeck was sentenced to nine months' imprisonment and $450 fine, by Judge Powers in the District Court at Provo. Pending an appeal to the Territorial Supreme Court the defendant was admitted to $5,000 bail.

The steamship *Nevada* sailed from Liverpool, England with 279 emigrating Saints on board, under the direction of Moroni L. Pratt. The company arrived in New York June 2nd, and at Salt Lake City on the 8th by the D. & R. G. Ry.

Sun. 23.—A number of convicts escaped from the Salt Lake City jail.

Franklin Thurston was killed by Indians near Pima, Graham Co., Arizona.

Mon. 24.—The brethren imprisoned in the Utah Penitentiary framed a respectful reply to Gov. West, showing their reasons why they could not accept his offer.

In the First District Court at Ogden, Levi Minnerly and Reuben C. Smith, of Wellsville, were sentenced to imprisonment for unlawful cohabitation, the former to five months and the latter to six months. They were taken to the Utah Penitentiary the following day.

Tu. 25.—Thomas Porcher and John W. Keddington, having served their term of imprisonment, were released from the Utah Penitentiary.

Wed. 26.—In the First District Court at Ogden, Ambrose Greenwell, sen., of West Weber, was sentenced to one years' imprisonment, $300 fine and costs, for unlawful cohabitation, and taken to the Utah Penitentiary.

Thurs. 27.—In the Second District Court at Beaver, M. L. Shepherd and Wm. J. Cox, of Beaver, and Peter Wimmer, of Parowan, were each sentenced to six months' imprisonment, $300 fine and costs for unlawful cohabitation.

Fri. 28.—Wm. Y. Jeffs, of the 16th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay, examined and placed under $1,000 bonds.

Sat. 29.—W. L. Snow, of Farmers Ward Salt Lake Co., was arrested for violation of the Edmunds law, taken before Commissioner McKay and placed under $1,000 bonds.

In the First District Court at Ogden, Geo. C. Wood, who pleaded guilty to the charge of polygamy, was sentenced to five years' imprisonment, $500 fine and costs and taken to the penitentiary.

Eleven "Mormom" prisoners from Idaho arrived at Detroit, Michigan.

JUNE.

New Zealand was the scene of one of the most fearful volcanic eruptions known in the history of the world.

Tu. 1.—In the Third District Court, Royal

B. Young, agreeable to the segregation policy, was sentenced to one and a half years' imprisonment, $900 fine and costs, and Charles Denney and Ludvig H. Berg to six months' imprisonment, $300 fine and costs, each. All three were taken to the penitentiary.

John Kelly, the Tammany Chief, died in New York.

Wed. 2—In the Third District Court, Jens Hansen, of Mill Creek, was sentenced to six months' imprisonment, $300 fine and costs, and imprisoned. Geo. C. Wood was brought in from the penitentiary and sentenced to three months' imprisonment and $300 fine for unlawful cohabitation.

Hyrum P. Folsom, of the 19th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay, waived examination and was placed under $1,000 bonds.

President Grover Cleveland and Miss Frances Folsom were married in the Executive Mansion, Washington, D. C. Cleveland is the first President who was married in the White House.

Thurs. 3.—Homer Duncan, of the 11th Ward, was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay, waived examination and was placed under $1,000 bonds.

Fri. 4—U. S. deputy marshals raided Hooperville, Davis Co., and arrested Wm. W. Galbraith on a charge of unlawful cohabitation. He was taken to Salt Lake City and placed under bonds.

Sat. 5.—In the First District Court at Ogden, Wm. Stimpson, of Riverdale, was sentenced to eight months' imprisonment and $800 fine and costs for unlawful cohabitation, and taken to the penitentiary.

Sun. 6.—The 91st quorum of Seventies was organized by Pres. C. D. Fjeldsted at Orangeville, Emery Co., Utah, with Erastus Curtis, P. R. Petersen, Abner Buckley, Boie P. Petersen, Frederick Andersen, Parker A. Childs and Svend Larsen as Presidents.

Mon. 7.—Andrew Hansen and Carl Janson, of West Jordan, Salt Lake Co., were arrested on charges of unlawful cohabitation, taken before Commissioner McKay in Salt Lake City and, after examination, placed under $1,000 bonds each.

Tu. 8.—Brigham City, Box Elder Co., was raided by U. S. deputy marshals, who arrested James May on suspicion and brought him to Ogden.

Belfast, Ireland, was the scene of a terrible fight between the Orangemen and police.

Wed. 9.—Wm. Felsted, of the 1st Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation and polygamy, brought before Commissioner McKay and placed under bonds.

Wm F. Cahoon's place in the 12th Ward, Salt Lake City, was destroyed by fire, and a child was severely burned.

A powder mill at the mouth of Ogden Canyon, Weber Co., was destroyed by the explosion of powder, and James Hoxer fatally injured.

Thurs. 10.—Elder John H. Berry died at Cottonwood, Bear Lake Co., Idaho.

The new Edmunds anti-polygamy bill was reported to the House from the judiciary committee greatly modified and amended.

Fri. 11.—Seymour B. Young, of the 12th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, but escaped from the officer.

Sat. 12.—President David John and E. Peay, of Provo, were arrested on charges of unlawful cohabitation, brought to Salt Lake City, arraigned before Commissioner McKay and placed under bonds.

Albert Gray, of the 16th Ward, Salt Lake City, was accidentally killed at Ogden.

Mon. 14—Tooele, Tooele Co., was raided by U.S. deputy marshals, who arrested Richard Warburton, James Dunn and J. E. Lindberg on charges of unlawful cohabitation. Also Pleasant Grove, Utah Co., was raided by U. S. deputy marshals, who arrested O. F. Herron, Wm. Wadley and Victor Sandgren on charges of unlawful cohabitation. The defendants from both places were brought to Salt Lake City and arraigned before Commissioner McKay with a number of witnesses, and after preliminary examination placed under bonds.

Vancouver, British Columbia, was partly destroyed by fire.

Tu. 15.—Charles M. Bergstrom, of the 11th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, and placed under $1,000 bonds, after preliminary examination before Commissioner McKay.

Thurs. 17.—Frank H. Dyer assumed the position of U. S. marshal for Utah, instead of Elwin A. Ireland, retired.

Patriarch Abraham Washburn died at Monroe, Sevier Co.

Fri. 18—Louisa F. Wells, wife of D. H. Wells, died in Salt Lake City.

Sat. 19—The Utah Supreme Court rendered a decision in favor of the Governor's appointees for Territorial treasurer and auditor. The case was appealed.

Mon. 21.—Henry Gale, of Beaver, having served his term of imprisonment, was released from the Utah Penitentiary.

Wed. 23.—Rebecca Van Zante Miller, relict of the late Eleazer Miller, died at Coalville, Summit Co.

Thurs. 24.—In the First District Court, at Ogden, Wm. H. Pidcock pleaded guilty to a charge of unlawful cohabitation.

Fri. 25.—Lorin Farr, of Ogden, was arrested on a five-count indictment charging him wim with unlawful cohabitation, and placed under bonds.

Sat. 26.—Elders Thomas Hall and Geo. Dunford arrived in Liverpool, England, as missionaries from Utah.

The steamship *Nevada* sailed from Liverpool, England, with 426 emigrating Saints on board, in charge of Elder C. F. Olsen. The company arrived at New York, July 7th, and at Ogden on the 12th. The emigrants were subjected to the most rigid questioning and examination by the officers at Castle Garden.

Mon. 28.—Culbert King, of Kingston, Piute Co., and James E. Twichel, of Beaver, were released from the Utah Penitentiary.

B. A. Miles & Sons' saw mill in Summit County was destroyed by fire.

Dr. John R. Park and thirteen others started on an exploring trip to the Great Salt Lake.

Elder Wm. A. Cowan and another missionary were abused by an armed mob, consisting of about one hundred men, in Alabama.

The Canadian Pacific Railway was formally opened for traffic. The length of the road from Montreal to Vancouver is 2,520 miles.

Tu. 29.—The Old Folks of Salt Lake County had a grand excursion to American Fork, Utah Co.

James Eardley, of the 3rd Ward, Salt Lake City, and T. F. H. Morton, of Farmers Ward, Salt Lake Co., were arrested on charges of unlawful cohabitation, brought before Commissioner McKay and placed under $1,000 bonds, each.

Nephi J. Bates having served his term of imprisonment, was released from the Utah Penitentiary.

Wed. 30.—In the First District Court, at Ogden, Wm. H. Pidcock was sentenced to thirteen months' imprisonment and costs of suit and taken to the penitentiary.

F. A. Brown, of Ogden, was arrested on a new charge of unlawful cohabitation and placed under $2,000 bonds.

Mrs. Amanda Smith, of Haun's Mill massacre fame, died at Richmond Cache Co.

John Irving, of West Jordan, was arrested on a charge of unlawful cohabitation, brought to Salt Lake City, examined before Commissioner McKay and discharged, there being no evidence against him. George C. Watts was arrested on a similar charge, taken before McKay, pleaded guilty and was placed under $1,000 bonds.

JULY.

Thurs. 1.—The Utah Supreme Court reversed the action of the First District Court by refusing a new trial in Barnard White's unlawful cohabitation case.

James May, of Call's Fort, Box Elder Co., who had been held to await the action of the grand jury, was arrested on an indictment containing five counts alleging unlawful cohabitation. He was released on $3,000 bail.

Fri. 2.—Amos H. Neff, of East Mill Creek, who had been arrested on a charge of unlawful cohabitation, was placed under $1,500 bonds, after preliminary examination before Commissioner McKay.

Sat. 3.—John W. Tate, sen., of Tooele, who had been arrested the day previous, charged with unlawful cohabitation, had an examination before Commissioner McKay, in Salt Lake City, and was placed under bonds.

Sun. 4.—The prisoners in the Utah Penitentiary were permitted to celebrate Independence day.

Tu. 6.—Bishop James Crane died at Herriman, Salt Lake Co.

Wed. 7.—Fred. W. Ellis, of North Ogden, Weber Co., who had been arrested on a charge of unlawful cohabitation, testified before the grand jury, at Ogden.

James O'Connor was killed by Joseph Fisher, and the murderer lynched at Eureka, Juab Co.

The town of Romeo, Wisconsin, was destroyed by fire.

Thurs. 8.—Bishop J. W. Loveless, of Provo, was arrested on a Utah Central Ry. train, charged with unlawful cohabitation.

David M. Stuart, having served his term of imprisonment, was released from the Utah Penitentiary, but was immediately re-arrested on a new charge for unlawful cohabitation, and placed under $1,500 bonds.

Fri. 9.—Alonzo E. Hyde, of the 17th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, and had an examination before Commissioner McKay.

E. A. Box, of Brigham City, was arrested on a charge of unlawful cohabitation, taken to Ogden and placed under $1,500 bonds.

Sat. 10.—The Y. M. M. I. A. of the Sevier Stake held an interesting conference at Fish Lake.

A small company of Icelandic Saints (23 souls), bound for Utah, sailed from Liverpool, England. They arrived at New York July 18th.

Mon. 12.—Two men died in Salt Lake City from heat and over-exertion.

Elder E. T. Mumford died in Pleasant Grove, Utah Co.

Seven men were arrested at Eureka, Juab Co., charged with having lynched Joseph Fisher on July 6th, and brought to Salt Lake City.

Fri. 16.—Governor West issued a proclamation warning the "Mormons" against disobeying the Edmunds law.

Richard Jones, telegraph operator at Provo, was accidentally killed by the discharge of a gun in Provo Canyon, Utah Co.

Sister Clarinda Stanton died at Panacca, Nevada, 92 years of age. She was one of the oldest members in the Church, having been baptized by Oliver Cowdery, Nov. 3, 1830.

Sat. 17.—Bishop Alexander McRae, of the 11th Ward, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay and placed under $1,000 bonds.

Sun. 18.—Robert Morris, of the 11th Ward, having served his term of imprisonment, was released from the Utah Penitentiary.

Mon. 19.—Wm. W. Willey, of Bountiful, having served his term of imprisonment in the Utah Penitentiary, was set at liberty.

Isaac R. Pierce was arrested in Commissioner McKay's office, in Salt Lake City, on a charge of unlawful cohabitation.

Tu. 20.—James H. Nelson, of Ogden, having served his term of imprisonment in the Utah Penitentiary, was released.

After preliminary examination before Commissioner McKay, at Salt Lake City, Bishop Alexander McRae, and John Gillespie (of Tooele), accused of unlawful cohabitation, were discharged.

Pres. Cleveland nominated Henry P. Henderson, of Michigan, to be Associate Justice of the Utah Supreme Court.

Fri. 23.—Samuel H. B. Smith, having served his term of imprisonment, was released from the Utah Penitentiary.

Wm. Clifton was accidentally killed at Big Cottonwood, Salt Lake Co.

Sat. 24.—A solemn assembly was held in Salt Lake City, in commemoration of the entrance of the Pioneers into Salt Lake Valley.

Mark Lindsey was arrested at Ogden on a charge of unlawful cohabitation and released on $1,500 bonds, waiving the preliminary examination.

Wm. Grant, of American Fork, having served his term of imprisonment, was released from the Utah Penitentiary.

Mon. 26.—Charles O. Card was arrested at Logan on a charge of unlawful cohabitation, but escaped from the officers by jumping from the train.

Henry Dinwoodey, having served his term of imprisonment in the Utah Penitentiary, was released.

Tu. 27.—John Howe, a young man, committed suicide at Provo, by taking morphine.

Wed. 28.—Wm. Geddes, of Plain City, was arrested on a charge of unlawful cohabitation, brought to Ogden and placed under $2,000 bonds.

John D. Jones, of Cherry Creek, Oneida Co., Idaho, was arrested on a charge of unlawful cohabitation, taken to Malad City and placed under $1,500 bonds. Erik M. Larsen, of Malad City, was arrested on a similar charge and put under bonds.

Thurs. 29.—C. W. Hemenway, of Ogden, was sentenced to one year's imprisonment in the county jail and $500 fine for libel, by Judge Powers, in the First District Court.

At the G. A. R. (Grand Army of the Republic) meeting held at the Skating Rink, Salt Lake City, the crowd was treated to a series of bitter anti-Mormon harangues.

Charles H. Greenwell, having served his term of imprisonment, was released from the Utah Penitentiary.

Fri. 30.—James G. Burton, of Nephi, Juab Co., was accidentally kicked to death by a horse in Grantsville, Tooele Co.

General John A. Logan and others spoke at the G. A. R. camp meeting in Salt Lake City.

The rock work on the Manti Temple was completed.

Sat. 31.—The last of the G. A. R. camp meetings was held in the Skating Rink; the first one was held on the evening of July 24th. In these meetings the most abominable falsehoods were uttered against the "Mormon" people.

AUGUST.

Cholera raged in Italy and Japan.

The Christians were persecuted and massacred by the natives in Cochin, China. Whole villages occupied by Christians were destroyed.

Sun. 1.—Rhoda Maria Carrington, wife of Albert Carrington, of Salt Lake City, died at Georgetown, Idaho.

Mon. 2.—The general election in Utah resulted in victory to the People's Party in all the counties.

Nicholas H. Groesbeck, of Springville was taken to the Utah Penitentiary to serve nine months' imprisonment for having lived with his wives.

Elder Evan Torgesen died at Koosharem, Piute Co.

Tu. 3.—Bishop W. M. Bromley, of American Fork, Utah Co., commenced his term of imprisonment for unlawful cohabitation in the Utah Penitentiary.

Wed. 4.—Geo. H. Taylor and James Moyle were released from the Utah Penitentiary, having served their term of imprisonment.

Charles S. Whitney committed suicide by shooting himself with a pistol, in the 18th Ward, Salt Lake City.

Samuel J. Tilden, ex-governor of New York, died in Graystone, N. Y.

Thurs. 5.—Henry Pinner, a Jew, suicided in Salt Lake City.

The first session of the 49th U. S. Congress adjourned.

Fri. 6.—At the third day's G. A. R. session at San Francisco, Cal., the committee on resolutions submitted a report denouncing polygamy.

John Douglas was arrested at West Weber, Weber Co., on a charge of unlawful cohabitation, taken before Commissioner Felshaw and placed under $1,500 bonds.

Sat. 7.—Søren L. Petersen was arrested at Ogden on a charge of unlawful cohabitation and gave bail in the sum of $2,000.

Geo. Newbold was accidentally killed in a coal mine at Almy, Wyoming.

Editor A. K. Cutting, an American citizen who conducted a paper in El Paso Del Norte, Mexico, was sentenced to imprisonment for one year and to pay a fine of $600, for libel against the Mexican government.

A bloody riot occurred at Belfast, Ireland, between Orangemen and Catholics; 11 persons were killed and 130 seriously wounded.

Sun. 8.—Thomas Jackson was drowned in the Jordan River, at Salt Lake City.

New Wards of the Church were organized at Bluff Dale and Riverton, Salt Lake Co., with Lewis H. Mousley and Orrin P. Miller as Bishops.

Emma Shaw's barn and 35 tons of hay, in Paradise, Cache Co., Utah, were burned, the barn being struck by lightning.

Mon. 9.—A destructive forest fire raged in Wisconsin.

Tu. 10.—Bishop J. S. Dewey, of Deweyville, Box Elder Co., was arrested on a charge of unlawful cohabitation, brought to Ogden the next day and placed under $1,500 bonds.

Clyde Cranney was accidentally drowned in the Logan River, Cache Co.

Miss Mary Ann Jones, of Brigham City, was killed by being run over by a heavily loaded wagon.

Wed. 11.—S. M. Parkinson, of Franklin, Idaho, was taken prisoner by deputy marshals, near Ogden.

Thurs. 12.—James Higgins was arrested at West Jordan, Salt Lake Co., on a charge of unlawful cohabitation. After spending the night in the Penitentiary, he was admitted to $2,500 bail the following day.

Washington County, Utah, was visited by a destructive tornado.

Fri. 13.—The grand jury in the Third District Court reported that they had found 45 indictments for polygamy and unlawful cohabitation.

Forty men lost their lives by an explosion in Wood End Colliery, Lancashire, England.

Sat. 14.—Charles M. Bergström and Wm. Felsted, of Salt Lake City; John W. Tate, Richard Warburton, James Dunn and Jonas E. Lindberg, of Tooele, and Andrew Hansen and Carl Janson, of West Jordan, against whom the grand jury had found indictments for unlawful cohabitation and polygamy, pleaded not guilty in the Third District Court.

The Ogden Steam Mills, owned by Joseph Clark & Co., were destroyed by fire. Loss: $20,000.

Sun. 15.—Another bloody riot occurred between Catholics and Orangemen, at Belfast, Ireland.

Mon. 16.—Dr. S. L. Sprague died in Salt Lake City, of old age.

Tu. 17.—Apostle John W. Taylor was arrested at Pocatello, Idaho, on a charge of treason.

Mrs. Elizabeth James was killed and Mrs. Walter Williams and child hurt by a runaway team in Salt Lake City.

Mary Foreman Higgins, the alleged plural wife of James Higgins, was arrested at West Jordan, Salt Lake Co.

Pres. Abraham H. Cannon, having served his term of imprisonment, was released from the Utah Penitentiary.

Wed. 18.—An excursion party, consisting of journalists from Nebraska, arrived in Salt Lake City, on a visit.

Apostle John W. Taylor appeared before U. S. Commissioner J. C. House, at Oxford, Idaho, and gave bonds in the sum of $5,000.

Elder Oliver L. Robinson died at Farmington, Davis Co.

Peter Petersen, of Morgan County, was arrested on a charge of unlawful cohabitation, brought to Ogden and placed under $1,500 bonds.

Thurs. 19.—A destructive flood did much damage at Fillmore, Millard Co.

Fred. Rolfson, of Salt Lake City, suicided at Stockton, Tooele Co.

John Gillespie, of Tooele County, was arrested on a charge of unlawful cohabitation, brought to Salt Lake City the next day and placed under $1,500 bonds.

Fri. 20.—John Bowen, of Tooele, and Thomas Burningham, of Bountiful, having served out their term of imprisonment, were released from the Utah Penitentiary.

Much property and many lives were lost in Texas by disatrous storms and floods.

In Chicago, Ill., after a lengthy trial the jury found a verdict of guilty of murder in the first degree against August Spies, Michael Schwab, Sam. Fielden, A. R. Parsons, Adolph Fisher, George Eugel, and Louis Lengg, seven of the Chicago anarchists, who participated in the Haymarket massacre in Chicago, May 4, 1886. Oscar H. Neebe, another anarchist, was found guilty of murder in the second degree. A motion for a new trial was made and subsequently granted.

Sat. 21.—The steamship *Wyoming* sailed from Liverpool, England, with 301 emigrating Saints on board, in charge of David Kunz. The company arrived in New York on the 31st. Forty-five of the emigrants were detained there by Commissioner Stephenson on pretended charges of pauperism. Finally all were permitted to continue their journey, except a woman and three children, who were sent back to England. The remainder of the company arrived in Salt Lake City Sept. 7th.

Prince Alexander, of Bulgaria, abdicated the Bulgarian throne and made his way into Russian territory.

Sun. 22.—The 20th Ward, Salt Lake City, was reorganized with Wm E. Bassett as Bishop and Geo. Romney and Geo. F. Gibbs as Counselors.

Heber F. Johnson's three-year-old child was burned to death at Payson, Utah Co.

C. Larsen Milbak committed suicide by hanging at Pleasant Grove, Utah Co.

Mon. 23.—Five prisoners escaped from the Utah Penitentiary, but were subsequently recaptured.

Editor A. K. Cutting, after two weeks' imprisonment for having offended the Mexican government in a newspaper article, was set at liberty.

Tu. 24.—Henry Reiser, of the 6th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay and placed under $1,000 bonds.

Wed. 25.—Bishop Wm. Thorn, of the 7th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, and placed under $1,000 bonds.

Reports from Europe predicted civil war in Bulgaria.

James C. Beecher, a brother of Henry Ward Beecher, committed suicide by shooting himself through the head, at Elmira, New York.

Thurs. 26.—U. S. deputy marshals raided some of the settlements west of the Jordan River, Salt Lake Co., and arrested Rasmus Nielsen, of Pleasant Green, on a charge of unlawful cohabitation.

Joseph McMurrin, of the 8th Ward, Salt Lake City, having served his term of imprisonment, was released from the Utah Penitentiary.

Fri. 27.—Elder Samuel R. Jewkes died from the effects of an accident, at Orangeville, Emery Co.

Sat. 28.—Herman F. F. Thorup, of the 1st Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay, waived examination, and was placed under $1,000 bonds.

H. P. Henderson, recently appointed assistant justice of the Territory, arrived in Salt Lake City, and took the oath of office.

Italy, Egypt and Greece were visited by severe shocks of earthquake. Several towns were utterly destroyed and hundreds of lives lost.

Sun. 29.—A powder magazine in Chicago, Ill., was struck by lightning, causing an explosion, which destroyed $75,000 worth of property, killed one person and wounded a number of others.

Delegate John T. Caine returned to Salt Lake City, from Washington, D. C.

Prince Alexander of Bulgaria returned to his country, but was shortly afterwards forced to abdicate again and leave his dominion.

Mon. 30.—Wm. H. Foster and Bedson Eardley, of the 7th Ward, Salt Lake City, were arrested on charges of unlawful cohabitation, brought before Commissioner McKay, waived examination and placed under $1,000 bonds, each.

John Y. Smith, Hugh S. Gowans, and Thos. C. Jones were released from the Utah Penitentiary, their terms of imprisonment having expired, but Commissioner McKay refused to discharge Herbert J. Foulger, Wm. H. Lee, and John P. Ball without paying their fines, which they declined to do.

Richard Henry Sudweeks, of Kingston, Piute Co., charged with unlawful cohabitation, and Maria Elder, his supposed wife, were both arrested and brought to Beaver, where they on the following day were ar-

raigned before Commissioner Wilkins and placed under bonds.

Tu. 31.—A terrible earthquake visited South Carolina and neighboring States. The city of Charleston, S. C., was partly destroyed and many people killed.

Isaac Brockbank, of the 8th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, waived preliminary examination and was placed under $1,000 bonds.

SEPTEMBER.

Wed. 1.—Fearful earthquake shocks continued in Charleston, S. C. The inhabitants all fled from their homes.

Ezra T. Clark, Wm. H. Watson and Leonard G. Rice, of Farmington, Davis Co., were arrested on charges of unlawful cohabitation, brought to Salt Lake City and placed under bonds.

Willard S. Hansen, who was under arrest for unlawful cohabitation, escaped from Deputy Marshal Steele, while waiting for the train at Collinston, Box Elder Co.

Forty-four Latter-day Saint emigrants just arrived from Europe on the steamship *Wyoming*, were detained by Commissioners Starr and Stephenson, at New York, by a strained application of the statute in relation to foreign paupers.

Thurs. 2.—Mark Bigler was arrested at Collinston, Box Elder Co., on a charge of unlawful cohabitation, brought to Ogden and placed under $1,000 bonds.

Tamar Washburn, a highly respected lady, died at Nephi, Juab Co.

Herbert J. Foulger, John P. Ball and Wm. H. Lee, having served their term of imprisonment, were released from the Utah Penitentiary, only the first named paying his fine.

Fri. 3.—Harvey Murdock, of Harrisville, Weber Co., was arrested on a charge of polygamy, brought before Commissioner Black at Ogden, waived examination, and was placed under $4,000 bonds.

Sat. 4.—Samuel F. Ball, having served his term of imprisonment, was released from the Utah Penitentiary.

Abraham Chadwick, of North Ogden, and Thomas Bennett Helm, of Pleasant View, Weber Co., were arrested on charges of unlawful cohabitation, brought to Ogden and placed under bonds.

John Webber, a boy from Salt Lake City, was crushed to death at Crafts & Co.'s quarts mills at Lake Town, Millard Co.

Sun. 5.—Bishop John Q. Cannon acknowledged before the assembled Saints in the Tabernacle, Salt Lake City, that he had violated his covenants, and he was excommunicated from the Church.

Mon. 6.—O. F. Due, who had served his term of imprisonment, was released from the Utah Penitentiary.

Most of the "Mormon" emigrants detained at New York were released on writs of *habeas corpus* by Judge Andrews of the Supreme Court of the State of New York, and started for Utah.

Tu. 7.—Hyrum Goff, Wm. J. Jenkins and James O. Poulson who had served their term in the Utah Penitentiary, were brought before Commissioner McKay, in Salt Lake City. Jenkins and Poulson were liberated, while Goff was returned to the penitentiary, not being allowed to take the oath required, in order to avoid paying fine and cost of suit.

Peter Andersen and N. C. Mortensen, of Huntsville, Weber Co., were arrested on charges of unlawful cohabitation, brought to Ogden and placed under bonds.

Wed. 8.—Deputy marshals raided the 8th Ward, the Church Farm and other places in quest of victims for the polygamy crusade.

Henry Tribe was arrested on a charge of unlawful cohabitation, brought before Commissioner Black at Ogden and placed under $1,500 bonds.

John Waters, of Springville, Utah Co., was arrested on a charge of unlawful cohabitation, brought to Salt Lake City, together with four witnesses, and placed under $1,000 bonds.

Elder Isaac C. Haight, died in Thatcher, Graham Co., Arizona.

Thurs. 9.—After a hearing before Judge Zane, in the Third District Court, on a writ of *habeas corpus* Hyrum Goff, was released from imprisonment, by paying his fine.

Bristol, a town in Lincoln County, Nev., was partly destroyed by fire, and J. N. Gregory, an old man, burned to death.

Fri. 10.—Henry Saunders, sen., of Provo, was arrested on a charge of unlawful cohabitation, brought to Salt Lake City, arraigned before Commissioner McKay and placed under $500 bonds, after a preliminary examination.

James McFarland, of West Weber, Weber Co., was arrested on a charge of unlawful cohabitation, taken before Commissioner Black at Ogden and placed under $1,000 bonds.

Sat. 11.—Frederick A. Cooper, of West Jordan, having served his term of imprisonment, was released from the Utah Penitentiary. Immediately afterwards he was arrested on another indictment charging him

with unlawful cohabitation, and placed under $1,500 bonds.

Myron W. Butler was arrested at Trenton, Cache Co., and Willard Bingham, at Wilson, Weber Co., charged with unlawful cohabitation. They were brought to Ogden and placed under bonds.

Sun. 12.—Farmers Ward, Salt Lake Co., was reorganized with Henry F. Burton as Bishop and John Gabbott and Wm. Waggstaff as Counselors.

Mon. 13.—Peter Barkdull, of Farmington, Davis Co., was arrested on a charge of unlawful cohabitation, brought to Salt Lake City, arraigned before Commissioner McKay, acknowledged his three wives and was placed under $1,500 bonds.

Elder Leonard G. Rice died suddenly at Farmington, Davis Co. He was under bonds for having lived with his wives.

Chris. C. Jensen of Montpelier, Bear Lake Co., Idaho, was accidentally killed by a stallion falling on him.

Tu. 14.—In the Third District Court, William Felsted, of the 1st Ward, Salt Lake City, who had pleaded guilty to a charge of polygamy and 'unlawful cohabitation' was sentenced to three years and six months' imprisonment, $300 fine and cost of suit, and sent to the penitentiary. Brother Felsted was seventy-two years old.

Ned Kenyon, an ex-soldier, drowned himself in the Jordan River, near Salt Lake City.

Wed. 15.—B. H. Schettler, assistant cashier of Zion's Savings Bank, Salt Lake City, was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay, and, after a preliminary examination, placed under $1,500 bonds.

Laura Nebeker Smith died in the 17th Ward, Salt Lake City.

Hon. Morrison R. Waite, Chief Justice of the Supreme Court of the United States, who was on a visit to Salt Lake City, was given a reception at the governor's mansion, after which the distinguished judge visited Fort Douglas and the Utah Penitentiary. At the latter place he had a conversation with Apostle Lorenzo Snow.

Thurs. 16.—G. B. Williams, of Hooper, Weber Co., was arrested on a charge of unlawful cohabitation, taken before Commissioner Black at Ogden, waived examination and was placed under $1,500 bonds.

John Cartwright, of the 8th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay, waived examination and was placed under $1,000 bonds.

Sat. 18.—The First District Court, at Ogden, was opened with the recently appointed judge, H. P. Henderson, on the bench.

John B. Førster, of the 13th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay, acknowledged his wives and was placed under $1,000 bonds.

Robert McKendrick, having served his term of imprisonment, was released from the Utah Penitentiary.

R. H. Sudweeks, arrested some time previously on three indictments, was again arrested on another charge of unlawful cohabitation, at Beaver.

A slugging match between Duncan McDonald and Herbert Slade (a Maori) took place at the Walker Opera House, Salt Lake City.

Sun. 19.—A military revolution attempted in Madrid, Spain, was quickly quelled by the loyal troops. All the officers implicated were condemned to death, but their sentences were afterwards commuted by the queen.

Mon. 20.—In the Third District Court, Richard Warburton, of Tooele, was sentenced to six months' imprisonment, $300 fine and costs, and J. E. Lindberg, also of Tooele, to eighteen months' imprisonment, $300 fine and costs, for unlawful cohabitation, and taken to the penitentiary. They both pleaded guilty.

Elder Andrew N. Macfarlane died in the 21st Ward, Salt Lake City.

Charles Jameson, who was wounded at the Hauns Mill massacre with four balls and also served in the Mormon Battalion, died at Minersville, Beaver Co.

Tu. 21.—Maria Sudweeks was arrested in Beaver, on a charge of having resisted the officers, when they arrested her husband. She was released on giving a $250 bond.

After trial, in the Third District Court, the jury returned a verdict of guilty against C. M. Bergström, charged with unlawful cohabitation.

Wed. 22.—W. J. Hooper was arrested in Salt Lake City on a charge of unlawful cohabitation, and placed under $1,000 bonds.

In the Third District Court, Wm. W. Galbraith, of Kaysville, charged with unlawful cohabitation, pleaded guilty, was sentenced to six months' imprisonment $300 fine and costs. Wm. Y. Jeffs, charged with a similar offence, who also pleaded guilty, was sentenced to eighteen months' imprisonment, $300 fine and costs. After trial, the jury returned a verdict of guilty against James Higgins and Carl Janson, of West

ordan, for unlawful cohabitation, and H. P. Folsom pleaded guilty to a similar charge.

Thurs. 23.—The Gardo House was raided by U. S. deputy marshals, in search of President Taylor.

In the Third District Court, James Dunn, of Tooele, charged with unlawful cohabitation, pleaded guilty, and was sentenced to one year's imprisonment, $300 fine and costs; Thomas F. H. Morton pleaded guilty to a similar charge. After trial, James Eardley, also accused of unlawful cohabitation, was acquitted. Fred. A. Cooper, of West Jordan, who had served six months' in the penitentiary for unlawful cohabitation, promised to obey the Edmunds law in the future, and thus escaped going to prison again.

Fri. 24.—After a two days' trial in the Third District Court, Joseph H. Dean was convicted of unlawful cohabitation. Willard L. Snow, of Farmers Ward, pleaded guilty to a similar charge.

James I. Steele, of Lake View, Tooele Co., was arrested on a charge of unlawful cohabitation, brought to Salt Lake City and placed under $1,000 bonds.

The Utah Commission made their annual report of Utah affairs to the Secretary of the Interior.

Sat. 25.—Hannah Tapsfield King died in Salt Lake City.

In the Second District Court, at Beaver, Wm. Robinson, who pleaded guilty to unlawful cohabitation, was sentenced to four months' imprisonment, $100 fine and costs; Geo. Hales, Thomas Scofield and James Farrer were each sentenced to four months $300 fine and costs, R. H. Sudweeks to eight months', $600 and costs. These brethren were imprisoned in the Utah Penitentiary the following day.

In the Third District Court, Salt Lake City, H. P. Folsom was sentenced to six months' imprisonment, $300 fine and costs for unlawful cohabitation. In the case of C. M. Bergström, who promised to obey the law, sentence was suspended. The trial of N. V. Jones and F. M. Treseder on a charge of bribery was commenced.

Sun. 26.—Geo. Hales, James Farrer, R. H. Sudweeks, W. Robinson and Thomas Scofield, all sentenced in the Second District Court for unlawful cohabitation, were incarcerated in the Utah Penitentiary.

Mon. 27.—In the Third District Court, Joseph H. Dean, of Salt Lake City, was sentenced to six months' imprisonment $300 fine and costs, and Andrew Hansen, of West Jordan, to eighteen months' imprisonment, $300 fine and costs, for unlawful cohabitation.

Four prisoners escaped from the Salt Lake City jail.

Ground was broken for the new Union Depot building at Ogden.

Mrs. Maggie Cunningham was accidentally killed at Midway, Wasatch Co.

Tu. 28.—After trial in the First District Court, at Provo, the jury returned a verdict of guilty against Robert C. Kirkwood, charged with unlawful cohabitation. A motion for a new trial was made. The case against Elder Loveridge was dismissed.

In the Third District Court, J. B. Førster and I. R. Pierce, of Salt Lake City, pleaded guilty to charges of unlawful cohabitation.

To similar charges Henry Reiser, David W. Leaker, B. H. Schettler, John Cartwright, Wm. H. Foster, John Gillespie and Amos H. Neff pleaded not guilty.

After a lengbty trial the jury returned a verdict of guilty against N. V. Jones and Frank M. Treseder for bribery, contrary to the evidence given.

The music store of Coalter & Snelgrove, and adjoining buildings, on Main Street, Salt Lake City, were destroyed by fire.

Wed. 29.—After a trial in the Third District Court, David W. Leaker, of the 11th Ward, Salt Lake City, was adjudged guilty of unlawful cohabitation. W. H. Watson and Ezra T. Clark, of Farmington, pleaded not guilty to similar charges.

After trial in the First District Court, at Provo, the jury returned a verdict of guilty against Bishop James W. Loveless, for unlawful cohabitation.

L. D. Watson, of Parowan, and Levi Minnerly, of Wellsville, having served their term of imprisonment, were released from the Utah Penitentiary.

Thomas J. Jones, an old man, was struck by a D. & R. G. Ry. train on North Temple Street, Salt Lake City, and died a few hours later.

Joseph M. Phelps, of Montpelier, Idaho, was accidentally shot and killed near Cokeville, Uintah Co., Wyo.

Thurs. 30.—In the Third District Court, after trial, John Gillespie was sentenced to six months' imprisonment, $300 fine and costs, James Higgins and Carl Janson, both of West Jordan, to eighteen months' imprisonment $400 fine and cost, each. After trial, the jury also returned a verdict of guilty against Amos H. Neff—all for ununlawful cohabitation.

The Home Fire Insurance Company was

incorporated in Salt Lake City, with Heber J. Grant as President.

Elder August Wilcken died in Salt Lake City.

OCTOBER.

The "Manuscript Found," a romance written by Rev. Solomon Spaulding, and which gave rise to the ridiculous Spaulding Story in connection with the origin of the Book of Mormon, was published by the Deseret News Company, Salt Lake City.

Gov. Caleb W. West, in his report on Utah affairs to the Secretary of the Interior, suggested some quite severe measures.

Bishop Niels Hansen, of Providence, and Thomas W. Kirby, of Hyde Park, Cache Co., were arrested on charges of unlawful cohabitation and placed under bonds.

Fri. 1.—In the Third District Court, after trial, the unlawful cohabitation case against Thomas Lee, of Tooele County, was dismissed, there being no evidence against the defendant. A verdict of guilty was rendered against Homer Duncan for unlawful cohabitation. John B. Førster, of Salt Lake City and Thos. F. H. Morton, of Farmers Ward, were sentenced to six months' imprisonment, $300 fine and costs, each, and Willard L. Snow, of Farmers Ward, to eighteen months' imprisonment, $300 fine and costs. They were taken to the Penitentiary.

Bishop Geo. D. Snell and Sylvester Bradford, of Spanish Fork, were arrested on charges of unlawful cohabitation.

Sat. 2.—O. L. Brown succeeded G. N. Dow as warden of the Utah Penitentiary.

In the Third District Court, after a long trial, the jury returned a verdict of guilty against Orson P. Arnold for unlawful cohabitation.

Mon. 4.—Rasmus Nielsen, in the Third District Court, pleaded guilty to a charge of unlawful cohabitation.

Tu. 5.—In the Third District Court Wm. J. Hooper pleaded not guilty to a charge of unlawful cohabitation.

Wed. 6.—The semi-annual conference of the Church was commenced in Coalville, Summit Co., and continued until the 8th. Apostle F. D. Richards presided.

In the Third District Court David W. Leaker was sentenced to six months' imprisonment, $300 fine and costs for unlawful cohabitation.

Thos. B. Cardon was arrested at Logan, Cache Co., on a charge of unlawful cohabitation and placed under bonds.

Thurs. 7.—John Q. Cannon was arrested near Salt Lake City on a charge of polygamy and placed under bonds.

Geo. C. Parkinson, having served his term of imprisonment in the Boise City Penitentiary (Idaho), was released from prison.

Queen Christiana, of Spain, signed a decree freeing the slaves in Cuba from the remainder of their terms of servitude.

Sat. 9.—In the Third District Court, Isaac R. Pierce, of Salt Lake City, was sentenced to fifteen months' imprisonment, $100 fine and costs, the indictment against him being divided into five counts.

J. P. Mortensen, of the 8th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

H. S. Dalton, of Centreville, Davis Co., was fatally injured in a drunken spree at Beck's Hot Springs, Salt Lake City. He died the following day.

Mon. 11.—In the Third District Court, Amos H. Neff was sentenced to six months' imprisonment, $300 fine and costs, and taken to the penitentiary. Sentence was suspended in the case of Homer Duncan.

James C. Watson, of Salt Lake City, who had served one term in the penitentiary for living with his wives, was again arrested on a charge of unlawful cohabitation, but after a rigid examination before Commissioner McKay, he was acquitted.

The body of J. D. Farmer, who was drowned Aug. 6, 1882, was found on the shore of Great Salt Lake, 8 miles west of Garfield, Tooele Co.

Tu. 12—John W. Hoffman, of the 21st Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, and, after spending the night in prison, brought before Commissioner McKay the following day and placed under $1,000 bonds.

A disastrous storm occurred along the gulf coast, in Texas, destroying much property and washing away the town of Sabine Pass. Over one hundred lives were lost.

Wed. 13.—In the Third District Court, suit was commenced against H. S. Eldredge and Francis Armstrong for the payment of $20,000 bonds, given in the case of Pres. Geo. Q. Cannon.

Chas. Franks, of Logan, Cache Co., was arrested on a charge of unlawful cohabitation, brought before Commissioner Goodwin and placed under $1,000 bonds.

C. J. Kempe, P. J. Christoffersen and Ammon M. Tenney who had been wrongfully imprisoned at Detroit, Michigan, since Dec. 1884, received the pardon of President Cleveland and were set free.

The steamship *British King* sailed from

Liverpool, England, with a company of Saints, in charge of Joshua Greenwood. The company arrived at Philadelphia Oct. 27th and at Salt Lake City Nov. 1st.

Thurs. 14.—In the Third District Court, James I. Steel, of Pine Canyon, convicted of unlawful cohabitation, on a two-count indictment, was sentenced to one year's imprisonment in the penitentiary, $600 fine and costs of suit.

Fri 15.—Bishop Wm. E. Bassett, of the 20th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

Prince Louis Napoleon, grand nephew of Napoleon Bonaparte, arrived in Salt Lake City on a visit from the west. He left for the east the following day.

Sat. 16.—Stockton, Tooele Co., was partly destroyed by fire.

W. H. Haigh, of West Jordan, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay, in Salt Lake City, and placed under bonds. On the same day Geo. W. Thatcher and Wm. Palmer, of Logan, and John C. Gray were arrested on similar charges and placed under bonds.

Sun. 17.—Hon. J. R. Pettigrew, a member of the Utah Commission, died at Waco, Texas.

Mon. 18.—Bishop Wm. E. Bassett had an examination before Commisioner McKay, after which he (also being charged with polygamy) was placed under $15,000 bonds.

Tu. 19.—Stephen R. Marks was arrested in Salt Lake City on a charge of unlawful cohabitation.

Wed. 20.—Herman Grether, of the 10th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, and, after examination before Commissioner McKay, placed under $3,000 bonds.

Bishop Lewis H. Mousley of Bluff Dale, Salt Lake Co., was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay in Salt Lake City and placed under $1,500 bonds.

Thurs. 21.—The motion for a new trial in the Third District Court being overruled, Orson P. Arnold was sentenced to fifteen months' imprisonment, $450 fine and costs of suit, and sent to the penitentiary.

After preliminary examination before Commissioner McKay, Stephen R. Marks was held under $3,000 bonds to aaswer before the grand jury on a charge of polygamy.

Bishop J. W. Loveless (sentenced in the First District Court, at Provo, to six months' imprisonment, $300 fine and costs), John Durrant and Hans Jensen (sentenced to six months' imprisonment and $100 fine, each) were placed in the Utah Penitentiary.

Fri. 22.—In the Third District Court a writ of *habeas corpus* was applied for in the case of Apostle Lorenzo Snow, who was confined in the Utah Penitentiary. The application was refused and the case taken before the United States Supreme Court.

Chas. Hardy, of Provo, who had been convicted in the First District Court, at Provo, for having resisted Deputy Marshal Redfield, was sentenced to imprisonment for one day, in the Utah Penitentiary.

Anna Maria Söderman was found dead in a water ditch at South Cottonwood, Salt Lake Co.

Sat. 23.—The new political party of Idaho, consisting mainly of "Mormon" citizens and known as the Independent Party, held a Territorial Convention in Franklin, Oneida Co., where a platform and resolutions were adopted.

Enoch, Iron Co., was raided by U. S. deputy marshals and John P. Jones arrested on a charge of unlawful cohabitation. John L. Jones, his eldest son, and an alleged plural wife were also arrested.

Sun. 24.—Reuben C. Smith, of Wellsville, having served his term of imprisonment, was released from the Utah Penitentiary.

Mon. 25.—Elder John Nebeker, of Salt Lake City, died at Lake Town, Rich Co.

Tu. 26.—Geo. B. Wallace, of Granger, Salt Lake Co., was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay and placed under $1,000 bonds.

After a new trial in the First District Court, the jury returned a verdict of guilty against R. C. Kirkwood for unlawful cohabitation.

President Cleveland appointed Abner B. Williams, of Arkansas, a member of the Utah Commission, instead of John R. Pettigrew, deceased.

Wed. 27.—M. L. Shepherd, of Beaver, having served his term of imprisonment in the Utah Penitentiary, was set at liberty.

Thomas Butler, of the 14th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, and placed under $1,000 bonds.

Five "Mormon" emigrants, who were sent back to England by the bigoted action of the emigration commissioners at New York, arrived at Salt Lake City. Having arrived

at Liverpool, they were placed on another steamer for New York, and their religious belief not being suspected, they were landed in New York without further trouble.

A number of persons lost their lives by a train on the Chicago, Milwaukee & St. Paul Railway running off the track and taking fire at East Rio Siding, Wis.

Thurs. 28.—The famous Bartholdi Statue, "Liberty Enlightening the World," on Bedloe's Island, in New York harbor, was unveiled with grand ceremonies.

Apostle John W. Taylor was indicted at Blackfoot, Idaho, on a charge of inciting to lawlessness in a sermon delivered by him at Oxford, Oneida Co., Idaho, on Aug. 1, 1886.

Sat. 30.—In the Third District Court, John C. Gray, of Salt Lake City, who pleaded guilty to a charge of unlawful cohabitation, was sentenced to six months' imprisonment and $50 fine, and taken to the penitentiary. Herman Grether, John P. Mortensen, Geo. B. Wallace and Bishop L. H. Mousley pleaded not guilty to similar charges.

Elder John H. Evans, of the 15th Ward, Salt Lake City, died.

A small company of Saints sailed from Liverpool, England, bound for Utah.

Sun. 31.—Pres. W m. M. Palmer, by permission, held a meeting with and administered the sacrament to the brethren incarcerated in the Detroit House of Correction, Michigan.

NOVEMBER.

Mon. 1.—Wad El Ward, a Jew, lectured in the Salt Lake Theatre.

Geo. T. Curtis addressed an able letter to Hon. L. Q. C. Lamar, Secretary of the Interior, on Utah affairs, polygamy and cohabitation.

Tu. 2.—Geo. F. Gibbs, of the 20th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, examined before Commissioner McKay and discharged, there being no evidence to hold him.

At the general election in Utah, John T. Caine was re-elected delegate to Congress, receiving 19,605 votes, while the Liberal candidate, William M. Ferry, only received 2,810 votes.

Wed. 3.—Wm. A. Morrow, an ex-Mormon, of Granger, Salt Lake Co., was arrested on a charge of unlawful cohabitation, imprisoned in the penitentiary for the night and the following day brought before Commissioner McKay and placed under $1,500 bonds.

Timothy Parkinson, of Wellsville, Cache Co., was arrested at Piedmont, Wyo., on a charge of unlawful cohabitation, brought to Ogden and placed under $1,500 bonds.

Thomas Richardson, formerly a member of the Mormon Battalion, died at Richmond, Cache Co.

Thurs. 4.—Thomas Jenkins, of the 4th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay and placed under $1,500 bonds.

The Historian's Office, Salt Lake City, was searched by U. S. deputy marshals, who were anxious to find Prests. Taylor and Cannon.

Elder John Aird died in Salt Lake City.

A. J. Kershaw, who had been arrested in Evanston, Wyo., was placed under $3,000 bonds to answer to a charge of unlawful cohabitation.

Fri. 5.—Centreville, Davis Co., was raided by U. S. deputy marshals, who arrested John Adams, on a charge of unlawful cohabitation and brought him to Salt Lake City. The next morning he was taken before Commissioner McKay, he waived examination and was placed under $1,000 bonds.

Sat. 6.—James Newton of the 10th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay, pleaded guilty and was placed under $1,500 bonds.

Lorenzo Stutz, of Mill Creek, Salt Lake Co., was arrested on a charge of unlawful cohabitation.

Sun. 7.—Panguitch, Garfield Co., was raided by U. S. deputy marshals, who arrested a supposed plural wife and brought her to Beaver.

Mon. 8.—Gideon M. Mumford, of Mill Creek, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay in Salt Lake City and placed under $1,500 bonds, after waiving examination. Lorenzo Stutz, of Mill Creek, also waived examination and was placed under $1,500 bonds.

U. S. deputy marshals made an unsuccessful raid on Paragoonah, Iron Co.

Rasmus C. Rasmussen, of Mink Creek, Oneida Co., Idaho, who had served his term of imprisonment in the Boise Penitentiary, arrived home.

Tu. 9.—Jos. H. Thurber, accused of polygamy, who had been confined in the Beaver jail, secured bonds and was liberated.

Richard Fry, Counselor to Willard G. Smith, President of the Morgan Stake, was arrested on a charge of having violated the

Tu. 9.—Joseph H. Thurber, accused of polygamy, who had been confined in the Beaver jail, secured bonds and was liberated.

Richard Fry, Counselor to W. G. Smith, President of the Morgan Stake, was arrested on a charge of having violated the Edmunds law, brought to Ogden, pleaded guilty and was placed under $1,500 bonds.

Wed. 10.—Stanley Taylor, Anders Jensen and George B. Bailey, having served their terms of imprisonment in the Utah Penitentiary, were set at liberty.

George Crismon, of the Sugar House Ward, and Andrew W. Cooley (imprisoned before), of Brighton, were arrested on charges of unlawful cohabitation, taken before Commissioner McKay and placed under $1,000 bonds, each. Crismon pleaded guilty; Cooley waived examination.

Thurs. 11—Edward Schoenfeld, of Brighton, was arrested at Z. C. M. I., in Salt Lake City, on a charge of unlawful cohabitation, brought before Commissioner McKay, waived examination and was placed under $1,500 bonds.

Geo. C. Lambert and Henry W. Naisbitt, having served their term of imprisonment, were released from the Utah Penitentiary.

Matthew Pickett, of Tooele, Bishop Ishmael Phillips, of Union, and Thomas Allsop, of Sandy, were arrested on charges of unlawful cohabitation, brought to Salt Lake City and placed under bonds.

Sat. 13.—In the Third District Court, N. V. Jones and Frank M. Treseder were sentenced to three years' imprisonment, each, for alleged bribery, and taken to the penitentiary, the motion for a new trial having been overruled.

After a lengthy trial in the First District Court, at Provo, the jury returned a verdict of guilty of voluntary manslaughter, against H. H. Pearson, who killed Forrest Green at Nephi, Jan. 10, 1886.

Tu. 16.—Patriarch Wm. G. Perkins died in St. George.

Wed. 17.—John H. Rumel, sen., was arrested in Salt Lake City, on a charge of unlawful cohabitation, taken before Commissioner McKay, waived examination and was placed under $1,000 bonds.

Thurs. 18. — Ex-President Chester A. Arthur died in New York.

Joseph Hogan, of Bountiful, was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay, pleaded guilty and was placed under $1,000 bonds.

In the Third District Court, after trial, the jury returned a verdict of guilty against Henry H. Hawthorne, a "Gentile"-polygamist.

In the District Court, at Blackfoot, Idaho, S. R. Parkinson, was sentenced to six months' imprisonment in the Boise Penitentiary and $300 fine for "unlawful cohabitation."

Fri. 19.—John Ray, a soldier, was accidentally killed at Fort Douglas.

Sat. 20.—Bishop A. G. Driggs, of the Sugar House Ward, was again arrested, this time on a charge of polygamy. He was brought to Salt Lake City and finally discharged, after an examination before Commissioner McKay.

Mon. 22.—In the First District Court, in Ogden, Timothy Parkinson, who pleaded guilty to a charge of unlawful cohabitation, was sentenced to six months' imprisonment and $100 fine.

Tu. 23.—John W. Snell was liberated from the Utah Penitentiary, having served two months and thirteen days more than his time.

Thomas Fenton, of the 6th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay, waived examination and was placed under $1,000 bonds.

In the Third District Court, H. H. Hawthorne, the "Gentile" polygamist, was sentenced to four years' imprisonment and $100 fine, and taken to the penitentiary.

Philip Pugsley was arrested in Salt Lake City on a charge of unlawful cohabitation. After examination before Commissioner McKay, he was discharged.

Wed. 24.—George Dunford, of Salt Lake City, charged with unlawful cohabitation, gave himself up to the officers, pleaded guilty, and was sentenced to six months' imprisonment and $150 fine, and taken to the penitentiary.

A. W. Winberg, of the 19th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay and placed under $1,500 bonds, after examination.

President A. M. Cannon was arrested near Salt Lake City, on a charge of unlawful cohabitation, taken before Commissioner McKay and placed under $10,000 bonds.

Jonathan Campbell, formerly a member of the Mormon Battalion, died at North Ogden, Weber Co.

Thurs. 25.—After a lengthy trial in the First District Court, at Ogden, the jury returned a verdict of not guilty in the case of Lorin Farr, charged with unlawful cohabitation.

C. P. Christiansen, of Monroe, Sevier Co.,

was arrested on a charge of unlawful cohabitation, and subsequently taken to Beaver and placed under bonds.

Fri. 26.—In the Third District Court, Lorenzo Stutz, of Mill Creek, pleaded guilty to a charge of unlawful cohabitation. Thos. Jenkins promised to obey the law, and sentence in his case was suspended.

Wm. H. Tovey, of the 20th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay and placed under $1,000 bonds, after preliminary examination. Joseph Blunt, of the 21st Ward, was also arrested and placed under bonds, charged with a similar offence.

Sat. 27.—In the Third District Court, Wm. A. Morrow, a non-Mormon, charged with unlawful cohabitation, promised to obey the law, and sentence was suspended.

In the First District Court, at Ogden, the jury returned a verdict of guilty against Wm. Geddes, of Plain City, for unlawful cohabitation.

Sun. 28.—Wilford H. Halliday shot and killed Joseph Dobson, the seducer of the former's wife.

Mon. 29.—Wm. J. Cox and Wm. G. Bickley, of Beaver, and Peter Wimmer, of Parowan, having served their terms of imprisonment, were released from the Utah Penitentiary.

In the Third District Court, Lorenzo Stutz was sentenced to one year's imprisonment, $100 fine and cost of suit, for unlawful cohabitation.

In the First District Court, at Ogden, John Stoddard was sentenced to six months' imprisonment, $300 fine and cost. F. A. Brown, charged again with unlawful cohabitation, was acquitted.

Walter M. Craner, of Tooele, was arrested on a charge of unlawful cohabitation, brought to Salt Lake City, examined before Commissioner McKay and discharged.

Tu. 30.—In the Third District Court, John H. Rumel, sen., promised to obey the law, and sentence was suspended.

In the First District Court, at Ogden, sentence was suspended in the case of Susan Parry, wife of Joseph Parry; she was charged with perjury.

George Naylor, of Kamas, was arrested on a charge of unlawful cohabitation, and the following day brought to Salt Lake City. Charles Burgess, of Salt Lake City, was also arrested on a similar charge and placed under $1,500 bonds.

Apostle George Teasdale arrived in Liverpool, England.

DECEMBER.

The "Loyal League" of Utah was organized, its object being the destruction of "Mormonism."

Wed. 1.—Elder George Nebeker died in Salt Lake City.

Charles Denney, of the 11th Ward, Salt Lake City, was released from the Utah Penitentiary, having served his term of imprisonment.

Amos Maycock, of North Ogden, having served two terms of imprisonment for unlawful cohabitation, was released from the Utah Penitentiary.

Thurs. 2.—Thirty men were killed by an explosion in Lamore colliery, Durham, England.

Ludvig H. Berg, of Salt Lake City, and Jens Hansen, of Mill Creek, having served their terms of imprisonment, were released from the Utah Penitentiary.

B. H. Roberts, of the Salt Lake *Herald* editorial staff, was arrested on a charge of unlawful cohabitation, and placed under $1,000 bonds. When called for examination the next day, the defendant did not appear, and his bonds were declared forfeited.

Fri. 3.—In the Third District Court, Salt Lake City, Geo. Naylor pleaded guilty to a charge of unlawful cohabitation, and was sentenced to six months' imprisonment, $300 fine and costs, and taken to the penitentiary.

Philo Farnsworth, sen., of Pine Creek, Beaver Co., was arrested on a charge of unlawful cohabitation, brought to Beaver and placed under bonds.

Sat. 4.—In the Third District Court, Thomas Butler, Joseph Hogan, Wm. H. Tovey, Edward Schoenfeld and A. W. Winberg pleaded not guilty to charges of unlawful cohabitation.

Mon. 6.—The second session of the 49th U. S. Congress was opened in Washington, D. C.

Geo. E. Beckstead, a young man, was accidentally shot and killed at South Jordan, Salt Lake Co.

Tu. 7.—Wm. L. Binder, of the 15th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, and placed under $1,000 bonds. After an examination the next day before Commissioner McKay, he was discharged.

Charles Harmon, jun., of the 16th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay, examined and discharged.

Lehi, Utah Co., was raided by U. S.

deputy marshals,who arrested Bishop Thos. R. Cutler, Edwin Standring, James Kirkham, George Kirkham, John L. Gibb, Samuel James, John Hart and William Yates.

Wed. 8.—Secretary A. L. Thomas was nominated a member of the Utah Commission by Pres. Cleveland.

The Lehi prisoners (except Wm. Yates, who was sick) were brought to Salt Lake City and placed under bonds, after examination before Commissioner McKay.

Thurs. 9.—John England, of Tooele, was arrested on a charge of unlawful cohabitation, brought to Salt Lake City and placed under $1,500 bonds, after examination before Commissioner McKay.

Sat. 11.—Isadore Despuey, a baker, was assaulted and whipped by ruffians, at Ogden. He died from its effects on the 15th.

Daniel Corbett, of the 2nd Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, and placed under $1,500 bonds.

Elders Wm. H. Hill and Alexander W. Rankin arrived in Liverpool, England, as missionaries from Utah. Thomas Etherington and Christian L. Christensen arrived on the 18th, Andrew Hyer on the 21st, and George G. Hales, Sylvester Bradford, Lot Dorney and Edward White on the 29th.

Mon. 13.—Pres. Angus M. Cannon was arraigned in the Third District Court, where he was arrested again on three more charges, two for unlawful cohabitation and one for polygamy.

John P. Sørensen, of Salt Lake City, was arrested on a charge of polygamy, brought before Commissioner McKay and placed under bonds.

James May (of Calls' Fort, Box Elder Co.), Fred. T. Ellis (of Pleasant View, Weber Co.), Thomas B. Helm and H. B. Gwilliams (of South Hooper) were, each, sentenced to six months' imprisonment in the Utah Penitentiary, and $100 fine, in the First District Court, at Ogden.

John Q. Knowlton, while on his way to Deseret, Millard Co., was thrown from his horse and killed.

The steamer *J. M. White* was burned on the Mississippi River, at Point Coupee, 30 miles above Baton Rouge, La. A number of lives were lost.

Tu. 14.—In the Third District Court, Thomas Allsop, of Sandy, who pleaded guilty to a three count indictment for unlawful cohabitation, was sentenced to fifteen months' imprisonment, $50 fine and costs, and sent to the penitentiary.

Wed. 15.—After a lengthy examination before Commissioner McKay, all the charges against Pres. A. M. Cannon were dismissed, and he was discharged.

Thurs. 16.—Edward M. Dalton was murdered by Deputy Marshal Wm. Thompson, jun., at Parowan, Iron Co. The murderer was arrested.

Matthew Pickett, of Tooele, was arraigned in the Third District Court on a one count indictment, charging him with unlawful cohabitation. He pleaded not guilty.

Thomas Jeremy and Peter Gillespie, of the 16th Ward, Salt Lake City, were arrested on charges of unlawful cohabitation, and placed under bonds.

Fri. 17.—Under the auspices of the Old Folk's Committee, the "Old Folks," widows and orphans, of Salt Lake County, were treated to a free entertainment in the Theatre, Salt Lake City, the Home Dramatic Club playing "Confusion."

The whaling bark *Atlantic* was wrecked on the coast near San Francisco, Cal. Many lives were lost.

Sat. 18.—After examination before Commissioner McKay, the polygamy case against J. P. Sørensen, of Salt Lake City, was dismissed; the evidence in the case being insufficient to bind him over.

Mon. 20.—After preliminary examination before Commissioner McKay, the unlawful cohabitation case against Peter Gillespie, of Tooele, was dismissed, and the defendant discharged.

Tu. 21.—In the Second District Court, at Beaver, the grand jury indicted the murderer, Wm. Thompson, jun., for manslaughter.

Bishop Wm. E. Bassett, of the 20th Ward, Salt Lake City, was again arrested and placed under $10,000 bonds, being indicted by the grand jury for polygamy.

Fri. 24 —Elder John Horspool died at Ogden.

Sun. 26.—Elder John Hindley died in American Fork, Utah Co.

General John A. Logan died at Washington, D. C.

Mon. 27.—The 18th Ward, (Salt Lake City) Independent School House was formally opened.

Tu. 28. — In the First District Court, at Ogden, after trial, the jury returned a verdict of guilty against Abraham Chadwick and N. C. Mortensen, of Huntsville, charged with unlawful cohabitation.

Wed. 29.—Helon H. Tracy, of Ogden, having served his term of imprisonment was released from the Utah Penitentiary.

William Terman, of Farmington, Davis Co., was found dead on the Farmington Bench.

B. Y. Hampton, having served his term of imprisonment for alleged conspiracy, was released from the county jail.

Thurs. 30.—Mary M. D. Nebeker, relict of the late Peter Nebeker, died at Willard City, Box Elder Co.

In the Second District Court, at Ogden, Francello Durfee, charged with polygamy, etc., and Peter Petersen, of Morgan, charged with unlawful cohabitation, were arraigned and pleaded not guilty to the indictments against them.

Fri. 31.—In the Second District Court, at Ogden, Wm. Butler and James W. Burton pleaded not guilty to charges of unlawful cohabitation.

The statistical report of the European Mission showed the total membership to be 8,652, namely 3,588 in Great Britain, 137 in Holland, 4014 in Scandinavia, 910 in Switzerland and Germany and 3 in Turkey.

Supplement to the "Historical Record."

A CHRONOLOGY

OF

IMPORTANT EVENTS

OF THE YEAR

1887

COMPILED BY ANDREW JENSON,

Editor and Publisher of the "Historical Record."

SALT LAKE CITY, UTAH:

1887.

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PRIVATE NOTES.

CHRONOLOGY.

1887

JANUARY.

Diphtheria raged in Ferron, Emery Co., Springville, Utah Co., and other places.

Sat. 1.—Dirk Bockholt, formerly county clerk of Salt Lake County, died in Salt Lake City.

Mon. 3.—In the First District Court, at Ogden, Wm. Palmer, Hugh Adams and Thomas McNeill who had pleaded guilty to a two-count indictment, each, Peter Andersen, who had pleaded guilty to a three-count indictment, and Robert Henderson, who had pleaded guilty to a one-count indictment, were sentenced to six months' imprisonment in the Utah Penitentiary and a fine of $100, each, for unlawful cohabitation. Harvey Murdock, who three weeks previous pleaded guilty to an indictment charging him with polygamy, was sentenced to five years' imprisonment and $500 fine.

William Crackles, of Salt Lake City, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay and placed under $500 bonds.

Søren C. Petersen, of Elsinore, Sevier Co., was arrested on a charge of unlawful cohabitation and subsequently taken to Beaver.

Mary Jenson, wife of Andrew Jenson, died in Salt Lake City.

Tu. 4.—Levi North and Hiram B. North, of Provo Valley, Wasatch Co., were arrested at Mill Creek, Salt Lake Co., on charges of unlawful cohabitation, brought before Commissioner McKay, in Salt Lake City, and placed under $1,000 bonds, each.

By a terrible collission on the Baltimore and Ohio Railway, near Tiffin, Ohio, about twenty people were killed and a number of others injured.

Between two and three thousand sheep were burned to crisps near Tie Siding, Wyo.

Thurs. 6.—After a two days' trial in the First District Court, at Ogden, Bishop Wm. E. Bassett, of Salt Lake City, was adjudged guilty of polygamy and sentenced to five years' imprisonment and $500 fine. An appeal was taken to the Territorial Supreme Court.

Fri. 7.—Thomas Stevens arrived at San Francisco, Cal., after having traveled around the world on a Columbia bicycle. He was three years on the journey and rode a distance of 15,000 miles.

After a two-days mock trial, the anti-Mormon jury in the First District Court (Beaver) gave a verdict of "not guilty" in the case of Oscar Thompson, who murdered Edward M. Dalton at Parowan, Dec. 16,1886.

Sat. 8.—In the First District Court, at Ogden,Thos.Kirby, of Hyde Park,Cache Co., who pleaded guilty to a three-count indictment charging unlawlul cohabitation, was sentenced to six months' imprisonment and $100 fine. John Marriott and Charles Franks received similar sentences. N. C. Mortensen, Abraham Chadwick and Joseph Parry were sentenced to six months' imprisonment and $300 fine, each. The prisoners were all taken to the Utah Penitentiary the same evening.

Mrs. Louisa Ward Higgenbotham, died in Ogden.

Mon. 10. Deputy U. S. Marshal Wm. Hopson and posse raided Pool Island and arrested Charles Shipping on a charge of unlawful cohabitation.

Joseph F. Hartley, of Nephi, Juab Co., was burned to death at Butte, Montana.

Tu. 11.—In the German Reichstag, at Berlin, Prince Bismarck delivered a significant speech in relation to the political situation in Europe.

Wed. 12.—Elder Charles C. Hyde died at Kaysville, Davis Co.

After a preliminary examination before Commissioner McKay, Salt Lake City, the case for unlawful cohabitation against Wm. Crackles was dismissed.

Joseph Davis, an ex-convict and thief, was killed by the officers who tried to arrest him, near St. George, Utah.

The infamous Edmunds-Tucker bill was passed by the U. S. House of Representatives.

Thurs. 13.—A bill repealing the anti-Mormon test oath in Arizona was passed by the Council branch of the Arizona Legislature. The House passed it the following day, and the governor signed it on the 15th.

The Edmunds-Tucker bill was referred to a conference committee by the U. S. Senate.

Wm. Yates, of Lehi, Utah Co., who was arrested about a month previous on a charge of unlawful cohabitation, appeared before Commissioner McKay, in Salt Lake City,and was placed under $1,500 bonds.

Fri. 14.—Ex-Governor Eli H. Murray was admitted to the bar of the Territorial

Supreme Court, as an attorney, while Lieut. R. W. Young, a prominent lawyer of extensive practise in the East, was refused admittance because he was a "Mormon".

Hong Hop, a Chinese merchant, married Nellie Adlard, a white woman, in Salt Lake City. This peculiar matrimonial incident was the first of its kind in Utah.

Sun. 16.—The schooner *Parallel* with 100,000 pounds of powder on board was wrecked on the rocks near San Francisco, causing the powder to explode, whereby the Cliff House and adjacent buildings on the beach were destroyed.

Gen. W. B. Hazen, chief signal officer of the United States army, died at Washington.

John P. Horne, of the 14th Ward, Salt Lake City, died at Era, Idaho.

Wm. Gibson, jun., was shot and killed by Joe Young, an Indian boy, at Moab Emery County.

Mon. 17.—Acting Gov. A. L. Thomas pardoned David Gallifant who was serving a term in the Utah Penitentiary for killing Richard Fowler, May 28, 1883.

Tu. 18.—Hans J. Petersen, of Kanesville, Weber Co , was arrested on a charge of unlawful cohabitation, brought to Ogden and placed under bonds.

Wed. 19.—The aged people of American Fork, Utah Co., were treated to a splendid entertainment.

Elder Wm. Ringwood, over ninety years old, died in the 20th Ward, Salt Lake City.

Thurs. 20.—Mrs Antoinette Cabalek killed three of her children, wounded two others and then hanged herself, at Cleveland, Ohio.

The Lorenzo Snow *habeas corpus* case was argued before the Supreme Court of the United States.

Fri. 21—Homer J. Stone was killed by Louis Steen at Price, Emery County. The murderer was arrested.

Sat. 22.—Elder Wm. A. McMaster, died in the 11th Ward, Salt Lake City.

George Saville, of the 18th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay and placed under $1,500 bonds.

Sun. 23.—A. P. Anderson, of Chesterfield, Idaho, was arrested on a charge of unlawful cohabitation, brought to Blackfoot and placed under $2,000 bonds.

Mon. 24.—Farmington, Davis Co., and Brigham City, Box Elder Co., were raided by deputy marshals.

Peter Madsen, of Willard, Box Elder Co., was arrested on a charge of unlawful cohabitation. He waived examination and was placed under $1,500 bonds to await the action of the grand jury.

Tu. 25.—Richard Collett and Edwin Rawlins, of the 19th Ward, Salt Lake City, and Eric Hogan, of Bountiful, Davis Co., were arrested on charges of unlawful cohabitation, brought before Commissioner McKay and placed under $1,500 bonds, each. After a preliminary examination in the evening, Hogan was discharged.

Elder O. A. Haymond, of Springville, Utah Co., died.

Wed. 26.—John D. Lang, of the 15th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation. After a preliminary examination before Commissioner McKay, he was found "innocent" and consequently discharged.

A. J. Kershaw was arrested by deputy marshals at Randolph, Rich Co., on a charge of unlawful cohabitation.

Thurs. 27.—Elder Nathaniel H. Felt, of the 17th Ward, Salt Lake City, died.

T. R. Lewis, of Ogden, was arrested on a charge of unlawful cohabitation. He waived examination and was placed under $1,500 bonds.

Peru, a railway town, 8 miles west of Green River, Wyoming, was destroyed by fire.

Over thirty thousand coal-shovelers and other laborers in New York City were on the strike.

Fri. 28.—Deseret, Millard Co., was raided by deputy marshals, in search of polygamists.

R. G. Slater and Alexander Edwards, of Salt Lake City, were arrested charged with unlawful cohabitation, brought before Commissioner McKay and placed under $1,500 bonds, each.

J. P. C. Winter and John Petersen, of Huntsville, Weber Co., were arrested on a charge of unlawful cohabitation, brought to Ogden and placed under bonds.

Sat. 29.—Thomas Brunker, of the 11th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, arraigned before Commissioner McKay and discharged.

A fearful railroad collission occurred on the Union Pacific Railway, at the Almy Switch, near Evanston, Wyoming. Engineer Mark Murphy, of Ogden, was killed.

Several piers were set on fire by the New York and Brooklyn strikers known as longshoremen.

Mon. 31.—Charles Edler, of Tooele, was arrested on a charge of unlawful cohabitation, brought to Salt Lake City, arraigned before Commissioner McKay and finally discharged for lack of evidence.

Kanosh, Millard Co., was raided by deputy marshals, and Bishop Abram A. Kimball

arrested on a charge of unlawful cohabitation.

FEBRUARY.

Apostle George Teasdale succeeded Daniel H. Wells in the Presidency of the Eurepean Mission.

A disastrous earthquake occurred in Italy and France, causing much loss of life and property.

Tu. 1.—Allen Hunsaker was arrested and shot at by deputy marshals, at his ranche on the Malad River, Box Elder Co. The charge against him was for unlawful cohabitation. James Woods, of Tooele, was arrested on a similar charge, brought to Salt Lake City, with part of his family, and placed under $1,500 bonds.

George E. Steele, formerly a member of the Mormon Battalion, died at Lehi, Maricopa Co., Arizona.

Wed. 2.—Emily Honeysett, a child of eleven years, committed suicide by taking poison, in the 2nd Ward, Salt Lake City.

A terrible collission occurred on the Union Pacific Railway, near the mouth of Echo Canyon; Engineer Louis Bemis was killed.

Thurs. 3.—Louis Steen, who murdered H. J. Stone (Jan. 21st), was arraigned before Commissioner McKay, in Salt Lake City, and the following day confessed his crime.

Mrs. Sarah Rawlins Grow, a witness in an unlawful cohabitation case against Henry Grow, was arrested in Salt Lake City, and placed under $750 bonds.

Wm. Pool, an old gentleman, of Ogden, was arrested on a charge of unlawful cohabitation, and placed under bonds.

Fri. 4.—An express train on the Vermont Central Railway was wrecked at Woodstock, near White River Junctioa, Vt. About fifty persons were killed.

Elder John E. Metcalf, sen., died at Fayette, Sanpete Co., Utah.

Sat. 5.—Mary Bishop, of the 10th Ward, Salt Lake City, died of old age, being in her 101st year. She was born in Crewkerne, Somersetshire England, Sept. 24, 1786.

Mon. 7.—Bishop James C. Hamilton, of Mill Creek, was arrested on a charge of unlawful cohabitation, brought to Salt Lake City and placed under $1,500 bonds. After a preliminary examination before Commissioner McKay the following day, he was discharged.

The Supreme Court at Washington, D. C. reversed the decision of the Utah courts in Apostle Lorenzo Snow's *habeas corpus* case, and declared the "segregation policy" illigal.

Tu. 8.—Apostle Lorenzo Snow and N. H. Groesbeck, of Springville, agreeable to the decision of the U. S. Supreme Court, were released from the Utah Penitentiary.

Bishop Harrison Sperry, of the 4th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay and placed under $1,500 bonds.

Josiah Richardson was arrested near Malad City, Oneida Co., Idaho, on a charge of unlawful cohabitation.

Wed. 9.—As a further result of the U. S. Supreme Court decision, Wm. H. Pidcock and Ambrose Greenwell, of Ogden, Bishop Wm. M. Bromley, of American Fork, and Isaac R. Pierce, of Salt Lake City, were released from the Utah Penitentiary.

Thurs. 10.—Royal B. Young, having served one term of imprisonment, was released from the Utah Penitentiary, in accordance with the Supreme Court decision.

An attempt to kill Adelina Patti, the renowned singer, was made at the Grand Opera House, in San Francisco, Cal.

Fri. 11.—The Church buildings in Salt Lake City were thoroughly searched by a large force of U. S. deputy marshals, looking for Prests. John Taylor and Geo. Q. Cannon.

The grand strike of the coal-shovelers in New York City was ended, the laborers being promised higher wages.

James Hansen, of Brigham City, Box Elder Co., was shot at, by Deputy Marshal Whetstone who tried to arrest him, but he escaped into the hills.

David B. Ward, an aged man of Beaver County, was arrested on a charge of unlawful cohabitation.

Mon. 14.—Notwithstanding the strenuous efforts of the "Liberals", the "People's Party" gained a handsome majority at the municipal election at Ogden.

In the Third District Court, Salt Lake City, Bishop Ishmael Phillips, of Union, and Henry Reiser, of Salt Lake City, were sentenced to six months' imprisonment and $300 fine, each, for unlawful cohabitation. The case against Wm. H. Haight, of West Jordan, and John Tate, of Tooele, were continued for the term. Wm. J. Hooper pleaded guilty by saying, "If it is a crime to support my family, I am guilty of unlawful cohabitation." Joseph Blunt also pleaded guilty.

Seven horses were run over and killed by a Utah & Northern Railway freight train, between Logan and Mendon, Cache Co.

Tu. 15.—In the Third District Court, Isaac Brockbank, of Salt Lake City, was sentenced to six months' imprisonment, $300 fine and costs of suit, for unlawful cohabitation; the jury returned a verdict of guilty

against Rasmus Nielsen, of Pleasant Green.

Daniel Manning resigned his office as Secretary of the U. S. Treasury.

Wed. 16.—In the Third District Court, Wm. H. Foster and Bedson Eardley, of Salt Lake City, and Wm. H. Watson, of Farmington, pleaded guilty to charges of unlawful cohabitation.

The passenger train on the Utah & Nevada Railway was blown from the track, near Black Rock. Conductor Adam Brown was killed and a number of the passengers injured.

Thurs. 17.—In the Third District Court, the case against John Cartwright for unlawful cohabitation was dismissed. After the trial, the jury returned a verdict of guilty against Henry Grow and Ezra T. Clark for unlawful cohabitation. Levi North, of Mill Creek, pleaded guilty and Peter Barkdull, of Farmington, not guilty to similar charges.

In search of Presidents John Taylor and Geo. Q. Cannon the Gardo House and Pres. Taylor's residences, in the 14th Ward, Salt Lake City, were raided by Marshal Dyer and his assistants.

Sarah Flatt, a young girl of Lehi, Utah Co., committed suicide by taking strychnine.

The report of the conference committee on the Edmunds-Tucker bill was adopted by the U. S. House of Representatives, at Washington, D. C., by 202 votes against 39. On the 18th it was adopted, also, in the Senate by 37 votes against 16. The infamous act became law without the signature of the President.

Fri. 18—In the Third District Court, James Wood of Tooele, pleaded not guilty to a charge of living with his wives; Herman Grether of Salt Lake City, Bishop Lewis H. Mousley, of Bluff Dale, and Andrew W. Cooley, of Brighton, pleaded not guilty. After trial for unlawful cohabitation, Geo. B. Wallace, of Granger, was acquitted. The grand jury ignored the cases against A. H. Raleigh, Thos. Jeremy and Daniel Corbett, charged with unlawful cohabitation.

Sat. 19. By Judge Zane in the Third District Court, Bishop Lewis H. Mousley, of Bluff Dale, Rasmus Nielsen, of Pleasant Green, John P. Mortensen, of Salt Lake City, Bishop Apollos G. Driggs, of the Sugar House Ward, and Henry Whittaker were sentenced to six months' imprisonment and $300 fine and costs, each, for unlawful cohabitation and sent to the penitentiary. After trial, the jury returned a verdict of guilty against John Adams, of Centreville, Davis Co., for a similar "offence." John England, of Tooele County, pleaded not guilty to a charge of unlawful cohabitation.

Thomas H. Morrison, of the 17th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, taken before Commissioner McKay, and placed under $1,500 bonds.

Willard F. Cowley froze to death, near Montpelier, Idaho.

Mon. 21.—In the Third District Court, by Judge Zane, Wm. H. Foster and Bedson Eardley, of the 7th Ward, Salt Lake City, Wm. H. Watson, Ezra T. Clark and Peter Barkdull, of Farmington, Davis Co., Herman Grether, of the 10th Ward, Salt Lake City, John Adams, of Centreville, Davis Co., Joseph Hogan, of Bountiful, Davis Co., (who pleaded guilty the same day) and Jos. Blunt, of the 21st Ward, Salt Lake City, were each sentenced to six months'imprisonment, $300 fine and costs, and taken to the penitentiary. After trial, W. H. Tovey, of the 20th Ward, Salt Lake City, was found guilty of having cohabited with his wives. In the case of Albert Dewey, an ex-Mormon, also indicted for unlawful cohabitation, but who promised to obey the Edmunds law, sentence was suspended.

Wm. Y. Jeffs, of the 16th Ward, Salt Lake City, having served his term of imprisonment, was released from the Utah Penitentiary.

Tu. 22.—Kaysville, Davis Co., was raided by U. S. deputy marshals, who arrested John R. Barnes and Wm. Blood. The prisoners were taken to Salt Lake City, brought before Commissioner McKay, pleaded guilty and were placed under $1,500 bonds, each.

California was visited by a terrible cyclone, supposed to be the first one of its kind west of the Rocky Mountains.

Wed. 23.—By Judge Zane in the Third District Court, Wm. J. Hooper, Matthew Pickett, of Tooele County, and Levi North, of Mill Creek, Salt Lake Co., were sentenced to six months' imprisonment and a $300 fine and costs, each, for unlawful cohabitation, and taken to the penitentiary. After trial, the jury returned a verdict of guilty against A. W. Winberg and Thomas Butler, of Salt Lake City.

A destructive earthquake visited Italy and southern France. Whole towns were destroyed and hundreds of people killed.

Thurs. 24.—Joseph Booth, of the 1st Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay, and discharged, after due examination.

By Judge Zane in the Third District Court, Hyrum B. North, of Provo Valley, Wasatch

Co., was sentenced to six months' imprisonment, a fine of $300 and costs of suit, and sent to the penitentiary.

The murderer Wm. Thompson, who, after his acquittal at the Beaver mock trial, again had been appointed a U. S. deputy marshal, commenced suit against the Deseret News Company, demanding $25,000 in damages because of certain articles reflecting upon his character published in that paper.

Geo. Taylor and G. H. Peterson, of Almy, Uintah Co., Wyo., were arrested on a charge of unlawful cohabitation, and after a preliminary examination before Judge Corn, of Evanston, admitted to bail in the sum of $300, each. These were the first cases under the Edmunds law in Wyoming.

Fri. 25.—The Tithing Office and the 17th Ward, Salt Lake City, were raided by deputy marshals searching for polygamists.

James C. Watson and H. H. Evans, of the 6th Ward and Edwin Rushton, of the 5th Ward, Salt Lake City, were arrested on charges of unlawful cohabitation, brought before Commissioner McKay and placed under bonds.

Sat. 26.—The Supreme Court sustained ths decision of the District Court against Bishop W. E. Bassett.

Sun. 27.—Sophia Whittaker Taylor, wife of Pres. John Taylor, died in Salt Lake City.

Hyrum White, of Taylor, Apache Co., Arizona, was accidentally shot and fatally wounded. He died four days later.

Mon. 28.—In the Third District Court, A. W. Winberg, Thomas Butler and Harrison Sperry were sentenced to six months' imprisonment and $300 fine and costs, each, for unlawful cohabitation.

MARCH.

Tu. 1.—In the Third District Court, Edward Schoenfeld, Andrew W. Cooley, Wm. H. Tovey and Thos. H. Morrison were sentenced to six months' imprisonment in the penitentiary, each, for unlawful cohabitation; Schoenfeld was fined $50 and costs of suit, and the other three $25, each, and costs.

Bountiful, Davis Co., was raided by U S. deputy marshals, who subpœnaed a number of witnesses. In search of President Taylor the Deseret Paper Mill, at the mouth of Big Cottonwood Canyon, was also raided.

Wed. 2.—William Douglas, of Smithfield, Cache Co., was arrested at Logan, on a charge of unlawful cohabitation, and placed under $1,500 bonds.

Thurs. 3.—N. P. Peterson, of Logan, was arrested on a charge of unlawful cohabitation and placed under bonds.

Fri. 4.—The 49th U. S. Congress adjourned. The Edmunds-Tucker bill became a law without the signature of the President.

Peter Olsen was arrested on a charge of unlawful cohabitation, and not being able to raise $500 security was sent to the penitentiary.

Sat. 5.—A railroad train ran off the track at Victoria, 30 miles south of St. Louis, Mo., whereby a number of people were killed.

Sun. 6.—The first marriage under the provisions of the Edmunds-Tucker law was celebrated in Salt Lake City, Wm. T. Pike, of Mill Creek, and Miss Hannah Christine Wallen, of Salt Lake City, being united in matrimony by Chief Judge C. S. Zane.

Mon. 7.—In the Third District Court, George Crismon, of the Sugar House Ward, was sentenced to six months' imprisonment, $50 fine and costs for unlawful cohabitation. The new test oath was administered to the petit jurors serving in the Third District Court. Several "Mormon" members refused to take the oath and were excused from serving.

Carl Janson, of West Jordan, having served his term of imprisonment in the Utah Penitentiary, was released.

David John, Robert C. Kirkwood and William Webb, each sentenced in the First District Court, at Provo, to six months' imprisonment and a fine of $300, and Edward Peay, Christian P. Christiansen and Søren C. Petersen, each sentenced to six months' imprisonment, were incarcerated in the Utah Penitentiary.

The first election in Utah under the new Edmunds-Tucker law was held in Brigham City, Box Elder Co. Much to the disappointment of the anti-Mormons, the Saints subscribed to the test oath, polled their votes and carried the election.

Jens Hansen, of Brigham City, was arrested at Three Mile Creek, Box Elder Co., on a charge of unlawful cohabitation, brought to Ogden and placed under $1,500 bonds.

Tu. 8.—After trial in the Third District Court, John England, of Tooele, was convicted of unlawful cohabitation.

Peter Olsen, having raised the $500 bonds required of him, was released from the penitentiary.

P. A. Nielsen, of Logan, was arrested on a charge of unlawful cohabitation and placed under $1,000 bonds.

The dead body of David Bartlett, a sheepherder, was found near Thorp's Canyon, Utah Co.

The celebrated orator, preacher and writer, Henry Ward Beecher, died at New York City.

The United States Supreme Court sus-

tained the decision of the Utah courts, against Fred. Hopt, who had been sentenced to death four times for murder.

Wed. 9.—Fred. Petersen, of the 2nd Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay, pleaded guilty and was placed under $1,000 bonds.

Near Randolph, Rich Co., Richard F. Pearce (a boy) was accidentally shot and killed.

Ephraim H. Williams and Alfred Spencer arrived in Liverpool, as missionaries from Utah.

Thurs. 10. In the Third District Court, Robert G. Slater promised to obey the law in the future, and was set free, sentence being suspended.

Samuel Anderson, of Salt Lake City, was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay, pleaded not guilty a was placed under $1,000 bonds.

After examination before Commissioner McKay, at Salt Lake City, Cyrus Rawson, of Kaysville, Davis Co., who had been arrested on a charge of unlawful cohabitation, was acquitted.

The dead body of Jacob J. Bonding was discovered in a room of the Wasatch Block, Salt Lake City.

Fri. 11.—Geo. Tall, of the 16th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, and brought before Commissioner McKay, where it was discovered that he was the "wrong man," and he was acquitted.

Bountiful, Davis Co., was again raided by U. S. deputy marshals, but no "victims" were found.

In the Third District Court, sentence was suspended in the case of Peter Olsen, who pleaded guilty to the charge of unlawful cohabitation and promised to obey the law in the future.

Sat. 12.—In the Third District Court, Hyrum H. Evans, James C. Watson and Edwin Rushton pleaded not guilty to charges of unlawful cohabitation.

At the Davis Stake quarterly conference, held at Bountiful, U. S. deputy marshals put in their appearance, searched the meeting house ,but found none they wanted.

Daniel Johnson, of Logan, was arrested on a charge of unlawful cohabitation, examined and placed under $1,000 bonds.

Sun. 13.—At a special meeting held at Butlerville, Salt Lake Co., the Granite Ward was partly reorganized with Alva Butler as Bishop.

Mon. 14.—In the Third District Court, Herman F. F. Thorup was sentenced to six months' imprisonment and $25 fine and costs of suit for unlawful cohabitation.

John Livesey, of the 10th Ward, Salt Lake City, was accidentally killed while working in a well.

Mrs. Higbee, of the 7th Ward, Salt Lake City, gave birth to triplets.

By a terrible railway accident at Bussey Park Bridge, between Forest Hill and Roslindale, Mass., about twenty-five persons were killed and one hundred more or less injured.

Solomon A. Wixom, of Granite, Salt Lake Co., was arrested on a charge of unlawful cohabitation, imprisoned in the penitentiary for the night and the next day brought before Commissioner McKay. He pleaded guilty and was placed under $1,000 bonds.

Ralph Smith, of Logan, Cache Co., was arrested on a similar charge, brought before a commissioner, pleaded guilty and placed under $2,500 bonds.

Tu. 15.—John Connelly, who had previously served a term in the Utah Penitentiary for unlawful cohabitation, was again arrested on a similar charge, and placed under $1,500 bonds, after a preliminary examination before Commissioner McKay.

Wm. C. Browe, postmaster of Salt Lake City, died.

Joseph H. Evans, who had been pardoned by Pres. G. Cleveland, was released from the Utah Penitentiary. He had been imprisoned there since Nov. 8, 1884.

An attempt was made to assassinate the Czar of Russia by a dynamite bomb. On the 28th another attempt was made upon his life by some of his officers shooting at him.

Wed. 16.—In the Third District Court, John R. Barnes and Wm. Blood, of Kaysville, Davis Co., pleaded guilty to charges of unlawful cohabitation.

Thurs. 17.—Archibald N. Hill, of the 19th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, but slipped away from the officer.

Fri. 18.—The chemistry and physical classes of the B. Y. Academy (Provo) visited Salt Lake City.

Sat. 19.—In the Third District Court, Salt Lake City, Henry Grow was sentenced to five months' imprisonment, $50 fine and costs of suit, for unlawful cohabitation.

Elders Thos. H. Wilde, Hans Rasmussen, Christian Gardner, Niels Jørgensen, Nils Grahn, John Jolley, Andrew Jacobsen, John J. Williams and another brother, who had been imprisoned at Detroit, Michigan, for unlawful cohabitation, were released agree-

able to the decision of the U. S. Supreme Court.

Sun. 20.—James W. Loveless, of Provo, Hans Jensen, of Goshen, Orson P. Arnold, of Salt Lake City, and John Durrant, who had served their terms of imprisonment for unlawful cohabitation, were released from the Utah Penitentiary.

Mon. 21.—In the Third District Court, Salt Lake City, John England, of Tooele, was sentenced to six months' imprisonment and a fine of $150, for unlawful cohabitation.

Richard Warburton, of Tooele, was released from the Utah Penitentiary, having served his term of imprisonment for unlawful cohabitation. Jonas E. Lindberg, of Tooele, was released the following day.

Ebenezer Woodford, of the 12th Ward, Salt Lake City, was arrested on a charge of adultery with his plural wife. He was finally placed under bonds on a charge of unlawful cohabitation.

Wm Harrison, George Kirkham, Albert Singleton, Wm. Unthank, Wm. Dally and James Dally were incarcerated in the Utah Penitentiary, having been sentenced in the First District Court, atProvo, to six months' imprisonment and various sums of fines, each, for unlawful cohabitation.

Tu. 22.—Mary A. Knowlton Hooper, relict of the late Wm. H. Hooper, died in Salt Lake City.

Wed. 23.—James Dunn, of Tooele, having served his term of imprisonment for unlawful cohabitation, was released from the Utah Penitentiary.

John Jones, of West Weber, Weber Co., was killed by his brother Rees Jones.

Thurs. 24.—John Bergen, who had served a term of imprisonment for unlawful cohabitation, was released from the Utah Penitentiary, but was placed under $8,000 bonds to await the result of the polygamy charge pending against him.

Sat. 26.—Geo. Hales, James Farrer, Wm. Robinson and Thos. Schofield, of Beaver, and Richard H. Sudweeks, of Junction, Piute Co.,were released from the Utah Penitentiary, they having served their terms of imprisonment for unlawful cohabitation.

Wm. Muir, of Bountiful, Davis Co., and Lars Hansen, of Logan, Cache Co., were arrested on charges of unlawful cohabitation and placed under bonds.

Sun. 27.—Paragoonah, Iron Co., was raided by U. S. deputy marshals and Bishop Wm. Jones arrested on a charge of unlawful cohabitation.

Mon. 28.—Joseph H. Dean, of Salt Lake City, and Andrew Hansen, of West Jordan, were released from the Utah Penitentiary, having served their terms of imprisonment, for unlawful cohabitation.

In the First District Court, at Provo, the jury returned a verdict of guilty against six of the men who lynched Joseph Fisher at Tintic, Juab Co., July 7, 1886.

The Latter-day Saint meeting house, at Hoytsville, Summit Co., was burned.

Tu. 29.—John C. Gray, who had served his term of imprisonment in the Utah Penitentiary, for unlawful cohabitation, was released.

Wed. 30.—Lorin Farr, of Ogden, by accident,was severely hurt at Pocatello, Idaho.

Thurs. 31.—John Gillespie, of Tooele, was released from the Utah Penitentiary, having served his term of imprisonment for unlawful cohabitation.

APRIL.

Fri. 1.—Herriman, Salt Lake Co., was raided by U. S. deputy marshals; nearly every house in the village was searched, but no arrests made.

Sat. 2.—Elder John A. Halvorsen, of the 4th Ward, Salt Lake City, died.

South Jordan, Salt Lake Co., was raided by U. S deputy marshals who arrested Alexander Bills and Henry Beckstead on charges of unlawful cohabitation.

The Hotel Del Monte, at Montreal, Canada, was destroyed by fire. Loss, $1,500,000.

Mon. 4.—Work for the season was commenced on the Salt Lake City Temple.

Ole Hansen, of Logan, was arrested on a charge of unlawful cohabitation, and placed under $1,500 bonds.

Parley L. Williams, who had been appointed Territorial superintendent of district schools, qualified for his position.

Tu. 5—Karl G. Maeser, of Provo, was arrested on a charge of unlawful cohabitation. Lars Nielsen and John Felt, of Huntsville, Weber Co.,were arrested on similar charges, brought to Ogden and placed under bonds. The following day Knud Emmertsen, of Huntsville, was arrested on a charge of unlawful cohabitation.

Wed. 6.—David W. Leaker, of the 11th Ward, Salt Lake City, was released from imprisonment, having served his term in the Utah Penitentiary for unlawful cohabitation.

The 57th annual conference of the Church was commenced in the new Tabernacle, at Provo, Utah Co., Lorenzo Snow presiding. It was continued until the 10th.

Wm. C. Hall, of Salt Lake City, recently appointed secretary of Utah Territory, took the oath of office.

Springville, Utah Co., was raided by U S. deputy marshals, who arrested J. Houtz and

Jesse Gardner on charges of unlawful cohabitation.

Thurs. 7.—Charles A. Needham committed suicide by shooting, in Salt Lake City.

Joseph Lee was killed by an Italian, at Bingham, Salt Lake Co.

Sat. 9.—A terrible prairie fire destroyed much property in Kansas.

Sun. 10.—John T. Raymond, the celebrated actor, died at Evansville, Ind.

Elder Daniel Carter, died at Bountiful, Davis Co.

Mon. 11.—In the First District Court, at Provo, Louis Steen was sentenced to imprisonment in the Utah Penitentiary for ten years, for the killing of Homer J. Stone.

Tu. 12.—Edwin Booth, the renowned actor, appeared in the Salt Lake City Theatre for the first time.

Elder John Riddle died at Kanosh, Millard Co.

In the First District Court, at Provo, Don Carlos Snow, J. T. Arrowsmith, John L. Gibb and Sanford Fuller were sentenced to six months' imprisonment and a fine of $100, each, Edwin Standring and Geo. D. Snell to six months' imprisonment and $200 fine, each, and Lucius Whiting to six months' imprisonment and a fine of $50—all for unlawful cohabitation. Costs of suit were also imposed in most of the cases.

Wed. 13.—Amos H. Neff, of East Mill Creek, having served his term of imprisonment in the Utah Penitentiary, was set at liberty.

Samuel Ridout, of Hooper, was arrested on a charge of unlawful cohabitation.

Ira Judd, of Panguitch, arrived at Beaver, in charge of a U. S. deputy marshal, having been arrested on a charge of unlawful cohabitation.

Thurs. 14.—James I. Steel, of Fairview, Tooele Co., Utah, having served his term of imprisonment, was released from the Utah Penitentiary.

Fri. 15.—Jens P. Holm, of Salt Lake City, was arrested on a charge of unlawful cohabitation, but was, after a preliminary hearing before Commissioner McKay, acquitted.

Thos. Harding, of Provo, was arrested on a charge of unlawful cohabitation.

Wm. H. Dickson, prosecuting attorney for Utah, resigned his office, agreeable to the request of the Attorney General, and his successor, Geo. T. Peters, of Ohio, was appointed the day following.

Sat. 16.—John Needham, of the 11th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation. After a hearing before Commissioner McKay, he was acquitted.

Geo. H Peterson was tried at Evanston, Wyoming, on a charge of unlawful cohabitation, and discharged.

The steamship *Nevada* sailed from Liverpool, England, with 194 Saints, including 13 returning missionaries, in charge of D. P. Callister. The company arrived at New York April 29th and at Salt Lake City May 4th.

Sun. 17.—Alex. Perry, of Willard, Box Elder Co., was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

Mon. 18.—The Zion's Board of Trade buildings, at Logan, Cache Co., were destroyed by fire.

Tu. 19.—Bishop Samuel Carter, of Porterville, Morgan Co., was arrested on a charge of unlawful cohabitation, brought to Ogden and placed under $1,500 bonds.

U. S. deputy marshals made an unsuccessful raid on Salem, Utah Co., in search of polygamists.

Wed. 20.—J. P. Lammers, of Ogden, was arrested on a charge of unlawful cohabitation, and placed under $1,500 bonds.

Thurs. 21.—Fearful cyclones and hail storms destroyed a number of lives and much property in Kansas, Missouri and Arkansas.

Fri. 22.—Timothy Parkinson, of Wellsville, Cache Co., having served his term of imprisonment in the Utah Penitentiary, was released.

John T. Gerber, of North Jordan, was arrested by U. S. deputy marshals on a charge of unlawful cohabitation, but ran away from the officers. He, however, gave himself up the following day.

Sat. 23.—In the Third District Court, Herbert A. Slade and Duncan C. McDonald, were sentenced to thirty days' imprisonment in the Utah Penitentiary, each, for having engaged in a slugging match in Salt Lake City, Sept. 18, 1886.

Amos Howe, of Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds. He was subsequently acquitted.

Charles Richens and John Harris, of Pleasant Grove, Utah Co., were arrested on charges of unlawful cohabitation.

Geo. Dunford, of Salt Lake City, having served his term of imprisonment for unlawful cohabitation, was released from the Utah Penitentiary.

Tu. 26.—Pittsburgh, Penn., was visited by a disastrous fire.

Wed. 27.—H. C. Hansen, of Plain City, Weber Co., was arrested on a charge of unlawful cohabitation, brought to Ogden and placed under $1,500 bonds.

Thurs. 28.—In the Third District Court, Solomon A. Wixom, of Butler Precinct, Salt Lake Co., was sentenced to six months' imprisonment, $300 fine and costs of suit, for unlawful cohabitation.

Joseph Parry was arrested at Brighton, Salt Lake Co., on a charge of unlawful cohabitation, imprisoned in the penitentiary for the night and the following day placed under $1,000 bonds.

Fri. 29.—Queen Kapiolani, of the Sandwich Islands, and company passed through Salt Lake City, going east over the D. & R. G. Ry.

Charles McCarthy, of American Fork, Utah Co., was arresied on a charge of unlawful cohabitation.

Sat. 30.—In the Third District Court, Salt Lake City, Richard Collett and Alexander Edward were sentenced to six months' imprisonment in the Utah Penitentiary, $300 fine and costs of suit, each, and taken to the penitentiary.

In the First District Court, Provo, Geo. T. Peay was sentenced to six months' imprisonment,$100 fine and costs.

Harvey H. Cluff, of Provo, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds. Rodney C. Badger, of Salt Lake City, and George Harmon, of Taylorsville, Salt Lake Co., was arrested on similar charges.

Prince Leopold, of Prussia, visited Salt Lake City.

H. Ludlum and A. Humburg was suffocated to death in a prospect shaft near Paris, Bear Lake Co., Idaho.

MAY.

Mon. 2.—George Naylor who had served his term of imprisonment in the Utah Penitentiary for unlawful cohabitation, was set at liberty.

Miles Williams, of North Point, Salt Lake Co., was arrested, and the following day placed under $1,500 bonds and held under a charge of unlawful cohabitation.

In the District Court, at Blackfoot, Idaho, the trumped up charge of treason against Apostle John W. Taylor was dismissed.

Tu. 3.—Hans Madsen, of Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $2,500 bonds.

Thomas Colburn, of Peterson, Morgan Co., a Church veteran, died in Salt Lake City.

Arizona was visited by an earthquake.

Wed. 4.—Andrew Hammer, of Union, Salt Lake Co., was arrested on a charge of unlawful cohabitation, and after a hearing before Commissioner McKay discharged.

Andrew Homer, of Mill Creek, was arrested on a charge of unlawful cohabitation, and placed under bonds.

Thurs. 5.—William Geddes, of Weber County, was released from the Utah Penitentiary, having served his term of imprisonment for unlawful cohabitation.

George S. Peters, the newly appointed District-Attorney for Utah, arrived in Salt Lake City.

Bertha Mikkelsen, of Huntsville, Weber Co., committed suicide by hanging.

Sat. 7.—James Bishop, of the 16th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation, and placed under $1,000 bonds.

Mon. 9.—In the Third District Court, Judge Henry P. Henderson refused to grant papers of citizenship to several persons because of their religious belief.

Tu. 10.—Elder Miner G. Atwood died in Salt Lake City,

Wed. 11.—Monroe, Sevier Co., was raided by U. S. deputy marshals, who arrested Bendt Larson, Christian Anderson and C. C. Brown on charges of unlawful cohabitation.

Peoa, Summit Co., was also visited by U. S. deputy marshals, who arrested James Welsh and John A. Marchant on charges of unlawful cohabitation. On the 12th George Wardell, of Peoa, was arrested on a similar charge.

Thurs. 12.—James May, of Call's Fort, Box Elder Co., was released from the Utah Penitentiary, having served his term of imprisonment for unlawful cohabitation.

The Garfield Monument was unveiled at Washington, D. C.

Fri. 13.—Thos. Allsop was released from the Utah Penitentiary, having served his term of imprisonment for unlawful cohabitation.

Sat. 14.—After a lengthy trial in the Third District Conrt, Salt Lake City, the jury returned a verdict of not guilty in the case of Joseph H. Dean who had been charged with polygamy.

Alexander Brown, of the 16th Ward, R. J. Caffall, of the 21st Ward, and Thos. C. Griggs, of the 15th Ward, Salt Lake City, were arrested on charges of unlawful cohabitation and placed under bonds. Hans Hansen and Gustave Andersen, of Hyrum, Cache Co., were arrested on similar charges.

Mon. 16.—The first number of the *Utah Industrialist*, a monthly magazine, was published at Provo, Utah Co., by Felt Bros. & Co.; Wm. M. Egan, editor.

James M. Fisher, of East Mill Creek, and Jesse R. Turpine, of South Cottonwood,

Salt Lake Co., were arrested on charges of unlawful cohabitation.

Tu. 17.—Fred. W. Ellis, of North Ogden, Weber Co., was released from the Utah Penitentiary, having served his term of imprisonment for unlawful cohabitation.

Wed. 18.—James Lawson, of the 16th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under bonds.

Thurs. 19.—The British steamer *Britannic* collided with the steamer *Celtic*, both of the White Star Line, in the Atlantic Ocean; several lives were lost.

Fri. 20.—Wm. S. Lewis, of Ogden, had an examination on the charge of unlawful cohabitation and was placed under $1,000 bonds.

Sat. 21.—In the First District Court, at Ogden, Allen Hunsaker was centenced to six months'imprisonment, $200 fine and costs of suit, and James W. Burton, of Marriott, to six months' imprisonment and $100 fine, for unlawful cohabitation.

The steamship *Nevada* sailed from Liverpool, England, with the second company of this season's emigration from Europe, consisting of 187 souls, including 8 returning Elders, in charge of Elder Edward Davis. The company arrived in New York June 1st. From that city the immigration route this year was by the Old Dominion Steamship Line to Norfolk, Virginia, thence by the Norfolk and Western Ry. to B istol, thence *via* Chattanooga, Memphis and Kansas City to Salt Lake City, where Elder Davis' company arrived June 8th.

Mon. 23.—John Swenson fell from a load of hay in Salt Lake City and was killed.

C. C. N. Dorius, of Ephraim, Sanpete Co., was arrested on a charge of unlawful cohabitation,taken before Commissioner Jacob Johnson, at Spring City, and placed under bonds.

A large company of missionaries left Salt Lake City for Europe and the United States.

Tu. 24.—Manti, Sanpete Co., was raided by U. S. deputy marshals, who also ransacked the Temple, in search of polygamists, but no arrests were made.

Wed. 25.—Bishop Wm. E. Jones and Jos. P. Barton, of Paragoonah, Iron Co., Samuel Worthen, of Panguitch, Piute Co., and Alex. Orton, of Parowan, Iron Co., were imprisoned in the Utah Penitentiary, having been sentenced in the Second District Court, at Beaver, the day previous, to six months' imprisonment and $300 fine and costs of suit, each, for unlawful cohabitation.

William Openshaw, of the 16th Ward, Salt Lake City, was accidentally killed and his body frightfully mangled on the Utah & Nevada Railway, at Brighton.

The Opera Comique, at Paris, France,was burned and a large number of persons lost their lives.

Thurs. 26.—Jeremiah H. Kimball, of the 17th Ward, Salt Lake City, fell off the railway train and was killed while traveling through Missouri, *en route* for Europe, whither he had been called on a mission. His body was brought back to Salt Lake City and buried there June 1st.

Thos. H. Smart, of Union, Salt Lake Co., was arrested on a charge of unlawful cohabitation, brought before Commissioner McKay, in Salt Lake City, and placed under $1,500 bonds.

Fri. 27.—James Latimer was arrested at Nephi, Juab Co.,on a charge of unlawful cohabitation, and the following day he started in custody of the officers for Beaver.

Sat. 28.—Edward Brain, of the 21st Ward, Salt Lake City, and Thomas A. Wheeler, of South Cottonwood, were arrested on charges of unlawful cohabitation and placed under bonds.

In the First District Court, at Ogden, Hans C. Høgsted, Daniel B. Rawson and Levi J. Taylor, of Harrisville, Willard Bingham, of Wilson, and John J. Dunn, of Three Mile Creek, were sentenced to six months' imprisonment in the Utah Penitentiary and $100 fine and costs of suit, each, and James J. Wadsworth, of Hooper, and Ralph Douglas, of Ogden, to six months' imprisonment, and costs, each—all for unlawful cohabitation. They were all taken to the penitentiary the same day.

Sun. 29.—John H. Burton, an architect, was shot and killed by Alfred H. Martin, in Salt Lake City; the murderer was arrested.

Tu. 31.—Lorenzo Stutz, of Mill Creek, and John Stoddard, of Ogden, were released from the Utah Penitentiary, having served their term of imprisonment for unlawful cohabitation.

Frank Stanley was arrested at Woods Cross, Davis Co., on a charge of unlawful cohabitation, brought to Salt Lake City and placed under bonds. After a preliminary examination before Commissioner McKay, June 3rd, he was discharged.

JUNE.

The population of the Sandwich Islands organized and assumed control of the Hawaiian kingdom, discontinued the Gibson ministry, etc.

A number of persons were killed by Indians in Arizona.

Russia was visited by an earthquake, by which many people lost their lives.

Floods did great damage in Hungary.

Wed. 1.—John Cottam, of the 16th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

Thurs. 2.—Wm. Palmer, of Logan, Cache Co., was liberated from the Utah Penitentiary, having served his term of imprisonment for unlawful cohabitation.

Pres. Wm. Budge, of Bear Lake County, Idaho, was arrested at Ogden, without a warrant and held in custody, contrary to law, until he was finally released on $3,000 bail.

Sat. 4.—In the First District Court, at Ogden, for unlawful cohabitation, William L. Walters was sentenced to six months' imprisonment, $300 fine and costs of suit; Jens P. Jensen to six months' imprisonment, $200 fine and costs, and Peter Madson to six months' imprisonment, $100 fine and costs.

Ex-Vice-President Wm. A. Wheeler died in New York State.

The steamship *Wyoming* sailed from Liverpool, England, with the third company of this season's emigration from Europe, consisting of 159 souls, including 14 returning missionaries, in charge of Elder J. C. Nielsen. The company arrived in New York on the 15th and in Salt Lake City on the 23rd.

Mon. 6.—Huntsville, Weber Co., was raided by U. S. deputy marshals, who arrested A. E. Berlin, Chr. Petersen and Andrew J. Strømberg on charges of unlawful cohabitation and adultery. The prisoners were brought to Ogden and placed under bonds.

Tu. 7.—Zion's Choral Union rendered the popular cantata Belshazzar in the Tabernacle, Salt Lake City.

Elder Roger Farrer died in Provo, Utah Co.

Hooperville, Somerset Co., Penn., was partly destroyed by floods.

Wed. 8.—U. S. deputy marshals made an unsuccessful raid on Spring City, Sanpete Co., in search of polygamists.

Thurs. 9.—AmasaM. Barton was shot and fatally wounded by a Navajo Indian, at Bluff City, San Juan Co. He died on the 16th.

Fri. 10.—Pres. Cleveland returned to Washington, D. C., after an extended tour through the country.

The first number of the *Nephi Ensign*, a newspaper, was issued at Nephi, Juab Co., James T. Jakeman, publisher.

Sat. 11.—John P. Wright, of Mill Creek, was arrested on a charge of unlawful cohabitation, brought to Salt Lake City and placed under $2,000 bonds.

A disastrous fire destroyed a million dollars worth of property at Williamsburgh, N. Y.

A company of fifty Elders from Utah, arrived in Liverpool, England.

Mon. 13.—H. B. Gwilliam, of Hooper, Davis Co., and Thomas Bennett Helm, of Pleasant View, Weber Co., were released from the Utah Penitentiary, having served their terms of imprisonment.

Isaac Farley, of Mound Fort, Weber Co., was arrested on a charge of unlawful cohabitation and placed under bonds.

Tu. 14.—John S. Reeney, of California, committed suicide at the Continental Hotel, Salt Lake City.

John Farrell, of Eden, Weber Co., was arrested on a charge of unlawful cohabitation and placed under bonds.

Wed. 15.—Bishop James Hansen was arrested on a charge of unlawful cohabitation, brought to Ogden and placed under bonds.

Thurs. 16.—A. M. Musser, of Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under bonds. After a preliminary examination before Commissioner McKay, July 5th, he was discharged.

Fri. 17.—Levan, Juab Co., was raided by U. S. deputy marshals, who arrested H. A. Petersen, on a charge of unlawful cohabitation.

Sat. 18.—The steamship *Nevada* sailed from Liverpool, England, with 111 Saints, in charge of Elder Quincy B. Nichols. The company arrived in New York on the 28th and in Salt Lake City July 7th.

Sun. 19.—Elder Alma L. Smith died at Coalville, Summit Co.

Mon. 20.—The Territorial School Convention met in Salt Lake City, to adopt text books to be used in the district schools for the ensuing five years.

In the Third District Court, Salt Lake City, Geo. Wardell, of Peoa, was sentenced to a fine of $50 and costs for unlawful cohabitation; he promised to obey the law.

Bishop Henry Hughes, of Mendon, Cache Co., was arrested on a charge of unlawful cohabitation, brought to Ogden and placed under bonds.

Tu. 21.—In the First District Court, at Ogden, Knud Emmertson and Hans J. Petersen (of Kanesville) were sentenced to six months' imprisonment, $200 fine and costs of suit, each; J. P. C. Winter, of Huntsville, and Wm. Butler, of Marriott, to six months' imprisonment, $300 fine and costs. Jens Frantzen, of Huntsville, P. J Lammers, of Ogden, Wm. Douglas, of Smithfield, Lars C. Petersen, of Cache County, and Hans Jensen and Lars Nielsen were sentenced to six months' imprisonment, $100 fine and

costs, each; Albert G. Slater, of Huntsville, Elisher Campbell, of Hyrum, and Gustave Anderson, of Hyrum, to six months' imprisonment, $50 fine and costs, each, and Samuel Carter, of Porterville, to four months' imprisonment, $100 fine and costs—all for unlawful cohabitation.

The 50th anniversary of Queen Victoria's reign as Queen of Great Britain and Ireland was celebrated with great pomp in England. All the reigning houses of Europe were numerously represented, and millions of people gathered to see the royal procession.

Wed. 22.—Ex-Judge John A. Hunter died in Salt Lake City.

The Old Folks of Salt Lake County had their annual excursion, this year going to Ogden, where they spent a most pleasant day.

Manti, Sanpete Co., was raided by U. S. deputy marshals, who arrested John Buchanan and Richard Hall on charges of unlawful cohabitation.

Thurs. 23.—Elder Jesper Petersen, of Castle Dale, Emery Co., died at Odense, Denmark, where he labored as a missionary. He was the second missionary from Utah who died in Scandinavia.

Fri. 24.—In the Third District Court, the murderer Fred. Hopt was sentenced to be shot on the 11th of August next.

Bishop Critchlow and James H. Nelson, of Ogden, were arrested on charges of unlawful cohabitation and placed under bonds.

Sat. 25.—A large and enthusiastic meeting was held in the Theatre, Salt Lake City, in favor of Utah's Statehood.

Sun. 26.—Elder Samuel W. Musser died in the 1st Ward, Salt Lake City.

Mon. 27.—John P. Jones and John Lee Jones, of Iron County, were released from the penitentiary, having served their terms of imprisonment for unlawful cohabitation.

Tu. 28.—Aaron Hardy, of Moroni, Sanpete Co., was arrested on a charge of unlawful cohabitation, taken to Spring City and placed under bonds.

Thurs. 30.—The State Constitutional Convention convened in Salt Lake City and continued its labors until July 7th, when the constitution was adopted.

John Isaacs was arrested in Salt Lake City, brought before Commissioner Norrell and discharged the following day. Unlawful cohabitation was the charge.

JULY.

The Salt Lake *Democrat*, an anti-Mormon newspaper published in Salt Lake City, succumbed for the want of support, after strugling for existence a little over two years.

James Ipsen, of Mantua, G F. Hampson and James Bywater, of Brigham City, and Peter Løvgren, of Huntsville, were arrested on charges of unlawful cohabitation.

Fri. 1.—James Llond, of Farmington, Davis Co., was arrested on a charge of unlawful cohabitation. The following day he had a hearing before Commissioner McKay and was bound over in the sum of $1,000.

Sat. 2.—Elder Thomas Robertson, of Orderville, Kane Co., died in Salt Lake City.

Mon. 4.—The Tabernacle, Salt Lake City, took fire from the alighting of a toy balloon from the fire works on the roof, but the flames were promptly put out by the fire brigade before having done much damage.

Tu. 5.—The State Convention assembled in Salt Lake City adopted an anti-polygamy clause to be inserted in the new Constitution.

Thomas McNeill and Hugh Adams, of Logan, Cache Co., were released from the Utah Penitentiary, having served their terms of imprisonment for unlawful cohabitation.

Wed. 6.—Geo. Morris, of the 17th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

Thurs. 7.—W. C. Brown, a conductor on the Utah Central Railway, and Andrew J. Kershaw, of Ogden, were arrested on charges of unlawful cohabitation and placed under bonds.

Fri. 8.—Hyrum H. Barton, arrested the day previous on a charge of unlawful cohabitation, had a hearing before Commissioner Norrell and was placed under $1,500 bonds

Thomas W. Kirby, of Logan, and Abraham Chadwick, of North Ogden, were released from the Utah Penitentiary, having served their terms of imprisonment for unlawful cohabitation.

Sat. 9.—The Alcazar Theatre and adjoining buildings, at Hurley, Wisconsin, were burned and about twenty persons killed.

Sun. 10.—A terrible storm which did considerable damage visited Salt Lake Valley.

Mon. 11.—Edward Brain, of the 21st Ward, Salt Lake City, was arrested on a charge of polygamy, taken before Commissioner Norrell and placed under bonds.

In the election of school trustees in Salt Lake City, the non-Mormons elected a trustee each in the 7th, 8th, 12th, 13th and 14th districts.

Wed. 13.—Thomas Henderson, a resident of Emigration Canyon, and Charles Balmforth, of Salt Lake City, were arrested on charges of unlawful cohabitation and placed under bonds. The latter was discharged the following day, after a hearing before Commissioner Norrell.

Henry Reiser, of the 6th Ward, Salt Lake

City, was released from the Utah Penitentiary, having served his term of imprisonment for unlawful cohabitation.

Attorney J. C. Kennedy was murdered by John Dally, at Washington, D. C.

Thurs. 14.—Isaac Brockbank having served his term of imprisonment for unlawful cohabitation, was released from the Utah Penitentiary.

Michael Cullen was shot and killed by Andrew Calton, at Milford, Beaver Co.

R. M. Humphrey, of Salina, Sevier Co, was arrested on a charge of unlawful cohabitation.

Fri. 15—Thomas Phillips, of Heber, Wasatch Co., was accidentally killed near Lambert's mill, on the Provo River.

Sat. 16.—Elder Samuel Johnson died in the 7th Ward, Salt Lake City from the effects of an accident.

William Henry Walker, of Wasatch Co., was arrested on a charge of unlawful cohabitation, brought to Park City and placed under bonds.

Sun. 17.—John Flinders committed suicide by taking poison, at Hooper, Weber Co.

Mon. 18.—Apollos G. Driggs, of the Sugar House Ward, Lewis H. Mousley, of Bluff Dale, and J. P. Mortensen, of the 8th Ward, Salt Lake City, were released from the Utah Penitentiary, having served their terms of imprisonment.

John Lambert, of Spring City, Sanpete Co., was arrested on a charge of unlawful cohabitation.

Wed. 20.—Ezra T. Clark, of Farmington, Joseph Hogan, of Bountiful, and William H. Foster, of the 7th Ward, Salt Lake City, were released from the Utah Penitentiary, having served their terms of imprisonment for unlawful cohabitation.

Five horse-thieves escaped from the jail, at Provo, Utah Co.

Thurs. 21.—James W. Ure, of the 15th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation. His case was dismissed on the 23rd.

Patriarch Zebedee Coltrin died at Spanish Fork, Utah Co.

After a thorough examination before Commissioner Rogers, at Ogden, the unlawful cohabitation case against James H. Nelson was dismissed.

Fri. 22.—Bishop W. T. Reid was arrested at Manti, Sanpete Co., on a charge of unlawful cohabitation.

Sat. 23.—Seymour B. Young, against whom there was a charge of unlawful cohabitation, surrendered himself to Marshal Dyer and was placed under bonds. His case was subsequently dismissed.

Dr. John Park, of Salt Lake City, and six other gentlemen ascended to the top of Mount Nebo, Utah.

Sun. 24.—Henry Grow, of the 19th Ward, Salt Lake City, was liberated from the Utah Penitentiary, having served his term of imprisonment for unlawful cohabitation.

Mon. 25.—Pres. John Taylor died in Salt Lake City. At his funeral, which took place from the Tabernacle on the 29th, there was a very large attendance. The speakers on the occasion were Lorenzo Snow, F. D Richards, H. J. Grant, Daniel H. Wells, A. O. Smoot, Lorenzo D. Young, Joseph B. Noble and Angus M. Cannon.

Wed. 27.—W. R. Smith, President of the Davis Stake of Zion, was arrested at Centreville, on a charge of unlawful cohabitation, brought to Salt Lake City and placed under bonds.

Bishop Harrison Sperry was released from the Utah Penitentiary.

Cecilia Lindstrøm, a seven weeks' bride, committed suicide by taking poison, near Ogden.

Thurs. 28.—John Oborn, of Union, Salt Lake Co., was arrested on a charge of unlawful cohabitation, brought to Salt Lake City and placed under $1,000 bonds.

Elder William Clayson died a Payson, Utah Co.

Fri 29.—Joseph A. Taylor, of Harrisville, Weber Co., was arrested on a charge of unlawful cohabitation and placed under $1,000 bonds.

Sat. 30.—In the Supreme Court of Utah, suit was commenced against the Church and the Perpetual Emigrating Fund Company, according to the provisions of the Edmunds-Tucker law.

Sun. 31.—Edward Schoenfeld, of Brighton, Thos. H. Morrison, of the 17th Ward, Salt Lake City, and Andrew W. Cooley, of Brighton, were released from the Utah Penitentiary, having served their terms of imprisonment for unlawful cohabitation.

AUGUST.

General Alexander W. Doniphan, favorably known in early Church history, died in Missouri.

Four arrests were made in Mount Pleasant, Sanpete Co., on charges of unlawful cohabitation.

The cowboys of Colorado made an attempt to raise an Indian war by firing upon a small band of Indians belonging to the Ouray Agency, who were on a hunting expedition. The militia was called out, and a skirmish occurred Aug. 25th, in which several were killed and wounded. Through the prompt

action of the government further hostilities were avoided.

Mon. 1.—Olavs Johnson, of South Cottonwood, Salt Lake Co., was arrested on a charge of unlawful cohabitation, brought to Salt Lake City and placed under bonds.

By the general election in Utah, 10 of the 12 members of the Council branch, and 21 of the 24 members of the House branch of the Utah Legislature, were elected by the "People's Party." This result was very satisfactory, as the Utah Commission, aided by the governor, had redistricted the Territory without any consideration of geographical consistency, and arranged the legislative districts so as to place all the anti-Mormon strongholds together. The new Constitution of the State of Utah voted upon at the same time received over 13,000 affirmative votes; the negatives numbered less than 500.

Wed. 3.—Bishop Wm. Brown, of South Bountiful, Davis Co., was arrested on a charge of unlawful cohabitation, brought to Salt Lake City and placed under bonds. Francis Greenwell was arrested at Ogden on a similar charge.

Geo. J. Hughes died in Salt Lake City from the effects of wounds inflicted upon him by Neil Malloy two days previous.

Thurs. 4.—Nellie Andrews died in the 19th Ward, Salt Lake City, from the effects of taking poison.

Sat. 6.—Wm. H. Gibson, the deposed prime minister of the Hawaiian Kingdom, arrived in San Francisco.

Pres. David John and Edward Peay, of Provo, Søren C. Petersen, of Elsinore, and C. P. Christiansen, of Monroe, having served their terms of imprisonment, were released from the Utah Penitentiary.

By an accident at the launching of a steamer at Milwaukee, Wis., several persons were killed.

Tu. 9.—Geo. M. Scott's hard-ware store and adjoining buildings on East Temple Street, Salt Lake City, were partly destroyed by fire.

An indignation meeting was held in Mitchellstown, Ireland, at which the crowd attacked a government stenographer sent to report the speeches. The police interfered, and the result was a riot in which two men were killed and several wounded. The meeting was occasioned by the arrest for sediment of Wm. O' Brien, member of parliment and editor of *United Ireland*.

Thurs. 11.—The murderer Fred. Hopt was executed in the Utah Penitentiary. He was shot.

An excursion train on the Toledo, Peoria & Western Railway ran into a burning culvert, near Chatsworth, Ill. The train was wrecked and about one hundred persons killed, besides a large number who were fearfully wounded.

Sat. 13.—Herman F. F. Thorup who had served his term of imprisonment for unlawful cohabitation was released from the Utah Penitentiary.

John E. Page was arrested at St. George. Utah, on a charge of unlawful cohabitation,

Pres. Knud Petersen, of the Sanpete Stake, was arrested at Ephraim, Sanpete Co., on a charge of unlawful cohabitation, but after a hearing before Commissioner Johnson in Spring City, the following Saturday, he was discharged.

Prince Ferdinand of Saxe-Coburg-Gotha, who had accepted the Bulgarian throne, was received with immense enthusiasm on his arrival in the country of which he was to be the future ruler.

The Inman steamer *City of Montreal* was burned at sea, *en route* from New York to Liverpool; 13 lives were lost.

Sun. 14.—Feramorz Little died in Salt Lake City.

Mon. 15.—Bishop Ishmael Phillips, of Union, having served his term of imprisonment for unlawful cohabitation was released from the Utah Penitentiary.

Tu. 16.—W. G. Baker, of Richfield, was arrested at Monroe, Sevier Co., on a charge of unlawful cohabitation. He was taken to Beaver for examination.

Wed. 17—Elder Wm. W. White died at St. George, Utah.

Thurs. 18.—Byron W. King, of East Bountiful, Davis Co., was arrested on a charge of unlawful cohabitation, brought to Salt Lake City and placed under bonds.

Fri. 19.—John A. Carlson, of Salt Lake City, was arrested on a charge of unlawful cohabitation, but after examination before Commissioner Norrell was discharged.

Elder Brigham W. Young, of Salt Lake City, Utah, died in New Zealand, where he labored as a missionary. His remains were sent home.

Elder John Bullock, from Utah, died in England, whither he had gone to visit relatives.

Sat. 20.—The remains of Pres. John Taylor were transferred to a granite sepulchre in the Salt Lake City graveyard.

Nathan Hanson, of North Point, was arrested on a charge of unlawful cohabitation, brought before Commissioner Norrell, in Salt Lake City, and placed under $1,500 bonds.

Charles K. Tullidge, only son of John Tul-

lidge, the painter, was accidentally drowned in the Jordan River, near Salt Lake City.

Mon. 22.—Bedson Eardley, Joseph Blunt and Herman Grether, of Salt Lake City, Wm. H. Watson and Peter Barkdull, of Farmington, and John Adams, of Centreville, were released from the Utah Penitentiary, having served their terms of imprisonment for unlawful cohabitation.

Tu. 23.—Matthew Pickett, of Tooele, Levi North, of Mill Creek, and Wm. J. Hooper, of Salt Lake City, were liberated from the Utah Penitenitiary, having served their terms of imprisonment for unlawful cohabitation.

Rich County, Utah, was visited by a fearful hailstorm which destroyed the crops.

Wed. 24.—Toquerville, Washington Co., was raided by U. S. deputy marshals, who arrested Levi Savage on a charge of unlawful cohabitation.

Hyrum B. North, of Midway, Wasatch Co., was released from the Utah Penitentiary, having served his term of imprisonment.

Joseph H. Ridges, of the 19th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under bonds.

Thurs 25.—Alexander Burt, of the 6th Ward, Salt Lake City, was arrested on a cha ge of unlawful cohabitation, and placed under bonds.

Fri. 26.—Isaac Riddle, of Beaver, was arrested on a charge of unlawful cohabitation.

Sat. 27.—The steamship *Wisconsin* sailed from Liverpool, England, with over four hundred Saints, in charge of John I. Hart. The company arrived in New York Aug. 27th and in Salt Lake City Sept. 15th.

By an explosion at a saw-mill on Lake Creek, Wasatch County, J. M. Alexander was killed and two others wounded.

Mon. 29.—A. W. Winberg and Thomas Butler, both of Salt Lake City, having served their terms of imprisonment for unlawful cohabitation, were released from the Utah Penitentiary.

Tu. 30.—Elder Edward Hanham died in the 17th Ward, Salt Lake City.

SEPTEMBER.

Wm. Severn, of Montpelier, Bishop Dalrymple, of Preston, and John Johnson, of Ovid, were arrested on charges of unlawful cohabitation.

Thurs. 1.—Charles H. Bassett, of the 2nd Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

Mon. 5.—At Exeter, Devonshire, England, about one hundred persons were killed by the burning of the Theatre Royal.

Elder J. M. Tanner was surprised and robbed by a band of eight Bedouins, near Jaffa, Palestine.

Tu. 6.—James Donelson, sen., of Tooele died from the effects of a pistol wound, having been shot by his son the day previous, at Stockton, through criminal carelessness. The murderer was subsequently arrested.

The Indian store at Washakie, the Indian settlement in Box Elder County, was destroyed by fire. Loss, $3,000.

Wed. 7.—William R. Webb, of American Fork, having served his term of imprisonment for unlawful cohabitation, was released from the Utah Penitentiary.

Thurs. 8.—An Indian boy was run over by a switch engine at the U. C. Ry. depot, at Salt Lake City, and killed.

Sat. 10.—Arthur Porcher committed suicide by cutting his throat, in Salt Lake City.

Samuel Sharp Walker, of the firm of Walker Brothers, died in Salt Lake City.

Sun. 11.—Elder Wm. Boyce died at South Cottonwood, Salt Lake Co.

Elder Thomas C. Jones died in the 11th Ward, Salt Lake City.

Elder Hampton S. Beatie died in Salt Lake City.

J. T. Arrowsmith, of Provo, Edwin Standring, of Lehi, Sanford Fuller, of Springville, Bishop Geo. D. Snell, of Spanish Fork, D. C. Snow, of Provo, and John L. Gibb, of Lehi, were released from the Utah Penitentiary, having served their terms of imprisonment for unlawful cohabitation.

Mon. 12.—Salt Lake City was visited by the New York Veteran Fireman's Association.

D. B. Bybee, of Hooper, was arrested at Taylor's Mill, Weber Co., on a charge of unlawful cohabitation. S. M. Butcher, who resides near Bingham Canyon, Salt Lake Co., was arrested on a similar charge.

Tu. 13.—James H. Bowen was killed by his partner Charles P. Axtell, at Park City, Summit Co.

Thomas Taylor, formerly of Salt Lake City, was arrested on an indictment charging him with crime against nature, at Cedar City, Iron Co. He was released on $3,000 bail.

By a terrible accident on the Colorado Midland Railway, four men were instantly killed and about fifty others wounded.

Wed. 14.—The Supreme Court of Illinois affirmed the decision of the trial court in the anarchist's case, and Nov. 11th was fixed as the date of execution.

In the Third District Court, Salt Lake City, John Connelly was fined $100 and George Harmon $50 for unlawful cohabita-

tion, both promising to obey the law in the future.

Thurs. 15.—The adoption of the Constitution of the United States one hundred years ago was remembered in Philadelphia, Penn., by a grand centennial celebration.

Nicholas Somer, who had just returned with an immigrant company from a mission to Switzerland, was arrested at Ogden on a charge of unlawful cohabitation and placed under bonds. He was subsequently discharged.

Fri. 16.—An excursion train on the Midland Railway, England, collided with another train near Doncaster, and was wrecked. About twenty persons were killed and sixty wounded.

W. G. Child, sen., of Ogden, was seriously hurt by an explosion.

Sat 17.—Phoebe Soper Pratt, wife of the late Parley P. Pratt, died in Provo, Utah Co.

Sun. 18.—A fight occurred between Indians and Whites at Tonto Basin, Arizona.

Mon. 19.—In the Third District Court, Salt Lake City, Thomas H. Smart was tried and convicted on a charge of unlawful cohabitation and sentenced to six months' imprisonment and $300 fine and costs. James A. Woods, for a similar "offence," was sentenced to six months' imprisonment, $100 fine and costs. The jury returned a verdict of guilty in the case of Miles L. Williams for unlawful cohabitation.

Tu. 20.—After trial, in the Third District Court, the jury returned verdicts of guilty in the cases of Andrew Homer and James M. Fisher for unlawful cohabitation. Alexander Bills, of South Jordan was sentenced to six months' imprisonment and $100 fine and costs, for a similar "offence."

Christian Hansen, of Box Elder County, was arrested on a charge of unlawful cohabitation.

Wed. 21.—In the Third District Court, George Wilding, sen., was sentenced to six months' imprisonment and a fine of $100 and costs for unlawful cohabitation.

Joseph Clark was imprisoned in the Utah Penitentiary, for unlawful cohabitation, having been sentenced to six months' imprisonment and $300 fine.

John England, of Tooele, and James Dalley, William Dalley and William Unthank, of Iron County, having served their terms of imprisonment for unlawful cohabitation, were released from the Utah Penitentiary.

M. D. Pierson, of Plymouth, was arrested on a charge of unlawful cohabitation, brought to Logan and placed under bonds.

Thurs. 22.—In the Third District Court, the jury returned a verdict of guilty in the unlawful cohabitation case of Frederick Petersen, notwithstanding the testimony introduced proving that the defendant had lived strictly within the law.

James Smith was imprisoned in the Utah Penitentiary for unlawful cohabitation, having been sentenced to six months' imprisonment and $300 fine and costs.

John Warwood, of Nephi, Juab Co., was arrested on a charge of unlawful cohabitation and placed under bonds.

In the Second District Court, at Beaver, the jury returned a verdict of not guilty in the case of David Ward, charged with unlawful cohabitation.

Bishop Hans Funk, of Newton, and Peregrine Sessions, of Bountiful, were arrested on charges of unlawful cohabitation.

Fri. 23.—In the Third District Court, after trial, the jury returned a verdict of not guilty in the cases of James Bishop, of Salt Lake City, and Wm. H. Hague, of Taylorsville.

Elder John Roylance, formerly a member of the "Mormon" Battalion, died in Springville, Utah.

Elder John P. Sørensen, of Salt Lake City, was banished from the Island of Als, Schleswich, where he labored as a missionary.

Sun. 25.—Elders Thos. Burningham, W. H. Farnsworth, J. C. A. Weibye, and Thos. Biesinger arrived in Liverpool, England, as missionaries from Utah.

Mon. 26.—In the Third District Court, Henry Beckstead, of South Jordan, was sentenced to six months' imprisonment and $100 fine and costs; and Joseph H. Ridges to six months' imprisonment and $25 fine and costs, for unlawful cohabitation. After trial, the case against Elias Morris for a similar "offence" was dismissed.

Tu. 27.—After a lengthy trial, in the Third District Court, the jury returned a verdict of guilty in the case of Thos. F. Harris, a non-Mormon, for polygamy.

F. Stumpf, of Mendon, was arrested on a charge of unlawful cohabitation.

Wed. 28.—In the Third District Court, Ebenezer Woodford, who promised to obey the law, was fined $150 for unlawful cohabitation.

In the Second District Court, at Beaver, Charles Wilkinson, charged with unlawful cohabitation was acquitted.

J. C. Gasberg, was arrested at Richmond, Cache Co., on a charge of unlawful cohabitation. About the same time Poul Poulsen was arrested on a similar charge.

The Grand Army of the Republic held their annual festival at St. Louis, Mo.

Thurs. 29.—In the Third District Court,

Salt Lake City, John Cottam, of the 16th Ward, Salt Lake City, James M. Fisher, of East Mill Creek, and Daniel Harvey were sentenced to six months' imprisonment, each, for unlawful cohabitation. Fines and costs of suit, were also imposed. John Tate, of Tooele, who promised to obey the law, was fined $50 and costs of suit for a similar "offence."

Alexander Edwards and Richard Collett, of the 19th Ward, Salt Lake City, and G. T. Peay, of Provo, were released from the Utah Penitentiary, having served their terms of imprisonment for unlawful cohabitation.

Jacob Miller, of Providence, Cache Co., was arrested on a charge of unlawful cohabitation.

In the Second District Court, at Beaver, Levi Savage and Isaac Riddle were sentenced to six months' imprisonment and $300 fine and costs of suit, each, for unlawful cohabitation. Wm. Lefivre was fined $100 for a similar "offence." Andrew Calton was sentenced to be shot Nov. 26th for the murder of Michael Cullen at Milford July 14th.

Fri. 30.—Bishop Samuel Carter, of West Porterville, was released from the Utah Penitentiary, having served his term of imprisonment for unlawful cohabitation.

In the Third District Court, for unlawful cohabitation, William Blood, of Kaysville, was sentenced to six months' imprisonment and $150 fine and costs, John A. Marchant, of Peoa, to six months' imprisonment and $100 fine and costs, and John P. Wright, of Mill Creek, and Joseph Perry to six months' imprisonment and $50 fine and costs, each. These four brethren, together with Levi Savage and Isaac Riddle, just arrived from Beaver, were taken to the penitentiary.

Pres. Cleveland and party left Washington, D. C., on a tour to the West.

The yacht race between the Scotch yacht *Thistle* and the American yacht *Volunteer* for the possession of the American cup was won by the *Volunteer* at New York.

OCTOBER.

By the overflow of Yellow River, China, a large tract of fertile and thickly inhabited country was converted into an immense lake. Thousands of people perished, and the damage done to property was very great.

Sat. 1.—Elder John Preece died in the 4th Ward, Salt Lake City.

Robert Parker, of Washington, Washington Co., was arrested on a charge of polygamy, but the prisoner made his escape by getting out of a window.

Sine Madsen, of Washingthn, Washington Co., was arrested in Salt Lake City, being wanted in a polygamy case.

Mrs. Louie Bezzant died in Pleasant Grove, Utah Co, from the effects of poison taken accidentally.

Frank Goodsell lost his life by a frightful accident at a saw-mill near Franklin, Idaho.

Sun. 2.—A mob consisting of five or six hundred persons, being incited by the apostate Jarman's lies, made a break on the Saints' meeting-hall in London, England, and did considerable damage to the building and furniture.

Mon. 3.—In the Third District Court, Salt Lake City, Edwin Rushton, of the 5th Ward, and Hyrum H. Evans, of the 6th Ward, Salt Lake City, were sentenced for unlawful cohabitation, the former to four months' imprisonment and $50 fine and costs, and the latter to six months' imprisonment and $50 fine and costs. The jury returned a verdict of guilty against Rodney C. Badger; T. C. Griggs was acquitted. The charges in all these cases were unlawful cohabitation.

Tu. 4.—In the Third District Court, Frederik Petersen, of the 2nd Ward, Salt Lake City, was sentenced to six months' imprisonment and $100 fine and costs, for unlawful cohabitation. After trial, Edward Brain, also charged with unlawful cohabitation, was acquitted.

Mrs. Hodson and daughter, the latter the alleged plural wife of John Penman, were imprisoned in the penitentiary in default of bail.

The dead body of Wm. Bright, of West Weber, was found near his house.

Wed. 5.—In the Third District Court, Thomas G. Labrum, of Union, was sentenced to three months' imprisonment and $25 fine and costs.

Thurs. 6.—John C. Graham, of Provo, was arrested on a charge of unlawful cohabitation.

The general semi-annual conference of the Church was commenced in Salt Lake City, and was continued until the 9th.

Charles Rondquist, of Hooper, who had been arrested on a charge of unlawful cohabitation, had a hearing before Commissioner Rogers, at Ogden, and was discharged.

Fri. 7.—In the Third District Court, John Oborn, of Union, was sentenced to six months' imprisonment and to pay a fine of $50 and costs, for unlawful cohabitation.

Mike Flaherty was shot and killed by Albert Eather, at Mammouth Hollow, Tintic, Juab Co.

Sat. 8.—The State Constitutional Convention, which had re-assembled in Salt Lake City, adopted a memorial prepared by a special committee.

The steamship *Nevada* sailed from Liver-

pool, England, with the sixth and last company of this season's emigration from Europe, numbering 278 souls, including 23 returning missionaries, in charge of Joseph S. Wells. The company arrived in New York on the 18th and in Salt Lake City on the 25th.

Sun. 9.—Elder Robert Dye died in the 20th Ward, Salt Lake City.

Mon. 10.—Dudley N. Crismon, a son of Geo. Crismon, was accidentally killed in the Sugar House Ward, Salt Lake Co.

A Chinese woman was brutally killed by a country-man in Alta, Salt Lake Co. The murderer made his escape, but was afterwards captured in Illinois.

Tu. 11.—In the Third District Court, for unlawful cohabitation, John T. Gerber was sentenced to six months' imprisonment and $100 fine and costs; James C. Watson to six months' imprisonment and $500 fine and costs, and Charles Burgess to six months' imprisonment and $25 fine and costs. Miles L. Williams, of North Point, promised to obey the law and was fined $50 and costs.

Elder Andrew W. Cooley died in Brighton, Salt Lake Co.

John Squires, of Salt Lake City, was arrested on a charge of unlawful cohabitation.

A terrible accident occurred on the Chicago & Atlantic Railway, near Kouts, Indiana, by which seventeen people were killed and many others wounded.

Wed. 12.—In the Third District Court, for unlawful cohabitation, Samuel Anderson was sentenced to six months' imprisonment; and $50 fine and costs; Wm. S. Muir to six months' imprisonment, $100 fine and costs; John Penman to three months' imprisonment, $25 fine and costs James Loynd to six months' imprisonment, $50 and costs, and Nathan Hanson to six months' imprisonment, $100 fine and costs.

Thurs. 13.—In the First District Court, at Provo, for unlawful cohabitation, William Yates and Lars Jacobsen were sentenced to six months' imprisonment and $50 fine, each; Victor Sandgren, of Pleasant Grove, was sentenced to six months' imprisonment, $100 fine and costs, and Charles McCarthy to six months' imprisonment and a fine of $300 and costs.

Fri. 14. In the Third District Court, Salt Lake City, Jesse R. Turpine, of South Cottonwood, and Charles Livingston, of the 11th Ward, Salt Lake City, were sentenced to six months' imprisonment, $100 fine and costs, each; and Andrew Homer, of Mill Creek, to five months' imprisonment and a fine of $100 and costs—all for unlawful cohabitation.

In the First District Court, at Provo, Aaron Hardy and John T. Lambert were sentenced to six months' imprisonment and costs of suit each, for unlawful cohabitation; Niels P. Madsen and Edward Cliff were sentenced to six months' imprisonment and a fine of $200 and costs of suit, each, for similar "offences."

Sat. 15.—In the Third District Court, Salt Lake City, James Welsh, of Coalville, Summit Co., was sentenced to six months' imprisonment and $50 fine and costs of suit, for unlawful cohabitation.

Sun. 16.—Stephen W. Rawson, a millionaire and banker, was shot and killed by his step-son William Lee, at Chicago, Ill.

Elder Truman O. Angell, sen., Church architect and one of the Utah Pioneers, died at his residence in Salt Lake City.

Mon. 17.—In the Supreme Court of Utah arguments was commenced in the suits of the United States *vs.* the Church of Jesus Christ of Latter-day Saints.

Tu. 18.—John Winnell, an aged resident of Kaysville, Davis Co., who had been arrested on a charge of unlawful cohabitation, had a hearing before Commissioner Norrell in Salt Lake City, and was placed under bonds.

Daniel F. Macfarlane was arrested at Cedar City, Iron Co., on a charge of unlawful cohabitation.

Wed. 19.—Payson, Utah Co., was raided by U. S. deputy marshals who arrested H. G. Boyle, Joseph Jones, J. Ellsworth, John Staehle, C. C. Schramm, Samuel Francom and Ferdinand Oberheustam on charges of unlawful cohabitation.

Thurs. 20.—A desperate and bloody fight resulting in the loss of about fifteen lives took place between an organized vigilante committe and a band of outlaws, in the Indian Territory.

In the Utah Supreme Court, Hon. James O. Broadhead presented a masterly argument in opposition to the appointment by the court of a Receiver, in the suit of the United States *vs.* the Church, etc.

Fri. 21.—Pres. Jesse Crosby, of Panguitch, Piute Co., was arrested on a charge of unlawful cohabitation. About the same time Elijah M. Steers, of Washington, Washington Co., was arrested on a similar charge.

Sat. 22.—In the Third District Court, Salt Lake City, Byron W. King, of Bountiful, was sentenced to six months' imprisonment and $50 fine and costs of suit, for unlawful cohabitation.

Hon. Elihu B. Washburne, one of America's ablest statesmen, died in Chicago, Ill.

Pres. Cleveland returned to Washington, D. C., from an extended tour to the west.

Mon. 24.—In the Third District Court, Peregrine Sessions, the pioneer settler of

Davis County, was fined $150 and costs of suit for unlawful cohabitation.

In the First District Court, at Provo, Henry Beal, of Ephraim, Sanpete Co., was sentenced to imprisonment for three months' and a fine of $300; Peter M. Petersen, of Ephraim, to three months' imprisonment and costs of suit, and Peter C. Hansen (who promised to obey the law) to two months' imprisonment.

Tu. 25.—In the Third District Court, D. B. Bybee, of South Hooper, Davis Co., was sentenced to six months' imprisonment, $50 fine and costs of suit.

In the First District Court, at Ogden, A. E. Berlin, of Huntsville, was sentenced to six months' imprisonment and $200 fine and cost, and Christian Petersen to six months' imprisonment, $300 fine and costs. They were taken to the penitentiary the same day.

Thurs. 27.—In the First District Court, at Provo, Orlando F. Herron, of Pleasant Grove, was sentenced to six months' imprisonment and a fine of $50 for unlawful cohabitation. In Ogden, Christian Hansen was sentenced to six months' imprisonment, $300 fine and costs, and Andrew G. Strømberg, to six months' imprisonment $50 fine and costs, for similar "offences." The latter was also accused of adultery with his plural wife and sentenced to six months' additional on that account.

Sat. 29.—During a severe storm the propeller *Vernon* sprang a leak, on a voyage on Lake Michigan, and went down; The crew and passengers—about fifty souls - perished, except one man.

Sun. 30.—Geo. Holyoak was arrested on his farm, near Parowan, Iron Co., on a charge of unlawful cohabitation, and taken to Beaver the following day for examination.

Mon. 31.—Nils Gyllenscough was arrested at Smithfield, Cache Co., on a charge of unlawful cohabitation.

NOVEMBER.

A new Stake of Zion called the Cassia Stake was organized by Apostle John W. Taylor and Pres. S. B. Young in Cassia Co., Idaho.

Tu. 1.—Bishop D. F. Thomas, was arrested on a charge of unlawful cohabitation, brought to Ogden and bound over in the sum of $2,000.

John R. Welsh, a fifteen year old son of James Welsh, of Coalville, was accidentally killed at a saw-mill.

Wed. 2.—In the case of the Chicago anarchists, the Supreme Court of the United States, at Washington, D. C., denied the writ of error.

Jenny Lind Goldschmidt, once the world's favorite singer, died in London, England.

Elder B. H. Roberts met the apostate Jarmin in public discussion in London, England.

Thurs. 3.—Peter Andersen was killed by Richard Grant at Park City, Summit Co.

In the First District Court, at Provo, Hans Christian Hansen, of Gunnison, Sanpete Co., was sentenced to six months' imprisonment, and John Harwood to six months' imprisonment and costs of suit for unlawful cohabitation.

Sat. 5.—After a lengthy trial in the First District Court, at Provo, the jury returned a verdict of not guilty in the case of Albert Eather who killed Michael Flaherty at Mammouth Hollow, Tintic, Oct. 7th.

The Utah Supreme Court rendered a decision in favor of appointing a Receiver to take charge of Church property.

Alexander Hill, jun., of Wellsville, Cache Co., was arrested on a charge of adultery with his wife's sister.

A. Spies, Michael Schwab and Samuel Fielden, three of the Chicago anarchists, addressed a communication to Gov. Richard Oglesby, asking for clemency.

Sun. 6.—Dynamite bombs were found in the cell of Louis Lingg, one of the seven Chicago anarchists who were under sentence of death.

Mon. 7.—Marshal Frank H. Dyer was appointed Receiver, to take charge of Church property.

Henry Jones, of Bountiful, fell down an embankment near the Warm Springs, Salt Lake City, and was killed. His body was not found until the next day.

Tu. 8.—James Brown, of the 17th Ward, Salt Lake City, was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds.

The Utah Supreme Court issued a decree giving Receiver Dyer extraordinary powers in regard to handling Church property. He was required to give $250,000 bonds.

Wed. 9.—In the Utah Supreme Court, a demurrer introduced by the defence in the Church suits was overruled.

A delegation from Chicago called on Governor Oglesby, at Springfield, Ill., and interceded for executive clemency in behalf of the condemned anarchists. Petitions with hundreds of thousands of signatures were sent in from all parts of the country.

Thurs. 10.—Receiver Dyer filed his bond of $250,000 with the clerk of the Supreme Court. His bondsmen were Wm. S. McCornick, John E. Dooley, Boyd Park, Louis Martin, John J. Daly, H. S. Eldredge, John Sharp, Andrew Brixen, Matthew Cullen,

Jacob Moritz, Charles Beal, J. C. Glenfield and Wm. L. Pickard.

William Greene, of Stockton, Tooele Co., died in the White House, Salt Lake City, from the effects of poison.

Louis Lingg, one of the Chicago anarchists committed suicide in his cell by exploding a dynamite cap in his mouth and thus blowing his head to pieces.

Fri. 11.—August Spies, Albert R. Parsons, George Engel and Adolph Fisher were executed by hanging in Chicago, Ill. The other two condemned anarchists, Michael Schwab and Samuel Fielden, had their sentence of death commuted to life imprisonment.

Receiver Dyer took possession of the Tithing Office, Salt Lake City, but did not interfere with the regular business.

Sat. 12.—Levi Curtis, an aged gentleman of Springville, Utah Co., was arrested on a charge of unlawful cohabitation.

Sun. 13.—The funeral of the five dead anarchists (Spies, Parsons, Fisher, Engel and Lingg) took place in Chicago, Ill.

Mon. 14.—In the Third District Court, Salt Lake City, Thomas Henderson was sentenced to six months' imprisonment and $100 fine and costs of suit for unlawful cohabitation.

Tu. 15.—Receiver Dyer took possession of the Historian's Office and the Gardo House. The Tithing Office and Historian's Office were leased to the Church. The marshal demanded the President's Office delivered to him.

James E. Herrick committed suicide by hanging in the 9th Ward, Salt Lake City.

Henry H. Petersen, of Hyrum, Cache Co., was arrested on a charge of unlawful cohabitation.

Wed. 16.—Jens Petersen, of Petersboro, Cache Co., was arrested on a charge of unlawful cohabitation, brought to Logan and bound over in the sum of $1,000.

Thurs. 17.—Herr Most, a New York anarchist, was arrested and imprisoned for having made an incendiary speech.

Two burglars made an unsuccessful attempt at robbing the bank at Nephi, Juab Co. Both were arrested and lodged in jail.

Marshal Dyer filed his bond of $50,000 as Receiver in the suit of the United States against the Perpetual Emigrating Fund Company.

The Czar of Russia arrived in Berlin, on a visit to Prussia.

Fri. 18.—Receiver Dyer took possession of the property belonging to the Perpetual Emigrating Fund Company.

After a lengthy trial in the Third District Court, the jury returned a verdict of not guilty in the case against Alfred H. Martin for the killing of John H. Burton, May 29, 1887.

In the District Court at Blackfoot, Idaho, Judge Hays on the bench, Josiah Richardson, of Malad, Austin G. Green and Sidney Weeks, of Bingham County, and Wm. Severn, of Montpelier, Bear Lake Co., were sentenced to six months' imprisonment in the Sioux Falls (Dakota) Penitentiary for unlawful cohabitation and three years additional for alleged adultery with their wives. Charles Shippen, A. P. Andersen, Elijah Wilson, A. N. Stephens, Wm. Woodward and J. H. Denning were each sentenced to six months' imprisonment in the Boise City Penitentiary for unlawful cohabitation. Milo Andrus, for a similar "offence," was fined $300.

Sat. 19.—In the First District Court, at Ogden, for unlawful cohabitation, John Jenkins, Hans Funk and Richard Fry were sentenced to six months' imprisonment and $300 fine and costs of suit, each; Ole Hansen to five months' imprisonment and a $100 fine and costs.

The Dutch steamer *W. A. Scholten* collided with the steamer *Rosa Mary*, of Hartlepool, and sank, ten miles off Dover, England. About one hundred and fifty persons were lost.

Mon. 21.—J. W. Burton, of Weber Co., was released from the Utah Penitentiary, having served his term of imprisonment for unlawful cohabitation.

In the Third District Court, Rodney C. Badger was sentenced to six months' imprisonment, a fine of $100 and costs of suit, for unlawful cohabitation.

In the First District Court, at Ogden, John Martin was sentenced to pay a fine of $100 for unlawful cohabitation; Peter Barton and Ralph Smith were sentenced to six months' imprisonment and a fine of $100, each, also for unlawful cohabitation.

Tu. 22.—Thomas A. Harris, of Salt Lake City, was arrested on a charge of unlawful cohabitation, but was acquitted after a hearing before Commissioner Norrell.

James Hardy, of Provo, was arrested on a charge of unlawful cohabitation and placed under bonds. After a preliminary trial the following Saturday, he was acquitted.

Wed. 23.—Wm. Felsted, who was serving a long term of imprisonment for polygamy, was released from the Utah Penitentiary, having been pardoned by Pres. Cleveland.

Receiver Dyer took formal possession of the President's Office, leaving two deputies in charge.

Robert Hazen, of Brighton, Salt Lake Co., was arrested on a charge of unlawful cohabitation and placed under $1,000 bonds.

Fri. 25.—Bishop Wm. Jones and Joseph P. Barton, of Paragoonah, Samuel Worthen, of Panguitch, and Alexander Orton, of Parowan, were set at liberty, having served their terms of imprisonment in the Utah Penitentiary for unlawful cohabitation.

Elder R. T. Booth, of Alp ne, Utah Co., died in Kansas City, Mo., while laboring as a missionary in the States.

Sat. 26.—In the Third District Court, Samuel M. Butcher, of Herriman Precinct, who promised to obey the law in the future, was fined $50 for unlawful cohabitation.

Mon. 28.—John J. Dunn, of Three Mile Creek, Box Elder Co., and Hans C. Høgsted of Harrisville, Weber Co., were released from the penitentiary, having served their terms of imprisonment for unlawful cohabitation.

J. B. Forbes and S. Glenwood, of American Fork, Utah Co., were arrested on charges of unlawful cohabitation.

Tu. 29.—Amelia F. Clasbey committed suicide in Salt Lake City by taking poison.

Wm. H. Tovey, of the 20th Ward, who had already served one term of imprisonment in the Utah Penitentiary for unlawful cohabitation, was again arrested on a similar charge and placed under $1,500 bonds.

Wed. 30.—Judge E. T. Sprague was appointed examiner in the forfeiture suits against the Church.

Thomas F. Harris, a non-Mormon, was sentenced to six months' imprisonment for polygamy, in the Third District Court. An appeal was taken and the defendant released on $1,000 bail.

DECEMBER.

A monster strike of railway employes was inaugurated on the Reading Railway in Pennsylvania.

Mexico was visited by a terrible earthquake.

Thurs. 1.—Joseph H. Byington and A. G. Green, of Menan, Sidney Weeks, of Lyman, and W. Severn, of Montpelier, Idaho, who had been sentenced to three years and six months' imprisonment, each, (except Elder Weeks who got three years) for having lived with and acknowledged their wives, left Idaho, in charge of Marshal Baird, for Sioux Falls Penitentiary.

Fri. 2.—Francois P. Jules Grevy, President of the French Republic, resigned his office.

Elders S. T. Whitaker, Edward Bennett, R. Parker, Robert C. Knell, S. A. Blair, Alma C. Davis, James Anderson, John Berg, Charles K. Hanson, Christian Tueller, Urich Traba and Michael Knutti arrived in Liverpool, England, as missionaries from Utah.

Sat. 3.—The French Congress at Versailles elected M. Sardi-Carnot President of the French Republic.

Sun. 4.—At a special conference held in the Maricopa (Arizona) Stake of Zion, Chas. I. Robson was appointed President of that Stake instead of A. F. Macdonald.

Mon 5.—Eliza R. Snow (Smith), President of all the Latter-day Saint Relief Societies, died in Salt Lake City.

Ephraim Briggs was arrested at Bountiful on a charge of unlawful cohabitation, brought to Salt Lake City and placed under bonds.

Receiver Dyer demanded the Weber Stake property delivered over to him, but was refused.

A heavy shock of earthquake was felt at Kanab, Kane Co.

In the First District Court, at Ogden, Jos. A. Taylor, who promised to obey the law, was fined $50 and costs for unlawful cohabitation. In the case against James C. Petersen, of Logan, sentence was suspended by his promising to obey the law in the future.

Tu. 6.—A church building in Pleasant Valley, Union Co., Ill., in which Latter-day Saint Elders were holding meetings, was burned by a mob.

Wed. 7.—Receiver Dyer seized the President's Office and carried off books which never belonged to the Church, thus suspending business at the office.

Thurs. 8.—Bishop David Udall, of Nephi, Juab Co., was arrested on a charge of unlawful cohabitation.

Elder William W. McGuire died in Plain City, Weber Co.

Fri. 9.—In the First District Court, for unlawful cohabitation, Thomas Young was sentenced to six months' imprisonment, a fine of $50 and costs of suit, for unlawful cohabitation. Herman D. Pearson, convicted for a similar "offence," but who promised to obey the law, was sentenced to pay costs of prosecution.

Sat. 10.—In the First District Court, at Ogden, for unlawful cohabitation, Jens Hansen was sentenced to six months' imprisonment and $300 fine and costs; Charles O. Dunn, John R. Jones, Jens Petersen and Wm. Wheeler to six months' imprisonment and $150 fine, each; Frederik Jensen to six months' imprisonment and a fine of $100, and Nils Gyllenscough, who promised to obey the law, to sixty days' imprisonment. These brethren were taken to the penitentiary the same day.

Samuel Henderson, jun., of Clifton, Oneida Co., Idaho, committed suicide by cutting his throat with a razor.

Sun. 11.—A Ward organization was effected at North Point, Salt Lake County, with Levi W. Reid as Bishop and Wm. A. Barron and Joseph Hanson as Counselors.

David Chugg, a brakesman, was accidentally killed near Tulasco Siding, S. P. R. R.

Mon 12.—Rudger Clawson, who had been pardoned by Pres. Cleveland, was released from the Utah Penitentiary, where he had been imprisoned since Nov. 3, 1884.

At a special meeting held at Herriman, Salt Lake Co., that Ward was reorganized with Robert Dansie as Bishop and James G. Crane and James S. Crane as Counselors.

W. F. Rigby, of Idaho was arrested on a charge of unlawful cohabitation.

Several anti-polygamic measures were introduced in the U. S. Senate at Washington, D. C.

Tu. 13.—Elder William K. Barton died in Manti, Sanpete Co.

Wed. 14.—Harrison Severe, of Grantsville, was arrested on a charge of unlawful cohabitation brought to Salt Lake City and placed under bonds. Jonathan Gledhill was arrested at the Deseret Woolen Mills, Salt Lake Co., on a similar charge.

Charles S. King, editor of the *Frisco Times*, was arrested at Frisco on a charge of libel.

Thurs. 15.—Charles Livingston was released from the Utah Penitentiary, having been pardoned by Pres. Cleveland.

In the First District Court, at Ogden, H. R. McBride, charged with unlawful cohabitation, promised to obey the law, and sentence in his case was suspended.

Sat. 17.—Wm. J. Lewis was arrested in Provo, on a charge of unlawful cohabitation and placed under bonds.

The last spike on the California and Oregon Railway was driven at Ashland.

In the First District Court (Ogden), for unlawful cohabitation, H. N. Petersen and M. C. Jensen were sentenced to pay a fine of $100, each; Gustave Thomson and Andrew Madsen to six months' imprisonment and a fine of $100, each; Wm. Chugg to six months' imprisonment and a fine of $200 and costs of suit; Lars Mortensen to four months' imprisonment, $150 fine and costs; M. P. Mortensen to four months' imprisonment and to pay a fine of $100, and Jacob Miller to two months' imprisonment. Frangott Stumpf was sentenced to two years' imprisonment for polygamy.

Sun. 18.—At a special conference held at Snowflake, Arizona, the Snowflake Stake of Zion was organized with Jesse N. Smith as President and Lorenzo H. Hatch and Jos. H. Richards as Counselors.

Mon. 19.—The new Constitution of Utah, with accompanying memorial, was presented in the U. S. Senate.

Tu. 20.—Andrew Anderson, of Hyrum, against whom an indictment was out for unlawful cohabitation, gave himself up to the officers of the law.

Wed. 21.—P. J. Lammers, Jens Frandsen, Albert G. Slater, Wm. Butler and Hans Jensen, Knud Emmertson and Jens P. C. Winter, having served their terms of imprisonment for unlawful cohabitation, were released from the Utah Penitentiary.

Wm Williams, of Logan, was arrested on a charge of unlawful cohabitation.

Thurs. 22.—H. J. Petersen, having served his term of imprisonment for unlawful cohabitation, was released from the Utah Penitentiary.

In the Second District Court, for unlawful cohabitation, Stephen Barton, David Chidester, Elijah M. Steers, George Holyoak and Daniel L. Macfarlane were sentenced to six months' imprisonment and a fine of $300 and costs, each. The next day they were imprisoned in the Utah Penitentiary.

In the First District Court, at Ogden, Ferdinand C. Hansen was sentenced to four months' imprisonment and to pay a fine of $100 for unlawful cohabitation.

John Johnson was arrested at East Mill Creek, Salt Lake Co., on a charge of unlawful cohabitation. John Burt, of Clarkston, Cache Co., was arrested at Logan and Fred. Theurer at Providence on similar charges.

Fri. 23.—In the Second District Court, at Beaver, Chas. S. King, the Frisco editor, was sentenced to pay a fine of $100 and costs of suit for libel.

In the First District Court, at Ogden, Wm. F. Rigby was sentenced to six months' imprisonment; John L. Anderson to three months' imprisonment; James Christensen to six months' imprisonment and $300 fine; A. W. Stratford to six months' imprisonment and to pay a fine of $100; Frank Durphy to six months' imprisonment, $300 fine and costs; Lars Larsen to six months' imprisonment and $50 fine, and Peter Bensen (of Newton) to six months' imprisonment and a fine of $100—all for unlawful cohabitation. John Bergen was sentenced to six months' imprisonment for polygamy.

Sat. 24.—In the Third District Court, Salt Lake City, Walter C. Brown, of the 16th Ward, Salt Lake City, indicted for unlawful cohabitation, pleaded guilty, promised to obey the law and was sentenced to pay a fine of $50 and costs of suit.

In the First District Court, at Ogden, Judge Henderson rendered a decision by which the office of treasurer for Weber County, was assigned to Wm. Farrell, a "Liberal."

Mon. 26.—Wm. L. Jacobsen, of Provo, committed suicide by hanging.

Tu. 27. The company of soldiers which had been stationed in Salt Lake City as a provost guard for some time was removed to Fort Douglas.

Thurs. 29.—A heavy thunder-storm passed over Salt Lake Valley; the lightning struck in several places in the city.

Sat. 31.—Because of the persecution and legal proceedings against the Church, all the workmen on the Temple Block were discharged, and work on the building ceased.

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DATE DUE

APR 1 2 1988

NOV 1 4 1991

MAR 0 7 1995

FEB 2 7 1996

AUG 0 1 2002

AUG 7 5 2002

DEC 0 8 2005

NOV 2 1 2005

MAY 0 9 2011